K Bible Reading Room
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A NEW AND LITERAL

TRANSLATION

OF

ALL THE BOOKS

OF THE

OLD and NEW TESTAMENT;

WITH

NOTES,

CRITICAL and EXPLANATORY.

BY

ANTHONY PURVER.

IN TWO VOLUMES.

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BY

THOMAS M'CRIE, AND SAMUEL CLARK.

LOGIC.

IN TWO PARTS.

PART I.

BY

THOMAS M'CRIE.

NOTES

MUSEUM BRITANNICUM

ON THE

FIRST BOOKS

OF

THE OLD TESTAMENT.

INTRODUCTORY REMARKS

ON

Tranſlations of the SCRIPTURE in General,

AND

The following One in Particular.

AXIOM I.

A TRANSLATION ought to be TRUE to the ORIGINAL.

THIS muſt neceſſarily be allowed; and the Terms of our Law enjoining a Witneſs to *ſpeak the Truth, the whole Truth, and Nothing but the Truth,* are applicable with great Propriety to *Tranſlators.* This is ſo much the more requiſite in a *Tranſlation* of the *holy Scripture,* as theſe *Books* are of more Value and Importance than others, and the wrong tranſlating them of worſe Conſequence.

Tranſlators have ſometimes grievouſly miſſed of ſpeaking Truth, or rendering truly, by putting *a Truth* inſtead of *the Truth*; as for Inſtance in *Job* x. 8. *made* for *grieve,* it being true that the Hands of God made *Job,* but not true that he ſays ſo by that *Hebrew* Word, which has no ſuch Meaning: this Way of tranſlating I have obſerved them apt to fall into, when they come to difficult Paſſages, for the Conveniency as it ſeems of getting on, and appears eſpecially to have been the Caſe with thoſe who have not taken Time enough for doing it.

It is an excellent Direction I have ſomewhere read, in Relation to the Claſſics, that one ſhould firſt ſtudy an Author or Paſſage well, to know the right Meaning from the Writer himſelf, and then examine *Commentators, &c.* for there is no ſmall Danger in being miſled by others, who did not uſe the Care they ought to have done.

Had *Doddridge* lately and others before him taken this Method, they and their Readers might not have been perplexed with Notions and Diſtinctions, which the firſt Penmen never thought of, and have been led into Labyrinths from which they could not extricate themſelves; while the original Words alone would explain themſelves rightly and clearly, to common Underſtanding.

Many are ready to take Things upon Truſt, ſome are fond of new Diſcoveries, both which a judicious Perſon ſhould keep clear of, and by the Method above propoſed the very Temptation to either may be avoided; nay he may thus inform himſelf (what he ought to know) how capable he is for his Undertaking. For the ſake alſo of an elegant Expreſſion, to pleaſe himſelf and his ignorant Readers, how often does an arbitrary *Tranſlator* treat his Author like the Tyrant that cut or ſtretched People to the Length of his own Bed?

Another prevailing Motive may alſo be the Prejudice of particular Opinions, which will operate marvellouſly, and like a *Bribe blind the Eyes of the Wiſe, Deut.* xvi. 19. Hence the Popiſh *ipſa conteret, ſhe ſhall bruiſe, Gen.* iii. 15. in Honour of the *Virgin Mary* and Diſhonour to *Chriſt*; hence the Predeſtinarian *in very deed for this* cauſe *have I raiſed thee up, Exod.* ix. 16.

But why ſhould I ſtand pointing to the wrong Ways, and not rather deſcribe the right, if that be it which I have gone in, and know how to deſcribe? The *Hebrew* Tongue has an excellent Property and Peculiarity, of taking its Signification from a few Primitive Words called *Roots*; which indeed it has Need of, as the *Scripture of the Old Teſtament* is the only ancient genuine *Hebrew* in Being: wherein the Divine Preſcience may be obſerved, if we ſuppoſe God thus formed it, and that for the *Scripture* is the principal Uſe of it. Here an *Interpreter* ſhould uſe his Skill and Diligence, regularly to trace every doubtful Word up to the Fountain; and let him copy after none, till he ſees himſelf it is faithfully traced ſo already.

To ſome few Words it muſt be confeſſed, there are no *Hebrew* Roots now extant; but conſult then others with homogeneous Letters or thoſe tranſpoſed, as likewiſe the *Chaldee* and *Arabick* Languages, which will ſeveral times ſupply that; and the latter is happily of late brought into Uſe for this Purpoſe, by very learned Men, our *Hyde*, *Pocock*, &c. Of this alſo *Ab. Ezra*, who was well acquainted with it, ſays on *Gen.* i. 1. כן בלשון ישמעאל שרובה על מתכונת לשון הקודש *ſo in the* Arabick *Tongue, much of which is in the Order of the* Hebrew; and on *Cant.* viii. 11. יותר מחצי הלשון ימצא כמוהו בלשון הקודש *more than half of the* Arabick *may have what is like it found in the* Hebrew *Tongue*; conſequently the *Hebrew* muſt agree much with the other.

If theſe fail, with the *Syriack* and other eaſtern Tongues, examine whether the Context, that is the reſt of the Words belonging to this whoſe Meaning is ſought, does not determine it. Otherwiſe, which will ſeldom be the Caſe, call to Council the *ancient Interpreters*, particularly the *Greek*, *Chaldee*, and *old Latin* Tranſlators, as alſo *Jerome* (who among thoſe called the Fathers underſtood *Hebrew*) and the *Rabbies* of the *Jews*; ſince they might poſſibly have ſome Helps, that are now loſt.

Their Expoſitions compared carefully with the Context, by a Perſon of good Capacity, and well aequainted with thoſe Matters, are to ſerve, for Neceſſity's ſake, inſtead of the other. Not that theſe Authors, no nor the modern *Tranſlators* and *Commentators*, are to be neglected, even when we can do without them: they claim a Right to be heard, and may be uſeful in the happy Choice of a Word or Expreſſion.

And let not the Reader wonder I ſo often quote *Junius* and *Tremellius*, ſince theſe above all others ſeem to have inveſtigated the *Hebrew* Roots; but they ſcarce give any Account of it in the *Annotations*, as if their Readers knew it as well as themſelves, or were to take their mere Aſſertion for Certainty; which differing ſo much from other *Tranſlations*, may be apt to ſtartle and offend many: and indeed they ſometimes overſtrained the Matter, too fond perhaps of Something new; though they altered ſeveral Things in latter *Editions* of their *Verſion*, and as I obſerve to be generally more conſonant to the *Hebrew*.

Nor are the Jewiſh Writers to be ſlighted, as they are by ſome that cannot read them, becauſe they have heard what idle Stuff of their own Traditions there is intermixed, and the Labour is too great to get at the golden Treaſure therein contained: ſuch Reaſons as might deter Men from digging deep to find Gold it ſelf, and ſeparating it from the Earth.

What the *Jews* expound is the *holy Scripture* it ſelf; under the Pretence of which you have commonly from others but ſome *Tranſlation* explained, nay often obſcured; and that *Tranſlation* uncertain perhaps to the Makers themſelves whether right or wrong, as they but ſuperficially or not at all examined the *Original*: ſo that if true, yet the Text, and conſequently the Comment, is not to be depended on; and if the former be falſe, what Injury does the latter do, by ſtrengthening it, and drawing Inferences from the ſame? Whereas the *Jews* handle the very *Scripture of Truth*, as the Angel calls it, *Dan.* x. 21. nay it is their Practice to take the Words of it literally, and fetch their Meaning, with their Derivation, from their Roots or ſimilar ones: their *Rabbies* too were good Grammarians in the *Hebrew* Tongue, and who but ſuch can ſufficiently underſtand it? ſee alſo *Gill*'s *Preface* to his *Expoſition of the New Teſtament*, 1746.

However when they exceed this, and run into Imaginations, often oppoſite to one another, taking the Signification of Words from others which do not belong to them, and ſtraining them ridiculouſly (as they often do) a *Tranſlator* is to let them go by themſelves;

and not follow them, as *Munſter* too much did; though of all the *Latin Tranſlators* I know, he alone is highly commendable for extracting many valuable Things from them, and yet confuting their Cavils againſt *Chriſt* and Chriſtianity.

Ainſworth likewiſe, in his *Annotations* on the *Pentateuch*, has with laudable Induſtry, rendered much into *Engliſh* from ſome celebrated *Jewiſh Writers*, eſpecially *Maimonides*, a valuable diſcreet Epitomizer of their voluminous *Commentaries*; and from *Ainſworth* have the great *Dr. Lightfoot* and others ſilently conveyed it. The learned *Mercer* alſo, in his *Commentary* on ſeveral *Books*, has been more full and particular in this Reſpect, than either of the other; with whom, out of the *Originals*, the intrinſick Value of the Jewiſh *Interpretations* ſeems beſt diſplayed. However I confeſs, I have not found ſo many valuable Expoſitions among the *Jews*, as I did and might expect.

As the Words of the *Original* are to be rendered in their right true Meaning, concerning which particularly in the *common Tranſlation* and *this*, ſee the *Notes* throughout; ſo none ſhould be overlooked or neglected, though they are not very material, there being ſuch an Eſteem and Reverence due to the *holy Scripture*. But it would have too much incumbered the *Notes*, to have been continually remarking what our *laſt Tranſlators* omitted or added in the *preſent Engliſh Bible*; as the Drineſs and leſs Value of it would have debaſed the reſt. It may be fit however to give the Reader ſome Inſtances together, as occaſionally noted without ſeeking for them, firſt of Words, or ſuch Parts of them as are for our Words, in the *Original* left untranſlated, ſee the Appendix (A).

To theſe may be added the frequent Repetition of Verbs in the infinite Mood, which our *Tranſlators* uſually omitted.

Next I have obſerved, that though our *Tranſlators* make the *Italick* Character a Sign of what they have added to the *Original*, with the Appearance of being very minute and exact in it, yet there are divers other additional Words not ſo marked, and particularly thoſe in the Appendix (B).

And on the other hand ſeveral Words are put in *Italick*, which ſhould not; as alſo Additions made where they are not wanted; ſee 2 *Sam.* iii. 7. & v. 8. *John* xx. 5, 11.

And it ought to be remarked, that theſe Inſtances were taken (and ſo the more unexceptionable) from the *common Bibles* now in Uſe; whereas *Scott* on his *Verſion of Matthew* v. 12. writes, 'Compare the firſt Ed. of our preſent. *Engl. Verſion* of the Bible with the 'later ones, and you'll find Hundreds, I believe ſome Thouſands, of Words now printed 'in *Italic*, as Supplements, which at firſt were printed in the ſame Character with the 'Body of the Text.' So that this falls ſtill more on the *Tranſlators* themſelves; and for Inſtance ſee [him] twice in *Mar.* xii. 3. and [it] thrice in *Luke* viii. 15, 16. none being *Italick* in the early *Editions*, but one of the latter now. In Spelling too they had *yle* for *iſle*, *creeple* for *cripple*, *yce* for *ice*, *yer* for *ere*, *roul* for *roll*, *ynk* for *ink*, *kall* and then *cawle*, for *caul*, *bin*, *bene* and *beene*, *Deut.* iv. 32. *ſtrake*, *ſtroke* and *ſtrooke* for *ſtruck*, for which alſo ſome later *Oxford Editions* have *ſtrook*, 2 *Chr.* xiii. 20. *ſhrich-owle* for *ſcreech-owl*, in the *Oxford Bibles ſhrichowl*, *Iſa.* xxxiv. 14. *thorow* and *thorough* ſometimes for *through*, *aſtrologians* for *aſtrologers*, *Dan.* ii. 27. *bee* for *be*, &c. —*neſſe* or —*nes* for —*neſs*, with *e* frequently redundant at the End, as *waxe warme*, *Job* vi. 17. add *eies* and *eyes*, *childe* and *child* in 2 *King.* iv. 34. nay *flie* for *flee*, *Pro.* xxviii. 17. *Pſa.* cxxxix. 7. & cxliii. 9. which is another Thing. And many of the *Italick* Supplements are unneceſſary, ſeveral improper.

Some perhaps may be ready to ſay, What ſmall Matters are theſe! as if they could expect whole Verſes or Expreſſions. But certainly theſe are fit to be taken notice of, ſince our *Tranſlators* undertook, and pretended, minutely to deſcribe all ſuch as the latter Sort in a different Character, which have paſſed hitherto as authentick.

There are alſo divers Inſtances of wrong tranſlating, ſeveral of them to the Injury of the Senſe, in leſs and even the leaſt Words, the Articles, Auxiliaries, &c. of Verbs, for which ſee the Appendix (C).

But farther Obſervation will be made on ſome of the Particles, in a more proper Place.

According

According to the preceding Axiom, a *Tranſlator* ſhould follow the *Original Copy* that is extant, which may be done here with this Advantage, that while thoſe who tranſlate other *Books* have the Difficulty of chooſing the beſt, the *Hebrew Bible* is almoſt invariable, and fixed to be ſo, whatever Faults may fall out in printing or tranſcribing, by the *Maſoretical Notes*; in which the Words are numbered, and even the Peculiarities of Pointing, with the Places where they are throughout the *Scripture*.

It is an unhappy Work that our infidel critical Age is fallen into, of picking Faults in the *holy Scripture*, while they ſeem defective in the Knowledge of the *Original*. How many turn *Hebrew* Criticks of this Sort, that are ignorant of the Grammar, and even the right Reading of it? Nay how have I evidently ſeen in *ſome* of their *Writings*, that they did not know *Hebrew* Letters one from another! Thoſe pretended Errors in the *Hebrew* Text, that riſe and break like Bubbles on the Water, and cannot eſtabliſh themſelves for ſolid Truths, as the Diſcoveries of Truth in other Caſes do, I have ſtrictly endeavoured to avoid, unleſs to expoſe and condemn them; many being too ſilly or wide to deſerve any Notice, eſpecially as it was not my particular Buſineſs. Where the Dirt may ſeem to ſtick, I have wiped it off; and thou haſt *Divine Writ* here preſented to thee, Reader, pure as it is in great Meaſure, I hope, in the preſent *Engliſh* Tongue.

The *Hebrew* Idioms, or Manner of Expreſſion, as being very different from ours, ſhould be carefully obſerved, and well underſtood; otherwiſe the right Meaning, as well as Propriety of Language, may be miſſed. The *Hebrew* doubles finite Verbs in the infinite Mood, inſtead of our Adverbs; and not unaptly, ſince Verbs can only have Adverbs ſuitable to themſelves. And ſuch are to be uſed in a *Tranſlation*, as the reſpective Verbs and Expreſſions require: not as often in the *common Engliſh* that general one *ſurely*, as if the Verbs ſignified *not ſurely* without being repeated, or oftener none, as though by thoſe infinite Verbs Nothing was meant; or otherwiſe what is foreign to the Verb, from whence the Meaning muſt ariſe, as for Inſtance *at once*, *Num.* xiii. 30. which *Gell* would have be *not all at once*, *Eſſay*, p. 467. both without any Relation to *go up*; nor as in *Pro.* xxvii. 23. *Be thou diligent to know* (for *know fully*) by another Verb. I have rendered them in the following Manner, when the Infinite is put firſt; *earneſtly aſk*, *bind faſt*, *utterly blot out*, *quite conſume*, *draw* or *eat plentifully*, *do exceeding well* or *ill*, *quite die* or *be put to death*, *go apace*, *quite out* or *away*, *be exceeding crafty*, *glad* or *gracious*, *hearken attentively*, *firmly hire*, *fully hear* or *know*, *be highly incenſed* or *diſpleaſed*, *earneſtly long*, *multiply abundantly*, *diligently obſerve*, *open wide*, *entirely reign*, *plainly reveal*, *ſee clearly*, *plainly* or *apparently*, *ſeek diligently*, *ſhut faſt*, *ſing joyfully*, *ſpeak* or *remember well*, *tell expreſsly*, *teſtify fully*, *quite wear away*, *weep grievouſly*, *&c.* and *throughly* or *wholly* with divers, as *Jun.* and *Trem.* have *omnino*. Partly anſwerable to which the *Gr.* has πάντως, as 1 *Cor.* ix. 10, &c. and negatively two Negatives. When the infinite Mood follows the other, it ſignifies as *Buxtorf* ſhews, the Continuation of what is denoted by the finite Verb. *Theſ. Gram.* L. 2. Cap. xvi. which I accordingly render by *ſtill*; but obſerve no Diſtinction to be made between this and that by our *Tranſlators*.

For ſome of the great and groſs Faults, the Reader is to look in the *Notes* at the particular Paſſages, withal obſerving that one Elucidation is frequently to ſerve for ſeveral others of the ſame Kind.

AXIOM

AXIOM II.

A TRANSLATION ſhould be well or grammatically expreſſed, in the Language it is made in.

IT is well known that thoſe called the living Languages do alter, eſpecially ours, who are ſuch a changeable People. Hence it is neceſſary that new *Tranſlations* ſhould be made from one Time or Century to another, accommodated to the preſent Uſe of ſpeaking or writing.

This Deference is paid to the *Heathen Claſſics*, that they may appear beautiful and not barbarous; many of which are tranſlated often, as the reſt doubtleſs would, if their Bulk or Particularity did not render them unſaleable.

And why ſhould the *Scripture* meet with leſs Regard? Is it to be thereby more expoſed to Ridicule and Contempt, in our Libertine Age? But ſome there are who ſeem poſſeſs'd with a Notion, or Bigotry, that the laſt *Tranſlation* in *K. James*'s Reign muſt not be altered; though ſeveral new ones had been made before, when the Oldneſs of the Language, as they were not long apart, did not call for it; and though the Pedantry of that Reign is become a Ridicule, and the Style intolerable: nor does ſuch a Notion commonly appear to be founded on an Opinion of that *Tranſlation* being well done, ſince it has been the frequent Complaint, from the Scripture-writers who underſtood the *Original*, of Paſſages rendered amiſs.

The *Tranſlator* of *Livy*, bulky as that Author is, repreſents fourſcore Years as Time for him to be rendered into freſh *Engliſh*, though done before by ſuch a noted *Tranſlator* as *Dr. Holland*; whoſe *Edition* bears Date 1600, and our *preſent Bible* was tranſlated but eleven Years after; nay *Livy* writing but a Hiſtory of the ancient *Romans*, has been thought deſerving of another *Tranſlation* ſince, beſides that with which it is ſo repreſented; and how often has *Juſtin*, *Horace*, *Tully*'s *Offices*, &c. been done, while the *holy Scripture* has worn its old Suit ſtill?

Let the *Preface* of *K. James*'s *Tranſlators*, which may be met with in ſome old *Bibles*, be compared with *Addiſon*'s Writings, and ſee what Difference of Language there is in a hundred Years. Nay the Author of *Gazophylacium Anglicanum* ſays in the *Preface*, 'When 'I look'd an hundred, or an hundred and fifty Years only behind me, I could ſcarce imagine 'it ever to have been the Language of my Anceſtors, or even of the Country I was born 'in, 'tis ſo chang'd through *Commerce*, *Correſpondence*, *Travellers*, and ſuch like Accidents;' and *Blackwall* in his *Introduction to the Claſſics*, 'That which was written in *Engliſh* two 'hundred Years ago is now ſcarce intelligible; and few Authors of one hundred Years 'ſtanding can by this refined Age be read with Patience.'

Yet the obſolete Words, and uncouth ungrammatical Expreſſions in the Sacred Text, paſs more unheeded, as being oftener read and heard; eſpecially when the Mind is filled with an Imagination, that a *Tranſlation* of the *Scripture* muſt be ſo expreſs'd: which Kind of Notion once prevailed ſo long, that one *Tranſlation* was become quite another Language to that in common Uſe, and was underſtood but by a very few, who learned the Language in which it was written; ſuch was the *vulgar Latin Verſion*, which was firſt made in the Mother-Tongue of that Age. And we have been going on ſo our ſelves, while the few *French Proteſtants* have taken care to alter their *Tranſlation* with their Language; ſo that Antiquity may ſoon be pleaded for ours to keep Poſſeſſion, and be ſtamped authentick. Of what Mind our firſt and former *Proteſtants* were, may appear by the different *Engliſh Tranſlations* made by them and printed as follows; beſides thoſe of *Wiclif*, *&c.* which were made before Printing was uſed.

1. *The Books of the New Teſtament*, by *William Tyndal*, A. D. 1526, *Lewis*'s *Hiſt. of Eng. Tranſlations*, p. 75.

2. *The five Books of Moſes*, by the ſame, 1530, *Tynd. Works*, printed 1573.

3. *The first English Bible*, by *Miles Coverdale*, Fol. pr. 1535. *Harl. Libr. Crowe's Elench. Script.*

4. *The first Bible published by the King's Authority*, 1537, under the Name of *Thomas Matthewe*; these *Bibles* being of *Tyndal's Translation* from *Gen.* to *Chron.* inclusive, with *Jonas*; and all the *Books of the New Test.* the rest *Coverdale's* with some Variation, *Lew. Hist.* p. 107.

5. *The Books of the New Testament* from the *vulgar Latin*, by *Miles Coverdale*, but in the Name of *Johan Hollybushe*, 1538, *Lew. Hist.* p. 112.

6. *The Great Bible*, called *Cranmer's*, 1539, considerably different from the foregoing, *Lew. Hist.* p. 128.

7. Another the same Year, altered by *Richard Taverner*, *Lew. Hist.* p. 130, 132.

8. *Coverdale's Translation* corrected by himself, in 4to. 1550, *Lew. Hist.* p. 182.

9. *The Geneva Bible*, 1560, *Fulke's Defense of Eng. Transl.* Ch. 3, 4. *Strype's Annals of the Reform.* Ch. 19.

10. *The Bishops Bible* by Authority, Fol. 1568, *Lew. Hist.* p. 240.

11. *The last Translation*, by Order *K. James* I. 1611. see *Burnet's History of the Reformation*, p. 367, 368. *Fulke*, ib. Ch. 3, 10.

There ought to be the greatest Exactness even in Spelling the *Scripture*, because our Children learn to read by it, and will consequently write after it, unless they learn another Way; nay a Scholar, without the Advantage of good Spelling, would appear ignorant and ridiculous; and on the other hand if we consider the Labour of taking every Letter of every Word into the Memory, and retaining them there, besides the many other Branches of Learning; a Regard should be had for our Youth, that what they receive, almost the earliest and deepest into their Minds, should not be wrong. As for Words that are clownish, barbarous, base, hard, technical, misapplied or new-coined, as well as obsolete and ill-spelled, they must needs be unfit for the *Bible*; such as follow, when so constructed, in the *Books of the old Testament*, and on the two first Letters of the Alphabet, not to choose the largest, whose Meaning I add in a Parenthesis, or what might have done better in that Sense. See the Appendix (D).

As to those on the other Letters, I shall mention but the following, while by searching Concordances throughout more might have been found. See the Appendix (E).

It will be little to the Purpose for any one to retort, that I use Words in my *Notes* as hard, or even some the same, as these; if they are not in the *Translation*, which ought to be plain, and suited to common Capacities: while Liberty may be allowed in the other, nay may there be agreeable and necessary. I remember on comparing *Homer's* 1st. *Iliad* translated by those great Poets *Dryden*, *Tickell* (not *Addison*, though insinuated, as I am persuaded by the Style) and *Pope*, the Preference was given to the latter in one Particular, for the others having hard and unpolite Words. It has also fallen under my Notice, that *Writings upon religious Subjects* frequently have Words from the *common Translation*, which are otherwise disallowable, and some are from thence brought into Discourse; but are these to bear up that, while it is that bears up them? I have lastly observed, that several Words of the *common Translation* were not found in any other *English Books* by *Johnson* in his great *Dictionary*; a Sign of their wanting the Currency requisite even when that *Translation* was made.

The following Preterperfect Tenses and Participles are become old, viz. baken (baked) bitten (bit) folden (folded) holden (held) holpen (helped) laden (loaded) lien (pret. lay, part. lain) mowen (mowed) ridden (rid) slidden (slid) spitted (spit) stricken (struck) unwashen (not washed) wakened (awaked) waxen (become) with-holden (with-held) upholden (upheld) but some of *en* in Termination sprinkled about, especially when passive,

may

may give an agreeable Reliſh of Age; as broken, begotten, forgotten; and other ſuch continue, i. e. done, given, gone, known, ſeen, ſlain, taken, choſen, ſpoken, thrown, written, ſmitten, fallen, born, torn, ſworn, ſtolen, ſhewn, hewn, driven, drawn, lain, riſen, forſaken, ſtriven, ſown, ſhaken, &c. and for a Participle rotten; *a* is alſo obſolete, where *o* is uſed now, in the Preterimperfects bare, brake, drave, forgat, gat, ſpake, ſware, ware, ate, laded, ſlang, ſpat, ſtrake; but ſwore and begot ſound too vulgar to be uſed of God.

I have put *s* inſtead of *eth* at the End of the third Perſon ſingular of the preſent Tenſe, as inſtructed by our chief Grammarian *Brightland* in his *Grammar of the Engliſh Tongue*, and authoriſed by *Addiſon*, who ſcarce I think writes otherwiſe, and I may add obliged by Cuſtom in Speaking; againſt which *Martin*'s Opinion, in the late *Introduction to the Engliſh Language*, is but of little Weight. So the Uſe of Speech has taught me *you*, and not *ye*, unleſs more than one of the former would fall too near together when of different Caſe, or that one ſound diſagreeably with ſome other Word; thus alſo *my* and *thy*, where are now *mine* and *thine*.

The ill joining of Words together is next to be mentioned, as being either ungrammatical, a bad Idiom, improper, uncouth, miſapplied, or wrong placed: ſee Examples of ſuch in the Appendix (F).

But a *Tranſlation* may be badly expreſſed without theſe greater Faults, by Obſcurity, Tautology, Pedantry, or by being very flat, verboſe, or ill-ſounding; which a *Tranſlator* ſhould endeavour to ſhun, ſo far as keeping tolerably cloſe to the *Original* will admit.

The *Hebrew* Tongue has divers Peculiarities, whereby a *Verſion* from thence into a Language ſo diſtant in Time and Place as ours, will be liable to moſt or all of the Deformities now mentioned, unleſs they are diligently watched, and prudently avoided. Thus the *Hebrew* has generally ו *Vau* for a Conjunction of almoſt every Kind; and beſides [and] which is very often and duly repeated in the *common Engliſh Bible*, it may denote (as I ſhall inſtance in a few Places, ſome of which have it ſo rendered there already) the Words at the Appendix (G).

So גם *gam* may be varied as Occaſion offers, with the *Greek* καὶ, δὲ, and τὲ, a few of which I have mentioned. It is beſides tranſlated in the *common Bible* as in Appendix (H).

There may poſſibly be ſome more ſuch Words found in the *common Tranſlation*, or even in mine; but the Trouble of collecting theſe has not been ſmall, unleſs compared with the Work it ſelf, and the Uſe of them may be of no ſmall Account, with reſpect to the *Engliſh* as well as *Hebrew* Language, excluſive of this *Tranſlation*. Concerning this our learned and very acute *Mede* writes, B. 3. p. 506. Vau *enim Hebræorum et inde* καὶ *in Scriptura Conjunctio eſt non tantum* copulativa, *ſed et* disjunctiva, rationalis, cauſalis, ordinativa, explanativa, *prout ſenſus ratio exigit: The* Heb. ו *and from that the* Gr. καὶ, *does not only join together* (as *and, alſo, &c.*) *but alſo parts* (as *or, otherwiſe*) *ſhews the Cauſe* (as *for, ſince*) *and Effect* (as *therefore, ſo that*) *ſets in Order* (as *next, afterwards*) *and expounds* (as *that is, to wit*;) he ſhould have added *adverſativa* (as *but, yet*) and might alſo others.

As this *Hebrew* Conjunction is ſometimes rightly and properly rendered in thoſe different Manners, it ought likewiſe to be rendered elſewhere when it is alike proper, and ſuitable to the Context, and would make the Expreſſion more elegant: this is being uniform, which taking the Liberty one time that is refuſed at another is not; as in the frequent, wrong, unapt, obſcure and flat Uſe of [and] in the *preſent Bible*; thus in the firſt Chapter of *Geneſis* every *Vau* that is rendered ſingly is turned *and*, one *ſo* excepted Ver. 27. but why muſt the Freedom to vary from *and* be admitted there only? The Reader that underſtands *Engliſh* may compare it with this *Verſion*, and both with a good modern Compoſition, making Allowance that ſeveral Conjunctions, which if it was originally written in *Engliſh* would better be omitted, are now inſerted becauſe they are in the *Hebrew*. Again *Ezek.* Ch. xl. has no leſs than 34 Verſes beginning with *And* in the *common Tranſlation*, 11 of them ſucceſſively, notwithſtanding there are ſo many Ways of elegantly varying it. As 23 alſo out of 25 occur in 2 *Kings* ii. 17 together in *Gen.* xli. and 21 in Ch. xliii. But in *Deut.* xxxi. 17. the firſt of ſix *Vaus*, that ſucceſſively begin ſo many Members of the Sentence, is tranſlated *then*, and the laſt *ſo that*; yet why might not more likewiſe have been varied, or elſe not thoſe two? And the ten *Vaus* in *Gen.* xxiv. 35. with the firſt in

Ver. 37. I have reduced to five, yet begun that Verſe with one, which may be compared with the common; and *Caſtalio* has brought the ten to three *ets*, *Junius* and *Tremellius* uſe four other Conjunctions, the *Samaritan* and *Vulgate* have three omitted, and the *Greek* two. And ſince it muſt be allowed, that a *Tranſlator* ſhould conſider the various Meanings of a Word that has ſuch, in order to take that which is right and moſt agreeable to the Paſſage where it is; the ſame ought to be done with this Conjunction, and the more ſo, as its Signification is the more manifold, leſt it ſhould be rendered in a wrong Senſe.

Another Thing, wherein Liberty is to be taken in tranſlating the *Hebrew Bible*, requires a little Introduction. Language was anciently rude and unpoliſhed, and it was proper even for the inſpired Writings to be delivered in that of the Times: hence Nouns are frequently repeated in the *Original*, where they may much better be rendered by Pronouns, according to the Improvements of Grammar, and Manner of Speech now, eſpecially in this Part of the World, without any Diminution or Alteration of the Senſe at all. In ſuch a Caſe certainly our Language is to be like it ſelf, and not made uncouth to no Manner of Purpoſe; any more than we are to ſpeak like Children, or wear Skins like our firſt Parents.

Let us now come to the Matter, by comparing ſome Inſtances in this and the *common Verſion*: as *he* for *Mordecai*, *Eſt.* iv. 1. for *the prieſt*, *Lev.* xiv. 36. for *Abraham*, *Gen.* xxv. 6. as the *Biſhops* tranſlate, and elſewhere; for *Moſes the ſervant of the* LORD, *Joſh.* xii. 6. and both *Tyndal* and the *Biſhops* have but *he* for *Jethro*, *Moſes father in law*, *Exod.* xviii. 2. ſee alſo with them in *Judg.* xviii. &c. ſo *him* for *Moſes*, *Num.* xxix. 40. *Exod.* xl. 19, 21, 23, 25, 27, 29. for *Abram*, *Gen.* xvi. ult. and for *Abraham*, Ch. xxiv. 1. for *Jabin king of Canaan* twice, *Judg.* iv. 24. for *this my Lord*, *Dan.* x. 17. for *his father*, *Gen.* xliv. 22. where our *Tranſlators* add *his father* a 3d time; *they* for *the princes of the Philiſtines*, 1 *Sam.* xxix. 4. for *the children of Iſrael*, *Judg.* iii. 15. ſo the *Biſhops*; *them* for *the Levites*, *Num.* viii. 10. for *the ſtreets thereof*, *Zech.* viii. 5. for *the veſſels of the houſe of God*, 2 *Chron.* xxviii. 24. for *the ſheep of Laban his mother's brother*, *Gen.* xxix. 40. *himſelf* for *Saul*, 1 *Sam.* xviii. 12. for *the* LORD, *Exod.* xvi. 7. *his* for *Moſes*, *Num.* x. 29. *Exod.* xxxiv. 29, 35. *s* for *ſeed*, *Gen.* iii. 15. for *rods*, *Exod.* vii. 12. and for *ways* and *thoughts*, *Iſa.* lv. 9. where ſee the *Note*; *it* for *the houſe of Eliaſhib*, *Neh.* iii. 21. for *the* LORD'S *houſe*, 1 *Chron.* vii. 2. and the 3d time 2 *Kings* viii. 27. *it ſelf* for *Moab*, *Iſa.* xvi. 7. *of it* for *thy nakedneſs*, *Ezek.* xvi. 37. *that* for *the tribe*, *Joſh.* xxi. 5. and elſewhere as in modern *Engliſh Authors*; *thoſe* for *the camels*, *Gen.* xxiv. 10. for *the houſes*, *Jer.* xix. 13. *theſe* for *Zebah and Zalmunna*, *Judg.* viii. 12. *who* for *the king*, *Dan.* v. 13. *which* for *the vineyard*, *Cant.* viii. 11. *who* and *him* for *Balak* and *Balaam*, *Num.* xxiii. 27. where thoſe Names both occur for ſix Verſes together, ſee alſo *Judg.* xi. 6, 7, 8, 9, 10. *one* for *light*, *Gen.* i. 16. *the other* for *his father in law*, *the damſel's father*, *Judg.* xix. 9. being mentioned ſeparately in the two foregoing Verſes; *the ſame* for *fine linen*, *Exod.* xxxix. 28. *ſame* for *fire that was on the hearth*, *Jer.* xxxvi. 23. *ſuch*, *Jon.* iv. 10. *the latter*, &c. for *the children of Iſrael*, *Num.* viii. 19. there 5 times; *is what* for *even their nakedneſs*, *Lev.* xviii. 10. —*ne* for *peace*, *Jer.* vi. 14. *mine* for *my Sorrow*, *Lam.* i. 12. *thine* for *thy herdmen*, *Gen.* xiii. 8. But I have been regardful pretty much to do this when there is a Repetition of the ſame or Part of it, rather than when the Terms are changed, though in no different Meaning; except when repeated with a ſmall Alteration, as *it* for *the nakedneſs of their* (inſtead of *his*) *father*, *Gen.* ix. 23. *he* for *the* (inſtead of *his*) *ſervant that was ſet over the reapers*, *Ruth.* ii. 6. *that* for *the days of the years of the* (inſtead of *my*) *life*, *Gen.* xlvii. 9. *thoſe* for *of the chapiters which were upon the top of the* (without *two*) *pillars*, 1 *Kings* vii. 41. or by Contraction, *he* for *Paſhur* (inſtead of *Paſhur the ſon of Immer the Prieſt*) *Jer.* xx. 2. *his* for *the*—*of the king of Babylon* (inſtead of *Nebuchadnezzar the king of Babylon*) Ch. xxvii. 8. ſo *its*, 1 *Sam.* iv. 5. And muſt not the firſt of theſe needs be preferable, with unprejudiced Perſons who underſtand and value good *Engliſh*, and would have the *Scripture* ſuch? Of this Kind numerous Examples might be produced; nor is the *common Tranſlation* void of the ſame Way of rendering the Nouns; to wit, *he* for *the* LORD, 2 *Sam.* vii. 11. *him* for *a male*, *Num.* xxxi. 17. *they* for *the Owners*, *Judg.* ix. 51. *them* for *their brethren*, 1 *Chron.* viii. 32. *either of them* for *each pillar*, 1 *Kings* vii. 15. *apiece* for *one pillar*, Ibid. *every* for *baſe*, Ver. 38. *thereof* for *of the fleſh*, *Lev.* vii. 19. *his own* for *the prieſt's*, Ch. xiv. 15, 26. *within* for *in the houſe*, *Gen.* xxxix. 11. and in the *Liturgy*, *ſuch as* for *a multitude that*, *Pſa.* xlii. 5. *them* for *the people*, *Pſa.* lvi. 7. ſo the *Septuagint*, *Gen.* xxiv. 59. and in the *vulgar Latin* ſome; ſee alſo on *Judg.* xviii. 23. Now if it is right or beſt to tranſlate thus in ſome Places, muſt it not be ſo for the ſame or like Expreſſions in others? When one ſpeaks of

him

him or her ſelf too in the 3d Perſon, I follow that, as preferring it to the 1ſt, as *her* for *thine handmaid*, 1 *Sam.* i. 11. *Ruth* iii. 9. and ſo in *Exod.* xxix. 18. as 2 *Chr.* vi. 19. 1 *Sam.* xxv. 31. Such Nouns as thoſe before with the Conjunction included are made *Engliſh* well with the Relative, namely, *who* for *and the prieſt*, *Exod.* v. 12. and the like often; *whom* for *therefore—Zadok and Abiathar the prieſts*, 2 *Sam.* xv. 35. *which* for *now their cities*, *Joſh.* ix. 17. and for *and—it—it—it*, *Jer.* xxxiv. 22.

There are alſo Paſſages where a Noun is repeated more than once in the *Original*, after the ancient Way of delivering it, which may be ſuitably rendered as in the following Inſtances: *him* and *he* for *the King*, *Dan.* ii. 2, 3. *himſelf* and *he* for *the King*, 2 *King.* xvi. 12. *them* and *they* for *the Children of Iſrael*, *Num.* viii. 19. not to ſay the latter five times in one Verſe; the ſame for *the Levites*, *Neh.* x. 38. *who* and *that* for *Noah*, *Gen.* vi. 9. But *that* and *thoſe*, *one* and *ones*, have a ſingular Gracefulneſs.

A Noun iterated with a Prepoſition may elegantly be turned into an Adverb: thus *there* for *in Mizpah*, *Jer.* xli. 10. *thither* for *to Shechem*, 1 *King.* xii. 1. and with a Conjunction, *where* for *and at Hazeroth*, *Num.* xi. 35. *whither* for *and into the land of Canaan*. *Gen.* xii. 5.

So the Auxiliaries or Signs of the *Engliſh* Verbs very elegantly ſupply the Place of a Verb repeated in the *Original*, or rather are the ſame in our Language: thus among others may be counted, *do* for *dwell*, *Num.* xiii. 29. *does* for *caſteth out*, *Jer.* vi. 7. *did* for *purified*, *Neh.* xii. 30. *have* for *have found*, 1 *King.* xxi. 20. *were* for *were written*, *Exod.* xxxii. 15. *had been* for *was alienated*, *Ezek.* xxiii. 18. *would* for *returned*, *Jer.* iii. 7. *ſhall* for *ſhall live*, *Ezek.* xviii. 13. *ſhalt* for *ſhalt ſee*, *Num.* xxiii. 13. *will* for *will go*, *Gen.* xxiv. 58. *let* for *let hear*, and for *let forbear*, *Ezek.* iii. 27. This is very ſcarce in the *preſent Tranſlation*, however there is *do* for *go out*, *Exod.* xxi. 7. *did* for *prepared*, *Ezek.* xlvi. 12. which is added 2 *Sam.* xx. 6. *may* for *may go*, Ch. xv. 20. and *didſt* for *killedſt* or *didſt kill*, *Act* vii. 28. ſo *did* for *anſwered* in the *Biſhops Bible*, *Judg.* viii. 8.

The ſame Verb is likewiſe found above twice in a Place, of which take theſe for Example: *did* for *went aſtray*, *Ezek.* xlviii. 11. *will* for *ſhall eat*, *Jer.* v. 17. nay the *common Tranſlation* has the Verb repeated when it is not ſo in *Hebrew*, viz. *take*, *Ezek.* xxix. 19. *bear tidings*, 2 *Sam.* xviii. 20. ſee alſo *Eccleſ.* ii. 12.

But the Repetition ſometimes or oftener takes in more than the Verb, and requires to be turned properly in the ſame Manner, the Auxiliary containing the whole Senſe and Force of it: ſo *did* for *ſaw the Viſion*, *Dan.* x. 7. *ſhall* for *ſhall waſh his Cloaths*, *Lev.* xiv. 47. *will* for *will be enquired of by you*, *Ezek.* xx. 31. or together with a Pronoun, as *which—did* for *compaſſed the City ſeven times*, *Joſh.* vi. 15. for *and lay until the Morning*, *Ruth* iii. 14. and the ſame for *and turned aſide*, *and ſat down*, *Ruth* iv. 1.

A repeated Verb may ſometimes be beſt rendered by *that*; which ſee in *Jer.* viii. 13, 25. *Ezek.* iii. 20. and more with it as before, *Ezek.* xii. 3. at other times when active by our Verb *do*, or *do it* or *thus*; as may be ſeen 2 *King*, v. 18. *Ruth* iii. 13. & iv. 6. *Jer.* xlii. 6. *Exod.* xxvi. 1. & xxvii. 8. and when paſſive or neuter by *is*, *&c.* e. g. *Jer.* xliii. 12. *Ezek.* i. 17. *Joſh.* iv. 7. otherwiſe by *done*, *Exod.* xxvi, 31. *Dan.* vi. 23. *yet*, *Ezek.* ii. 6. 1 *King.* iii, 11. *that is*, *Neh.* ix. 8. *namely*, *Lev.* vii. 30.

A *Hebrew* Pronoun, and eſpecially a Prepoſition, when repeated, may be rendered *both*, and put before the former; according as is done *Jer.* xxxii. 8. 1 *King.* vi. 5. *Exod.* ix. 10. for which both *Homer* and *Virgil* are admired, *Prefat. Diſcourſe to Johnſton's Pſalms*, p. 37, 38, 39. aſcribed to *Benſon*. Such Things are not wanting in the *common Bible*, as *wept aloud* for *uttered his Voice with weeping*, *Gen.* xlv. 2. *old art thou*, for *many are the days of the years of thy life*, Ch. xlvii. 8. *pleaſed Hamor and* for *were good in the eyes of Hamor and in the eyes of*, Ch. xxxiv. 18. and ſo 2 *Sam.* xvii. 4. but ſee it otherwiſe *Gen.* xix. 8. 1 *Sam.* xviii. 5. 2 *Sam.* iii. 19. *exceedingly* for *with a great fear*, *Jon.* i. 16. *ſo* for *ſuch a matter as this*, 1 *Sam.* ix. 21. *home* for *to his houſe*, *Ib.* xxiv. 22. *greet* for *aſk of peace*, *Ib.* xxv. 5. *after him* for *at his feet*, 2 *Sam.* xv. 16, 17, 18. *ſing* for *give forth* or *utter the voice*, *Pſa.* civ. 12. *us* for *our ſight*, 2 *Sam.* xx. 6. *there* for *to the outer court*, *Ezek.* xliv. 19.

Some *Hebrew* Words of the ſeveral Sorts may alſo be quite omitted in the tranſlating, without any Prejudice or Loſs to the Senſe; nay it is neceſſary they ſhould be ſo, becauſe the Expreſſions would elſe be flat, inſipid, or ſuperfluous to us; Examples of which may be the following, as rendered in our *common Bible*, *bones*, *Jer.* viii. 1. *wickedneſs* xliv. 9. *thouſand*, *Num.* xxxi. 32. *the King*, 2 *Sam.* xix. 4. *Nethinims*, *Ezra* viii. 20. *barley*, *Hoſ.* iii. 2. *dwell*, *Num.* xiii. 29 *have received*, Ch. xxxiv. 14. *his*, *Exod.* xxxvii. 16. *their*, *Jer.* ii. 26, *your*, Chap. xxvii. 9. *thereof*, *Ezek.* xliii. 11. being there nine times, *Neh.* iii. 3, 6. *againſt*, *Jer.* i. 18. *from*, Ch, xxi. 7. *into*, Ib. *againſt it*, *Ezek.* iv 2. *unto the city*, *Joſh.* xx. 6. *in the cities*, *Jer.* xxxii. 44. ſo the *Biſhops* omit *border*, *Joſh.* xv. 6, 8, 9, 10, 11.

That Inſtances of this Kind are not wanting in the *common Tranſlations*, though moſt diſtant of all from the *Original*, may appear by the *Hebrew* Words quoted in the Appendix (A), as left untranſlated. And while ſuch Liberty is allowed there, what I have taken may well be admitted. Now to paſs by what *Caſtalio* frequently does, I find the learned *Mercer* writing on *Joel* ii. 19. *Latine* Dominus *omitti poſſet*, *quia repetitione gaudent Hebræi*; Lord *may be left out in Latin*, *becauſe the Hebrews like Repetition*: where we may obſerve the Difference of Languages, it being more aptly than either of thoſe Ways, expreſſed in *Engliſh* by *he*; ſo the *Septuagint* do not repeat *the Lord*, *Iſa.* lxi. 1. as in *Luke* iv. 18. even when it is neceſſary to diſtinguiſh it from *Spirit*, and *garment* is left out of the *common Tranſlation*, *Luke* v. 36.

Words repeated have indeed in ſome Caſes a Beauty in our modern Language, but moſtly in Poetry; and ſometimes from the ancient *Hebrew*, when they ought by all means to be preſerved, as *the Lord* in *Pſa.* xxix.

To conclude this, as the Verb-ſubſtantive is very frequently left out of the *Hebrew* where it requires to be ſupplied in *Engliſh*, *&c.* for which ſee the *Note* on *Gen.* i. 4. ſo on the contrary *it came to paſs* or *was ſo that* is wholly redundant and unneceſſary in our *Tranſlation*, being merely idiomatical in the *Original*, and not ſo to us: the *Hebrew* is as an Auxiliary to the other Verb, and therefore properly denoted by one of ours, or the Termination —*ed*, *&c.* as by *was* in the *common Tranſlation*, *Neh.* iv. 1. without the other, and —*ed* 2 *Sam.* ii. 1. and to make it up in their Way, our *Tranſlators* ſeveral times ſupply *that*, as *Exod.* xii. 51. 2 *Chr.* xx. 1. but I have taken care not to go too far in this Way of thinking, which would be going out of the Way, and by refining too much, I ſhould enervate that Strength in the *Original*, which the *Tranſlation* ſhould ſhew; I inſtance in keeping *behold* and *roſe up*.

And when the Original Language is exalted to ſome peculiar Sublimity, what a ſad Depreſſion would it be to tranſlate by the mere Meaning, inſtead of the Expreſſion! for which however the following may not be unuſeful: thus *I am innocent*, for *I waſh my Hands in Innocency*, *Pſa.* xxvi. 6. ſo lxxiii. 13. to render *Pro.* vii. 4. *Be wiſe*, *and knowing*; as alſo ſubſtitute *thou ſpeakeſt graciouſly*, for *Grace is poured into thy Lips*, *Pſa.* xlv. 2. *He applies his Mind to what does hurt inſtead of good*, for *He feeds on Aſhes*, *Iſa.* xliv. 20. and *Is not my principal Truſt a Deception?* for *Is there not Falſehood in my right Hand?* Ib. *Thy Speech is ſweet and innocent*, *and ſweetly uttered*, in *Cant.* iv. 11. *Do not a few Men of Ephraim exceed all thoſe of Abiezer?* *Judg.* viii. 2. *If you had not made enquiry by my young Wife*, Ch. xiv. 18. *he continues to reign by being kind*, for *he ſupports his Throne by Kindneſs*, *Pro.* xx. 28. *He was going to ſmite with the Peſtilence*, for *the Peſtilence went before him*, *Hab.* iii. 5. *He will come to bring Righteouſneſs*, *and that will direct his Way*, *Pſa.* lxxxv. ult. *For they will adorn thee finely*, *Pro.* i. 9. *I will receive the means of Salvation*, in *Pſa.* cxvi. 13. *there ſhall not the leaſt Harm be done to thy Son*, for *there ſhall not a Hair of thy Son fall to the Earth*, 2 *Sam.* xiv. 11. 1 *King.* i. 51. and differently in *Acts* xxvii. 34. *I was altogether righteous in my Conduct*, *and reputable for acting well*, *Job* xxix. 14. *I was very helpful to the Needy*, *who were diſabled*, Ver. 15. *fierce young Men*, for *young Lions*, *Ezek.* xxxviii. 13. *I deprived the Oppreſſor of Power*, *and made him reſtore what he had wrongfully taken*, *Job* xxix. 17. *I ſhall not be removed till I die*, *and the Days of my Life will be innumerable*, Ver. 18. *My Vigour was as though freſh*, *and my Strength as if it was renewed*, Ver. 20. *nor did they alter my pleaſant Look*, Ver. 24. *When I went on in Plenty*, *and Nature furniſhed me with Profuſion of Delight*, Ver. 6. *When his Providence made me proſperous*, *and he directed me in what I did not know*, Ver. 3. *His Talk abounds with Curſing and Cheating*, *and he has either Diſturbance or Vanity ready concealed to utter*, *Pſa.* x. 7. *penetrate to the yet inviſible* (for which how beautiful, and much ſtronger, is the ſimple Word *behold the*) *Habitation of Stones*, Job viii. 17. *Suffer me not to ſpeak any Thing at all amiſs*, *Pſa.* cxli. 3. *look ſtedfaſtly*, *hear attentively*, *Ezek.* xl. 4. *Speak not of what is ſacred to profane Perſons*, *which they will probably return with Spite*; *nor deliver*

your divine Experiences to baſe Worldlings, who you may expect will deſpiſe them, Mat. vii. 6. *You are to ſeaſon Mankind with Virtue; but if you are not innately qualified for it, what Perſon can qualify you? Ye will then be fit for Nothing, but to be laid aſide, and puniſhed as you deſerve,* Ch. v. 13. *You are to enlighten the human Species, with as publick unconcealed an Appearance, as that of a City on a Hill,* Ver. 14. *and wiſe Men ſeek to bear Knowledge, Pro.* xviii. 15. *he whoſe Ear heard bleſſed me, and whoſe Eye ſaw teſtified for me, Job* xxix. 11. *they are ſo averſe from Inſtruction, that they cannot hearken to it, Jer.* vi. 10. *which makes the People of the whole Earth joyful,* for *the Joy of the whole Earth, Pſa.* xlviii. 2. *he goes on triumphantly in Diſtreſs,* for *Sorrow triumphs before him, Job* xli. 22. *The Inſtruments of Death will be prepared for my Shepherd——and kill him, Zech.* xiii. 7. *Any Beaſt——may come, Iſa.* lvi. 9. *Let the Wind riſe, one while from the North, another while from the South, and blow on my Garden, Cant.* iv. 16. *Hear what is ſaid, you that are fed like the Heifers of Baſhan, on the Mountain of Samaria, Am.* iv. 1. *A wiſe Woman promotes her Family, but a fooliſh one debaſes it her ſelf, Pro.* xiv. 1. *advance the Power of him whom he cauſes to reign,* for *lift up the Horn of his anointed one,* 1 *Sam.* ii. 10. *By Exerciſe ſhe is ſtrong in Body, and ſtrengthens her Arms by working with them, Prov.* xxxi. 17. *they will be ſlain as by a Lion from the Wood, be waſted as by an evening Wolf, their Cities will be watched over as by a Leopard, ſo that every one who goes out of them will be torn in pieces, Jer.* v. 6. *Be ſpiritually circumciſed, by taking away the Superfluity of your Minds,* Ch. iv. 4. *Thou dwelleſt ſurrounded with deceitful Perſons,* Ch. ix. 6. *Her Gates ſhall be in a ruinous and lamentable Condition, Iſa.* iii. 26. *They ſhall be carried away as if by the Wind in Wings, Hoſ.* iv. 19. *Speak and act with Truth, though thou ſhouldeſt loſe by it; and not otherwiſe, if thou mayeſt gain by that, Prov.* xxiii. 23. *Judgment is made wrong, and no Righteouſneſs here: for Truth is publickly perverted, and there can be no Uprightneſs within, Iſa.* lix. 14. *If thou couldeſt lament, O Fir-tree, there is Occaſion for it, becauſe &c. Zech.* xi. 2. *The Calamity they bring is ſo great, as if it affected not only the Earth, but the Heaven, and heavenly Bodies, Joel* ii. 10. *Fire ſhall come into thee, O Lebanon, to conſume thy Cedars, Zech.* xi. 1. *The Lord enlightens and ſaves me, Pſa.* xxvii. 1. *let there be abundance of right Judgment like the rolling Waters, and of Righteouſneſs as a great Flood,* Am. v. 24. *Begin cloſely to reſtrain the Licentiouſneſs of the Will; ſince to begin and continue to be licentious, which many do, brings to Deſtruction, Mat.* vii. 13. *Stand faſt therefore defended in Truth and Righteouſneſs, Eph.* vi. 14, &c. *refrain from whatever thou art divinely conſcious thou ſinneſt in, how delightful or gainful ſoever it may be otherwiſe to thee; ſince it will be better for thee to loſe that Pleaſure or Profit, than to ſuffer in Hell for it,* Mat. v. 29, 30. *Do not check the Dictates of the Holy Spirit,* 1 *Theſ.* v. 19. *though thoſe who hated him were very miſchievous to him, yet he himſelf, and the Means he uſed, remained ſtrong, Gen.* xlix. 24. *The Air above thee ſhall neither be moiſtened, nor the Earth under be ſoftened, with Rain, Deut.* xxviii. 23. *Let the Power of the Lord be throughly rouſed up, and become very ſtrong, be rouſed up as in former Ages of old Time: was it not that which &c. Iſa.* li. 9. *Art thou envious,* for *Is thy Eye wicked, Mat.* xx. 15. *they will tremble all over, Ezek.* xxvi. 16. *He will deliver thee often, and continue to preſerve thee afterwards, Job* v. 19.

The *Hebrew* uſing Speeches direct in the ſecond Perſon very often, ſome ſmall ones found harſhly ſo to us, and may be made oblique in the third Perſon with Advantage, and without the leaſt Injury, as it would have been had our Language been the *Original*; ſee *Gen.* xxxix. 19. 1 *King.* xii. 12. *Ezr.* xiii. 11. others have an Obliquity, as *Exod.* xii. 3. & xiv. 2. 2 *Sam.* i. 4. *Joſh.* i. 13, 14, 15. *Luke* v. 14. & vii. 4, 5. and partly when one tells another to ſpeak as he would himſelf, for Inſtance in *Exod.* xvi. 12. & vii. 17. 2 *King.* viii. 8. ſee *Caſt. Pref. Annot.* and in *Mat.* xxvi.

The foregoing are ſome of the moſt frequent general Ways I have made uſe of, to keep near the *Hebrew*, and not ſpoil the *Engliſh*, being the beſt Method I could find for literal Tranſlation; which the Value and Style of the *holy Scripture* will always claim and require, notwithſtanding the Pretences and Cavils of ſome. *The moſt literal Tranſlation of the Scriptures, in the moſt natural Signification of the Words,* ſays one of our greateſt Criticks, *is generally the beſt; and the ſame Punctualneſs which debaſeth other Writings, preſerveth the Spirit and Majeſty of the ſacred Text, Felton's Diſſertation on Reading the Claſſics,* 4th *Edit.* p. 97. *Cogitamus in ſcriptura ſacra non pro arbitrio ludendum, ut in aliis prophanis libris. Cogitamus nec iota unum aut apicem unum fruſtra in ea poſitum: Let us not think on the holy Scripture at Pleaſure, as on other profane Books; but that neither one Jot or Tittle is put in it in vain,* ſays *Munſt. Præf.* in *Vetus Teſt.* And ſo *Twells, An Engliſh Verſion of the New Teſtament* or Bible *is ſtill ſuppoſed to be literal; and the Nature of that Book requires it to be always ſuch. For it is our Rule of Faith and Practice, and therefore ſhould be rendered as near the Original,*

as

as the Idiom of our Language will permit—The Text ſhould conſiſt of no Renditions, but Grammatical ones. For parallel Places in Scripture oft give Light to each other: which great Help to the Underſtanding of thoſe lively Oracles, is greatly impaired by lax Verſion. Beſides Diſputes in Religion, of Concern to every honeſt Mind, do ſometimes turn on the Scripture Modes of Expreſſion, which are loſt in a Paraphraſe, Examin. of the New Teſtament and Verſion, Part i. Ch. 3. *Every Departure from the Letter of the Original, may prove an Injury to the unlearned Reader——The grammatical rendring of the Text ſhould be unalterably preſerved,* Ch. v. Sect. 1. (where ſee more) nay *Gell* ſays, *as much as is poſſible,* κατὰ πόδας, *even word for word, Pref.* to *Eſſay towards Amendment of the laſt Engliſh Tranſlation.* And the *Vulgate Tranſlator* taking a little Liberty, *Mills* ſays, he acts the *Commentator*, forgetting his own Buſineſs, *Prol.* to *Various Readings*, N. 579. And how ſuitable this is to the *Engliſh* Tongue in particular, *Addiſon*, who is juſtly eſteemed the beſt Writer of our Language, tells us in theſe Words; *It happens very luckily, that the* Hebrew *Idioms run into the* Engliſh *Tongue with a particular Grace and Beauty. Our Language has received innumerable Elegancies and Improvements, from that Infuſion of Hebraiſms, which are derived to it out of the Poetical Paſſages in Holy Writ. They give a Force and Energy to our Expreſſions, warm and animate our Language, and convey our Thoughts in more ardent and intenſe Phraſes, than any that are to be met with in our own Tongue——how kindly the* Hebrew *Manners of Speech mix and incorporate with the* Engliſh *Language, Spectator* of *June* 14, 1712. And before him our noble *Tranſlator* and Martyr *William Tyndal*; *The Properties of the* Hebrew *Tongue agreeth a thouſand times more with the* Engliſh *than with the* Latin. *The Manner of ſpeaking is both one; ſo that in a thouſand Places thou needeſt not but to tranſlate it into* Engliſh *Word for Word, when thou muſt ſeek a Compaſs in the* Latin, &c. *Preface* to *The Obedience of a Chriſtian Man.*

The true Senſe of the *Scripture*, however widely expreſſed, muſt come from the literal Meaning and Conſtruction of the original Words, and a *Tranſlator* muſt conſider it literally himſelf to underſtand it; as *Scultetus* brings *Melanthon* ſaying, *Scriptura non poteſt intelligi theologicè, niſi prius intelligatur grammaticè: The Scripture cannot be underſtood theologically, unleſs it be firſt underſtood grammatically, Obſer. in Matthew and Mark*, Cap. 74. ſo that by expreſſing it literally, a *Tranſlator* obliges his Readers with the ſame Favour and Satisfaction of underſtanding for themſelves; and lets them hear the Evidence of the Witneſſes, as well as the Judge's Sentence. And our preſent *Tranſlation* is better than the *former* ones, as being more literal.

By literal Tranſlation however, it would be ridiculous to underſtand that every Word is always to be rendered in the ſame principal Signification; for many Words in all Languages have doubtleſs more than one Meaning: and abſurd as the *Verſion* of *Montanus* is by this means (however well intended and uſeful, and he diſliked by the *Papiſts* for it) he himſelf does not always tranſlate thus, and ſometimes makes ſad Nonſenſe by doing it; for example, אף ſignifies both *the Noſe* and *Anger*, and *Montanus* uſually renders this by the former; whence *ſubvertit in naſo ſuo, overthrew in his Noſe, Deut.* xxix. 23. *calcabo eos in naſo meo,* I *will tread them in my Noſe, Iſa.* lxiii. 3. and plur. *longus naribus quieſcere faciet litem, he that has long Noſtrils will make Strife quiet, Prov.* xv. 18. Akin to this, but not altogether ſo abſurd, is the Propoſal of *Mills* in his *Prolegomena*, Num. 515. to put *Eating* in the Text of a *Tranſlation*, *Mat.* vi. 19. that being the ſtrict Meaning of the original Word, and *Ruſt* in the *Margin.*

Nor in tranſlating literally, are the Words to be put continually in the ſame Order as in the *Original*; the too often doing of which flattens or obſcures divers *Tranſlations*, as it ſometimes ſpoils the Senſe. And if it muſt not be done always for ſuch Reaſons, why at any Time when the ſame Reaſons ſubſiſt? The Subſtantive is always put before the Adjective in *Heb.* ſays *Buxtorf, Theſ.* Lib. 2. Cap. 1. which is contrary to the Manner of our *Engliſh* Tongue, and would commonly ſpoil it; and the like in other Words and Expreſſions. Here let me mention one Obſervation, which with ſeveral others I preſume will be new to the Learned themſelves, that the *Hebrew* not ſeldom has an Object or Accuſative belonging to two Verbs put between them, when we ſhould place it after them, and thus avoid ſo many uſeleſs *Italick* Pronouns in our *Tranſlation*, as in 1 *Kings* xv. 13. *Pſa.* cvii. 20. and with 3 Verbs 2 *Chr.* xv. 16. In like Manner one *Hebrew* Word may be literally rendered by 2 or 3 *Engliſh* ones, as the Verbs muſt often; and ſo may, ſometimes muſt too, the contrary be done. 'To tranſlate preciſely out of the *Hebrew*, writes *Fulke*, 'is not to obſerve the number of wordes, but the perfect ſenſe and meaning of them, in 'fewer or more wordes, as the phraſe of our tongue will ſerve to be underſtood,' *Defenſe of the Eng. Tranſ.* Ch. xi. 4. Thus in the *common Tranſlation* one *Hebrew* Word is rendered

by

by five *Engliſh* ones, *and full ears of corn*, 2 *Kings* iv. 42. nay one Letter, *that ye ſhall not have*, *Mic.* iii. 6. two Words by ten, *He that is ſo impoveriſhed, that he hath no oblation*, *Iſa.* xl. 20. as alſo one by ſix, 1 *Kings* xx. 42. by ſeven, *Lev.* xiv. 4. nay one by ſeven, five by nineteen, and ſeven by twenty four, 1 *Kings* xv. 5. one by eight, *Lev.* xvi. 29. *Pſa.* xc. 5. by ten, *which thou ſhalt have, after thou haſt loſt the other*, *Iſa.* xlix. 20. and by ten or eleven, *Exod.* xl. 4. as is the 1ſt *Hebrew* Word by ſix, the 2d by eight, and the 3d by ſeven, in *Ezek.* xxxix. 2. and one *Greek* Word by ſeven, *Luke* x. 31. by nine, *Heb.* iii. 5. The other is with leſs Latitude, as the *Hebrew* Tongue is more conciſe than ours.

One may remark that the *Engliſh Papiſts* and *Puritans* ran into the ſame Extreme, of conſtruing like Boys at School, inſtead of tranſlating like learned Men for the Uſe of the Religious, and to excite Devotion by manly proper Expreſſions; ſee the *Doway* and *Rheniſh Bible*, *Ainſworth*, *&c.*

To proceed, I have, but it is rarely, uſed the Liberty, if not rather Neceſſity, of turning a Pronoun, when too obſcure or improper in *Engliſh*, into a Noun; ſo is *of Egypt* for *her*, *Ezek.* xxxii. 31. *the Hairs* for *them*, Chap. v. 1. *the People* for *them*, 1 *Sam.* vi. 4. as in the *common Tranſlation* there is the ſame, Ver. 6. and *David* for *him*, Chap. xx. 18. *Altar* for *it*, *Exod.* xxxviii. 7. *Jacob's* for *his*, *Gen.* xlv. 26. where it is needleſs, as is *the child* for *him*, 2 *Kings* iv. 34. *the city* for *it*, Chap. vii. 13. *man* for *him*, *Job* xxxiv. 14. *their country* for *it* or *it ſelf*, 2 *Kings* iii. 24. *the ſame* for *it*, *Pſa.* cxiii. 3. *his commandments* (but in *Ital.*) for *them*, *Pſa.* cxi. 10. ſo from the *Gr.* *the epiſtle* for an Article, *Col.* iv. 16. *Peter* for *he*, *John* xiii. 6. *this woman* for *ſhe*, *Luke* vii. 45, 46. as 44. *his life* for *it*, Chap. xvii. 33. *our company* for *us*, Chap. xxiv. 22. *the ſame matter* for *it*, *Mark* x. 10. *the words* for *thoſe*, 1 *Tim.* vi. 3. *the life which* for *what*, *Gal.* ii. 20. *God* for *he*, *Acts* x. 36. *the houſe* for *it*, *Heb.* iii. 3. *Jeſus* for *he*, *Mat.* ix. 10. ſee *Luke* vii. 37. *Mark* i. 45. and *devil* is tranſpoſed for *him*, *Mat.* xvii. 18. ſee alſo 2 *Sam.* iii. 7. *Gal.* iv. 15.

The Liberty of turning Words quite beſide their Meaning, I have ſtriven to ſhun; as in the *common Tranſlation*, *here* for *finiſhed*, 1 *Sam.* xvi. 11. *ſay thee nay* for *turn back thy face*, 2 *Kings* xvii. 20. *there* for *laid*, *John* xxi. 9. as alſo endeavoured to keep a proper Diſtinction between different Words and Expreſſions; rendering יהוה אלהים *the Lord God*, and ארני יהוה *the Sovereign Lord*, both which our *Tranſlators* turned only by the former, beſides putting *Lord* of one in capital Letters, which is the ſame in reading, and but a Trifle of Difference in writing: the Advantage here too is, that יהוה is in both tranſlated *the Lord*, by them in the latter *God*. So I generally preſerved it in ſingle Words, eſpecially when they come near together: as הר *a Mountain*, גבעה *a Hill*; הוד *Majeſty* or *Dignity*, הדר *Honour*; נפץ *diſperſe*, זרה *ſcatter*; אסף *gather*, קבץ *bring* or *get together*; קרב *be near*, נגש *be nigh*; גול *rejoice*, שמח *be glad*; ההל *praiſe*, ידה *give thanks*; פלט *deliver*, נצל *reſcue*, מלט *ſet free*; with divers more, except that I uſe other ſynonymous Words, by reaſon of the Context, or for the Benefit of a better Sound in particular Places.

Thus likewiſe in parallel Paſſages I have particularly endeavoured to exhibit the nice Varieties of the *Original*, as near as our Language would well admit of, which I found the *common Tranſlation* much defective in. This *Broughton* recommends, and I ſhould think every unprejudiced Reader might be pleaſed with, to compare them together, as both delightful and uſeful. However I did not aim at this in every ſhort Expreſſion, nor could be aware of all; and in plain hiſtorical ones, eſpecially the introductory which are ſo frequent, ſuch as *And the Lord ſpoke to Moſes, ſaying*, where there can be no Danger in miſſing the Senſe, I ſuppoſe Variety will ſound better to *Engliſh* Ears, and make as I imagine an agreeable Contraſt.

On the other hand, I have aimed at tranſlating a Word pretty uniformly, at leaſt in Senſe, when it appears to have the ſame, as *Beza* ſays in his *Preface*, and on *Mat.* i. 16. he endeavoured to do; and not as in the *common Bible*, where, for inſtance, the ſame Word is turned *tongs Iſa.* xliv. 12. and *ax Jer.* x. 3. ſo *pots Pſa.* lxviii. 13. and *hooks Ezek.* xl. 43. *oſtrich Job* xxxix. 13. and *ſtork* elſewhere; *nativity Ezek.* xxi. 30. and *habitation* Ch. xxix. 14. both wrong; *dromedaries* 1 *King.* iv. 28. *mules Eſt.* viii. 10. and *ſwift beaſt Mic.* i. 13. *images Gen.* xxxi. *teraphim Judg.* xviii. and *Idols Zech.* x. 2. *target* 1 *Sam.* xvii. 6. *ſhield Job* xxxix. 23. *ſpear* Ch. xli. 29. and *lance Jer.* l. 42. *be found liars Deut.* xxxiii. and *ſubmit themſelves Pſa.* lxvi. 3.

the gathering Gen. xlix. 10. and *to obey Pro.* xxx. 17. *wrath Job* v. 2. and *grief* Ch. vi. 2. *fooliſh Pſa.* lxxiv. 18. and *vile Iſa.* xxxii. 5. *wither Iſa.* xix. 6. and *hewn down* Ch. xxxiii. 9. *the like Ezek.* xviii. 10. and *his brother* Ver. 18. *curſe Iſa.* xliii. 28. and *utter deſtruction Zech.* xiv. 11. *beam Judg.* xvi. 14. and *ſhuttle Job* vii. 6. *help Pſa.* xlii. 5. and *health* Ver. 11. *mourning Jer.* xvi. 5. and *banquet Am.* vi. 7. *valley Num.* xxi. 12. and *brook Deut.* ii. 13. *ſum Eſt.* iv. 7. and *declaration* Ch. x. 2. *go Iſa.* ii. 3. and *come Mic.* iv. 2. *correction Zeph.* iii. 2. and *inſtruction* Ver 7. nay thus variouſly, *enterprize Job* v. 12. *wiſdom* Ch. vi. 13. & xii. 16. *Pro.* xviii. 1. *Mic.* vi. 9. *ſound wiſdom Pro,* ii. 7. & iii. 21. & viii. 14. *that which is Job* xi. 6. *the thing as it is* Ch. xxvi. 3. *ſubſtance* Ch. xxx. 22. and *working Iſa.* xxviii. 29. which are all the Places where the *Hebrew* Word is; and to conclude this, *far Judg.* ix. 17. *far off Num.* ii. 2. *afar off 2 King.* iv. 25. *far out of ſight Pſa.* x 5. *aloof from Pſa.* xxxviii. 11. *from Cant.* vi. 5. *Jer.* xvi. 17. *Am.* ix. 3. *from before Pſa.* xxxi. 22. *from the preſence Pro.* xiv. 7. *out of Jon.* ii. 4. *on the other ſide 2 King.* iii. 22. *Obad.* 11. *againſt Judg.* xx. 34. 2 *Sam.* xviii. 13. *over againſt Gen.* xxi. 16. *Neh.* iii. 19, 25, 27, *before Deut.* xxxii. 52. & xxviii. 66. 1 *Sam.* xxvi. 20. and *to view 2 King.* xxvii. 15. which I turn *at a diſtance* or *diſtant (from;)* ſee *Grot.* on *Jer.* lii. 18. and *Fuller, Miſc. Sacr.* L. iii. 19.

So in Names, the ſame is put in our *laſt Engliſh Tranſlation Grecia Dan.* x. 20. *Greece Zech.* ix. 13. and *Javan Ezek.* xxvii. 13. *Ararat Gen.* viii. 4 and *Armenia Iſa.* xxxvii. 38. *Phut. Ezek.* xxvii. 10. *Put. Nah.* iii. 9. *Libya Ezek.* iii. 5. and *the Libyans Jer.* xlvi. 9. *Meſopotamia Gen.* xxiv. 10. and *Aram Naharaim Pſa.* lx. tit. *Aram Num.* xxiii. 7. *Syria Iſa.* vii. 1. and *the Aſſyrians Am.* ix. 7. *Azzah Deut.* ii. 23. *Jer.* xxv. 20. and *Gaza* commonly; *Kirjath-Arba Joſh.* xiv. 15. and *the City of Arba Gen.* xxxv. 27. *Lud. Ezek.* xxvii. 10. and *Lydia* Ch. xxx. 5. *Reuel Exod.* ii. 18. and *Raguel Num.* x. 29. *Enoch Gen.* v. 22. *Hanoch* Ch. xxv. 4. and *Henoch* 1 *Chr.* i. 33. with many more.

But I have obſerved that ſeveral Words in ſome particular Place muſt have peculiar *Engliſh*, yet not out of the Compaſs of their proper Meaning (for that is to be taken care of) as רשע not *wicked*, *Exod.* ii. 13. eſpecially a Verb when it has two different Objects together, ſo פקד not *viſited*, *Exod.* iii. 16.

Not ſingle Words alone, but Idioms eſpecially claim a Reſemblance of the Uniformity they have in the *Original* under proper Expreſſion in our Language; for the Words of Idioms are as neceſſarily combined as the Letters compoſing a Word. Thus I render

הטוב בעניו *the Good in his Eyes, what he liked* or *pleaſed*, with ישר *approved of* or *thought fit*, and with רע *diſliked* or *was diſpleaſed* (*with*) and ſo in other Turns of that frequent or general Phraſe; ſee at *Gen.* xix. 8. 2 *King.* xxi. 15. *Lev.* x. 19, 20. but for *wiſe* and *righteous in his own Eyes*, I prefer to think himſelf ſo, as we uſually ſpeak, *Pro.* iii. 7. *Job* xxxii. 1. the *Gr.* alſo uſing *ſelves*, *Rom.* xi. 25. & xii. 16. and in other Reſpects of this Kind, the Senſe has led me to put *Regard*, which *Sight* denotes, in the room of *eyes*, as may be ſeen *Exod.* xi. 3. 1 *Sam.* xv. 17. or *appear*, as in *Deut.* xxv. 3. but with the *com. Tranſ. think* for *in the eyes*, 2 *Sam.* x. 3. & xiii. 2.

מצא חן בעיני *got* or *was in Favour with*, or *in his Favour, &c.* as we ſay, remarkably near to the *Heb.* not *found grace in the eyes of*, *Gen.* vi. 8. & xxxiv. 11. 1 *Sam.* xx. 3. or ſomething better —— *favour in the ſight of*, *Gen.* xviii. 3. *Eſt.* v. 8. in other Places croſs-wiſe, *favour in the eyes*, *Gen.* xxx. 27. *grace in the ſight*, *Gen.* xxxii. 5. ſo the *Gr.* has *favour with Luk.* i. 30. and *in favour with*, Ch. ii. 52. nay the *com. Tranſ. was in favour with*, 1 *Sam.* ii. 26. which is modern Expreſſion, but wrong there; ſee the Negative *Num.* xi. 11.

אפו חרה *he was incenſed* or *angry*, either of which does well expreſs the *Heb.* but who ſays or writes now, *his anger was kindled*, or *he was wroth*, or *his wrath waxed hot?* as in the *common Tranſlation.*

נשא עיניו *looked up*, inſtead of *lifted up his eyes*, or as now *lift*; ſo in the *Gr. Luk.* vi. 20.

שמע אל קולו *hearkened to what he ſaid* or *ſpoke*, where now *hearkened to* or *obeyed his voice*; according as the *Hebrews* ſaid *Heart* for *Mind*, *Hand* for *Power* or *Cuſtody*, &c. but *hearkened to his Words*, &c. I let remain, as *Jer.* xxxv. 13, 14.

ויבך

ישא קולו ויבך or יקים *burſt out a* or *into crying*, as *fell a crying* ſeems too effeminate, and I know not what elſe is better, for *lift up his voice and wept*; and with בקול גדול *aloud*, *Heb. with a great Voice.*

חַי יְהוָה *by the Lord's living*, as חֵי פַּרְעֹה *by Pharaoh's living*, *Gen.* xlii. 15, 16. where look, and at 1 *Sam.* xiv. 44.

מי יתן *Oh that* or (*I*) *wiſh*, *Heb. Who will give?* as in the *com. Tranſ. Job* vi. 8. 2 *Sam.* xv. 4. but otherwiſe there *Num.* xi. 4, 29. *Exod.* xvi. 3.

ענה ואמר *made anſwer* or *reply*, for *anſwered and ſaid*, but commonly in the future Tenſe יען ויאמר with the converſive ו as *Gen.* xviii. 27. with לי &c. *to me*, and *made me anſwer* without ל as 1 *Sam.* xxiii. 4.

I would not however have it thought, that I take theſe Expreſſions in my *Tranſlation* to be modiſh: I would not have them ſo; it will more become the Dignity of the ſacred *Scripture* to have an Air of Antiquity, though not a ridiculous one. For ſhould I turn *Mother* into *Madam?* as *Bellamy* does in tranſlating *Caſtalio*'s *Sacred Dialogues*, making *Jacob* ſay ſo to his, *Dial.* 8. and *Man* into *Sir?* as the Angel to *Gideon*, *Dial.* 27. and elſewhere added in, with *Dread Sirs*, *Dial.* 24. but it is unfaſhionable to be exact and particular in Quotation.

The *Hebrew* Genitive beſides [*of* and *'s*] is to be expreſſed by *againſt* 2 *Chron.* xxviii. 13. *Dan.* xi. 32. *among* 1 *Chron.* xxvii. 6. (*Pſa.* xlv. 12.) *at* 2 *Sam.* xix. 28. *Iſa.* xxvi. 11. *belonging to* 1 *Chr.* xii. 23. (& xxvi. 32.) *by* 1 *Sam.* xx. 25. *Iſa.* i. 7. *concerning* 2 *Sam.* iii. 8. (& xi. 18.) *for Gen.* xxii. 3. *Deut.* xxxiv. 8. *from Iſa.* xxxii. 2. *Jer.* xxxi. 2. *in Lev.* xiii. 59. 1 *Chr.* xxv. 7. *in reſpect of*, not remarked where; on *Job* xxiv. 15. *that has*, *&c.* 1 *Sam.* xxiii. 7. *Pſa.* xciv. 1. *to Gen.* xvi. 7. *Deut.* xvii. 1. *towards Lev.* xiii. 41. (2 *King.* xxv. 4.) *with Cant.* ii. 5. *Pſa.* cv. 32. and is too in the *com. Tranſ. after Lev.* xxiii. 11, 15. & xxv. 29. *over Num.* iii. 32. 2 *King.* xi. 9. *to whom belongeth Pſa.* xciv. 1. *that being Pro.* xxix. 1. *that receiveth Pro.* xxix. 4. as alſo from the *Greek*, *between* 1 *Tim.* ii. 5. *toward* 1 *Pet.* ii. 19. *under Act.* viii. 27. none of which ſhould be *Italick*. And in like Manner the Ablative has the Signs *with*, *by*, *through*, *in*, or *at*: but thoſe of the Dative may rather be counted to belong to the Verbs, and the *Hebrew* Ablative Caſe is commonly with a Prepoſition, the Nominative and Accuſative with or without Articles for *the*, *a* or *an*.

And as ancient Language is leſs profuſe and expreſſive than the modern, ſome Words in this, which are not in that, are needful to be inſerted, as it may be called, rather than ſupplied, and would therefore be improperly marked for additional, in particular the following: *Man*, *Woman*, or *Perſon*, or *one*, and *Thing* or *Matter*, with their Plurals; ſee *Jer.* viii. 4. *Job.* xxiv. 1. which may prevent taking Verbs imperſonally, when they differ with the Subject in Number, as not well; to which add *People* indefinitely, and ſometimes *the People*; *ſelf* with *my*, *thy*, *him* and *her*, as alſo plurally; *own*, as *Hoſ.* xiii. 2. 1 *Sam.* xviii. 1. *one of Neh.* vi. 2. *each Pſa.* lxxxiv. 7. *that of Lev.* xxvii. 16. *thoſe of* 1 *Sam.* vi. 13, & xiv. 25. *Jer.* xxvi. 2. *him who has Lev.* xiii. 4, &c. and the like; *Place Judg.* xviii. 3. & xvii. 8. 2 *Chr.* i. 4. *Pſa.* lxxviii. 69. *Part Num.* xv. 6. *Pſa.* cxxxix. 15, 16. —*ing Joſh.* xi. 18. *Pſa.* lxxxviii. 10. *Pro.* xxiii. 35. *ſome*, as the plural of [a] or [one,] *Job* xxiv. 2. *Neh.* i. 14. 1 *Chr.* xix. 5. and alſo before [of;] *Something* for *a Thing Job* xxxv. 8. *why Pſa.* xi. 4. *with* (not abl.) *Pſa.* ix. 6. to which *Generation* might be added, being included in the *Heb.* Numerals.

Nay though a *Tranſlation* may be made with little or no Supplement beſides Particles, according to what may be ſeen at 2 *Sam.* v. 8. & iii. 7. yet ſome are uſeful for the ſake of Perſpicuity, and being diſtinguiſhed (as even other ſmall Words, *and*, *but*, *as for*, *it*, *&c.* are in this *Verſion*) may be ſafely admitted; look to *Joſh.* vi. 26.

Theſe Particulars may be ſufficient to have been mentioned here, as more will occur among the *Notes*, where concerning ſome peculiar Elegancies look at *Gen.* xli. 10. *Hag.* ii. 16. *Pſa.* xlii. 4. *Neh.* ix. 32.

As to the *Notes* themſelves, it may not be amiſs to premiſe, that ſome were made with, ſome after the Tranſlation; by reaſon of which I refer from one to another either forward or backward, and with Advantage alſo; as *Chambers* to Words in his *Dictionary*, &c.

COROL-

COROLLARY.

When a TRANSLATION is well made, yet ſome Explanation and Defence of it may be neceſſary.

AS there is an eſtabliſhed and received *Engliſh Verſion* of the *Scripture*, whoever makes another, ſeems under ſome Neceſſity to give his Reaſons for the principal Alterations at leaſt, to ſatisfy the Publick, as they did himſelf; which alſo juſtifies, if not requires, my comparing the *Pſalms* with thoſe of the *Liturgy* ſtill in uſe. And where the Senſe lies hid in the bare Text, ſome Explanation is neceſſary; and better than Addition to the *Scripture*, which as inſpired ſhould not be altered. Beſides theſe, a little uſeful Illuſtration may well be allowed. I may add, that a correct *Scripture Chronology* was not only wanting, but eſpecially to ſuit with this *Tranſlation*. The *Remarks* indeed might have been fewer, if made only for them that are ſkilled in the *Original*; but is not the *Tranſlation* it ſelf for others? So that the Learned may candidly conſider they are the leaſt Part, and ſhould not grudge what may be of ſome Uſe to the greater; ſuch as ſaying, it is ſo or not ſo in the *Original*; leſt the unknowing Reader might think it was but a Liberty taken, or Miſtake made, and prefer the Authority of the *preſent Bible*, with ſeveral Things which many would either not know, or obſerve, without being told; to which add the tranſlating Quotations from *Lat. &c.* Which Things being ſo obvious, I would ſay but little for making thoſe moſtly ſmall *Notes*, and leave them to ſpeak for their own Truth and Value when made; only *nothing further*, with *Walter Croſs*, in his *Taghmical Art*, or *Art of expounding Scripture by the Points*, p. 103. *that I have abſtained from Paraphraſe on* many other *Texts, from the Eaſineſs I ſuppoſe in them, being once rightly tranſlated*; as alſo with *Patrick* on *Eccleſ.* iv, *my Buſineſs is to give a brief Account of the literal Senſe* (I ſay when difficult,) on which I leave others to make Applications and Allegories, when there is a right Foundation laid, as this may be enough for me; nay how eaſy and childiſh myſtical *Interpretations* are to the literal, the ſame eſteemed Author ſhews in his *Preface* to the *Pſalms:* and let me add that if the *Notes* here made, by reaſon of their Brevity, require and excite ſome Attention, it may be both more ſuitable to the Matter, and more ſerviceable to the Reader.

To conclude, a judicious Perſon who obſerves how exact I have been in the Quotations, may be inclined to think me no great Plagiary; and by attending to the Manner of Expreſſion, may candidly allow me at leaſt to have thought for my ſelf. When I have found others in my own Sentiments, let the Reader ſee how I make the neceſſary Uſe as well of their Authority, as Reaſons, to confirm my Opinion; not deterred by the Reflection that may be made, of taking mine thence. So had I known that *Hervey* in *Ther.* and *Aſp.* Dial. 12. in Not. propoſes *Every Male*, 1 *King.* xiv. 10. I might readily have cited it at 1 *Sam.* xxv. 22. but knew Nothing of it till ſome Time after theſe Parts were printed off; and I muſt now be ſo partial to my own, as not to think *Male* undiſtinguiſhed without *grown* preferable, much leſs with *every*, which the Hebrew has not there. But it may be ſeen there how, though unknown to each other, we have concurred in Judgment to amend the *preſent Tranſlation* at *Gen.* viii. 21. & xxii. 1. *Deut.* xxxiii. 13. 1 *Sam.* xx. 30. *Pſa.* xxix. 9. & cxxxiii. 2. & cxxxix. 4. *Iſa.* xl. 22. which I inſtance as they occur to my Memory.

APPENDIX.

APPENDIX.

(A).

אב 2 *Chron.* xxxv. 5.
אבות לבני 2 *Chron.* xxxv. 12.
אהל *Job* xxi. 28.
אולם 1 *King.* xx. 23. *Job* v. 8. & xi. 5. & xii. 7. & xiii. 4. & xvii. 10. *Gen.* xxviii. 19.
אותו *Ezek.* xliii. 20.
אחז 1 *Chron.* xxiv. 6.
אחרי *Num.* xv. 39. *Jer.* xxxii. 40.
איש *Num.* i. 4. & v. 30. & xi. 35. *Deut.* i. 23. 2 *Sam.* viii. 10. 1 *King.* xviii. 4. *Eſt.* vii. 6. *Judg.* vii. 8. & xx. 4. 1 *Sam.* xvii. 12. & vi. 19. *Pro.* xxviii. 22.
אל *Gen.* xxxii. 6. 2 *Sam.* vii. 5. *Pſa.* ii. 7. 1 *Sam.* iii. 4. *Zech.* iii. 10. twice; but this is ſometimes comprehended in our Verbs, &c.
אלה *Job* xvi. 2.
אלץ *Exod.* xvi. 19.
אנכי *Job* ix. 35.
אנשי *Iſa.* xli. 11.
אפיקי *Job* xli. 15.
ארצם *Pro.* xxi. 19.
אשה *Judg.* xi. 1. & xix. 1. *Jer.* iii. 3.
אשר *Exod.* xxxviii. 30. & xxxix. 1. 2 *Sam.* xiv. 31. & xix. 24. 1 *King.* xiii. 32. 2 *King.* xi. 10. *Neh.* ii. 8. *Eſt.* i. 12. 1 *Sam.* xxiv. 4, 5.
את אשר *Ezek.* xxxvi. 27.
אתה 1 *King.* xx. 25.
אתם *Exod.* xxvi. 7. *Ezek.* xxxiv. 31.
ב *Lev.* xxiii. 12. & xxiv. 8. 1 *King.* xii. 33. *Gen.* xx. 5. *Neh.* i. 3. *Exod.* xviii. 4. *Eccleſ.* vii. 12. twice, *Jer.* xxxii. 17. 2 *Sam.* xviii. 12. *Judg.* vi. 25. & xviii. 1. *Hoſ.* xiii. 9. which is alſo included in ſome Verbs, &c.
בין *Ezek.* xix. 11.
בית *Exod.* xii. 29.
בן *Lev.* xx. 17. 2 *Sam.* xiii. 28. & xvii. 10. & xxiii. 9. 2 *Chron.* xxxv. 5, 7. *Ezek.* xliv. 9. *Exod.* xii. 43.
בנות *Iſa.* xiii. 21. & xxxiv. 13. *Mic.* i. 8.
בני 2 *Chron.* xxxv. 5, 7, 13.
בעיני *Gen.* xxxiv. 18. & xxxi. 35.
בעלי 2 *Sam.* i. 6.
בקר *Ezek.* xliii. 19, 25. & xlvi. 6. *Lev.* ix. 2. & xvi. 3. & xxiii. 18. *Num.* vii. 15, &c.
גם *Exod.* xix. 9. *Jer.* xxvii. 7. 1 *Sam.* xxii. 7. *Neh.* vi. 14.
דבר *Pro.* xxx. 8.
דברי *Pſa.* cv. 27. & cxxxvii. 3. & lxv. 3.
די *Dan.* ii. 8.
דם *Deut.* xxvii. 25.
ה *Num.* vii. 43. & xxv. 8. *Jer.* l. 30. 1 *Chr.* xxvi. 17. twice, *Zeph.* ii. 14. *Exod.* xxv. 32. twice, *Job* xiv. 19. *Pſa.* ix. 17. *Judg.* v. 29.
הדבר *Judg.* viii. 3.
ההוא *Joſh.* v. 9.
הו *Pro.* xx. 16. *Exod.* i. 22. & ii. 6. *Pſa.* lxiv. 8.
הוא 1 *King.* viii. 60. & xx. 3. 2 *Chron.* xxxiii. 23. *Nah.* ii. 11. *Mal.* i. 7, 12. *Gen.* xxvii. 38. *Num.* ix. 13. 2 *Sam.* ix. 13. 1 *Sam.* xix. 23. *Exod.* xxxii. 16. *Pro.* ix. 4. *Ruth* ii. 20. *Job* iii. 19. *Jer.* x. 3. *Lam.* i. 18. *Am.* v. 18.
הוי *Zech.* ii. 7.
היא *Pſa.* xxxix. 7. 2 *King.* xxii. 13.
היין *Judg.* xiii. 14.
הם *Num.* i. 16. & iii. 21. & iv. 22. 1 *Sam.* iv. 8. 1 *Chr.* viii. 6. *Pro.* xxx. 24. *Gen.* xxxiv. 21. 1 *King.* viii. 46. & xx. 3, 31. 2 *Chron.* xxviii. 23. *Pſa.* cv. 32. *Gen.* xxxiv. 21.
המה *Exod.* xxxii. 16. *Zech.* i. 9. & iv. 5. *Pro.* xxx. 29, 18. *Jer.* xxv. 14. comp. with Ch. xxvii. 7. &c.
המלחמה *Num.* xxxi. 14.
הנה *Ezek.* xviii. 4. *Exod.* xxxix. 14. *Gen.* xxi. 29. 2 *Sam.* xii. 8. twice, *Job* xxiii. 14.
הספר *Jer.* xxxvi. 23.
ו at the Beginning of a Word, *Gen.* xvii. 9. & xl. 9. & xlix. 23. & xlii. 19. *Exod.* xiii. 3. & xxi. 22, 28. & xxvii. 14. & xxix. 17. & xxxiv. 13. & xxxix. 41. *Lev.* xiii. 4, 33. & xiv. 2. & xv. 17. & xx. 16. & xxii. 3, 6, 10, 27, 24. & xxvi. 17, 21. *Num.* vii. 85. *Judg.* xv. 11. & viii. 33. & xix. 12. 1 *Sam.* xvii. 11. & iv. 20. & xxv. 26. 1 *King.* v. 14. & vii. 23, 39. & i. 52. & xv. 23. 1 *Chron.* xxvi. 26. & ii. 18. & xxvii. 27. 2 *Chron.* xx. 17. & xxii. 8. *Neh.* vii. 37. *Ezr.* iii. 12. *Eccleſ.* ix. 2. & vi. 2. *Jer.* ix. 8. & xxix. 11. & xxxvii. 19. *Ezek.* xxvi. 9. & xxi. 17. *Am.* iii. 10. *Pſa.* xxv. 11. 2 *Sam.* xxi. 16. & vi. 1. *Job* xl. 9. but this may ſometimes be proper;
ו at End, *Exod.* xxv. 32. & xxvii. 7. & xxxix. 4. *Pro.* xiii. 4. *Ezek.* ix. 2. & xliii. 20. *Am.* i. 11. & ii. 15. 1 *King.* vi. 24. twice, & ix. 19. twice, *Jud.* v. 15. 1 *Sam.* ii. 10. 1 *King.* vii. 39. *Pſa.* xvii. 12. *Job* xxxiii. 20.
ובמספר 1 *Chron.* ix. 28.
והיו *Exod.* iv. 9.
ועד *Pſa.* civ. 5.
זבחים *Exod.* xxiv. 5.
זה 2 *King.* vii. 19. 1 *Sam.* xvii. 56.
זו *Exod.* xv. 13, 16.
חדש *Lev.* xxv. 9.
חיים *Eccleſ.* x. 19.
טבח *Gen.* xliii. 16.
יד 1 *King.* xii. 15. & xvi. 12. 2 *King.* xvii. 13. 23. *Neh.* viii. 14. *Eſt.* i. 12. *Pro.* viii. 3. *Jer.* xxxvii. 2. & l. 1. *Ezek.* xxxviii. 17. *Dan.* ix. 10. *Hag.* i. 1, 3. & ii. 1, 10. *Zech.* iv. 12. & vii. 7, 12. 1 *Chron.* xi, 3. *Mal.* i. 1.
ידי *Pſa.* lxiii. 10. & cxli. 9.
ידים 1 *Chron.* iv. 40.
יה *Jer.* ii. 31.
יהוה 2 *Sam.* vii. 11.
יהי *Num.* xi. 1. 1 *King.* xx. 39, 40.
יהיה *Lev.* xxiv. 22. & xxvii. 10.
יהיו *Lev.* xxvi. 33.
יום *Lev.* viii. 33. & xxiv. 8. *Prov.* vii. 9. *Ezek.* xlvi. 1.
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——left out *Ezek.* xvii. 9.
the inſerted *Deut.* xxix. 29. *Pſa.* xix. 13. & cxxvii. 4. *Jer.* xlii. 5. *Ezek.* xlv. 5.
——left out *Ezek.* xxvii. 22. *Hag.* i. 14. *Zech.* xiv. 2. 1 *Cor.* xi. 21.
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abjects (baſe ones) *Pſa.* xxxv. 15.
accounted (counted) *Deut.* ii. 11, 20. 1 *King.* i. 21.
adjure (require—to ſwear) 2 *Chr.* xviii. 15. 1 *King.* xxii. 16.
adjured (required—to ſwear) *Joſh.* vi. 26. 1 *Sam.* xiv. 24.
adventure (venture) *Deut.* xxviii. 56
adventured (ventured) *Judg.* ix. 17.
advertiſe (tell) *Num.* xxiv 14. *Ruth* iv. 4.
adviſement (counſel) 1 *Chr.* xii. 19.
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affinity (alliance) 1 *King.* iii. 1. 2 *Chr.* xviii. 1. *Ezr.* ix. 14.
afore (before) 2 *King* xx. 4. *Pſa.* cxxix. 6. *Iſa.* xviii. 5. *Ezek.* xxxiii 22.
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agone (ago) 1 *Sam.* xxx. 13.
aha (ha) *Pſa.* xxxv. 21. & xl. 15. & lxx. 3. *Iſa.* xliv. 16. *Ezek.* xxv. 3. & xxvi. 2. & xxxvi. 2.
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aliant (ſtranger) *Job* xix. 15. *Pſa.* lxix. 8. *Iſa.* lxi. 5.
allied (kin) *Neh.* xiii. 4.
aloof (at a great diſtance) *Pſa.* xxxviii. 11.
allure (entice) *Hoſ.* ii. 14.
ambuſhment (ambuſcade) 2 *Chr.* xiii. 13.
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amends (recompence) *Lev.* v. 16.
amerce (fine) *Deut.* xxii. 19.
amiable (comely) *Pſa.* lxxxiv. 1.
angred (made angry) *Pſa.* cvi. 32.
apparelled (cloathed) 2 *Sam.* xiii. 18.
appeaſe (pacify) *Gen.* xxxii. 20.
appeaſed (pacified) *Eſt.* ii. 1.
appeaſeth (pacifies) *Pro.* xv. 18.
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appertained (belonged) *Num.* xvi. 32, 33. *Neh.* ii. 8.
appertaineth (belongs) 2 *Chr.* xxvi. 18. *Lev.* vi. 5.
apt (fit) 2 *King.* xxiv. 16. 1 *Chr.* vii. 40.
aray (order) often, (cloath) *Eſt.* vi. 9. *Jer.* xliii. 12.
arayed (cloathed) *Gen.* xli. 42. 2 *Chr.* v. 12. & xxviii. 15. *Eſt.* vi. 11.
aright (rightly) *Pſa.* l. 23. & lxxviii. 8. *Pro.* xv. 2.
arm-holes (arm-pits) *Jer.* xxxviii. 12. *Ezek.* xiii. 18.
arrogancy (haughtineſs) 1 *Sam.* ii. 3. *Pro.* viii. 13. *Iſa.* xiii. 11.
aſſay (try) *Job* iv. 2.
aſſayed (tried) *Deut.* iv. 34. 1 *Sam.* xvii. 39.
aſſent (conſent) 2 *Chr.* xviii. 12.
aſſigned (appointed) *Gen.* xlvii. 22. *Joſh.* xx. 8. 2 *Sam.* xi. 16.
aſſured (ſure) *Jer.* xiv. 13. (made ſure) *Lev.* xxvii. 19.
aſſuredly (ſurely) 1 *Sam.* xxviii. 1. 1 *King.* i. 13, 17. 30. *Jer.* xxxii. 41. & xxxviii. 17. & xlix. 12.
aſſwage (abate) *Job* xvi. 5.
aſſwaged (abated) *Gen* viii. 1. *Job* xvi. 6.
aſtonied (aſtoniſhed) *Ezra* ix. 4. *Iſa.* v. 14. *Dan.* v. 9.
ate (eat) *Pſa.* cvi. 28. *Dan.* x. 3.
attent (attentive) 2 *Chr.* vi. 40. & vii. 15.
athirſt (thirſty) *Judg.* xv. 18. *Ruth* ii. 9.
attire (dreſs) *Pro.* vii. 10. *Ezek.* xxiii. 15. *Jer.* ii. 32.
attired (dreſſed) *Lev.* xvi. 4.
augment (increaſe) *Num.* xxxii. 14.
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avouched (affirmed) *Deut.* xxvi. 17, 18.
awoke (awaked) *Gen.* ix. 24. & xli. 4, 7, 21. *Judg.* xvi. 20. 1 *King.* iii. 15.
backſliding (deſerting) *Jer.* ii. 19. & iii. 6, &c. *Hoſ.* iv. 16.
bake-meats (baked victuals) *Gen.* xl. 17.
baken (baked) *Lev.* ii. 4. & vi. 21. & vii. 9. & xxiii. 17. 1 *King.* xix. 6.
band (bond) *Dan.* iv. 15, 23. *Exod.* xxxix. 23. (troop) 1 *Sam.* x. 26. 1 *King.* xi. 24. 2 *King.* xiii. 21. 1 *Chr.* xii. 18, 21. 2 *Chr.* xxi. 1. *Ezr.* viii. 22.
bands (bonds and troops) often;
banner (ſtandard) *Pſa.* lx. 4. *Cant.* ii. 4. *Iſa.* xiii. 2.
banners (ſtandards) *Pſa.* xx. 5. *Cant.* vi. 4, 10.
banquet (entertainment or feaſt) often;
banquet-houſe and banqueting-houſe (feaſting-houſe) *Dan.* v. 10. *Cant.* ii. 4.
barbed (bearded or grappling) *Job* xli. 7.
bare (carried or bore) often;
bareſt (didſt carry or bear) 1 *King.* ii. 26. *Iſa.* lxiii. 19.
barked (peeled) *Joel* i. 7.
battel-bow (bow of war) *Zech.* ix. 10. & x. 4.
beforetime (in time paſt) *Joſh.* xi. 10. & xx. 5. 1 *Sam.* ix. 9. & x. 11. 2 *Sam.* vii. 10. 2 *King.* xiii. 5, 8. *Jer.* v. 10.
beguiled (deceived) *Gen.* iii. 13. & xxix. 25. *Num.* xxv. 18. *Joſh.* ix. 22.
belch (bawl) *Pſa.* lix. 7.
bereave (deprive) *Eccleſ.* iv. 8. *Jer.* xv. 7. *Ezek.* v. 17. & xxxvi. 12, 14. *Hoſ.* ix. 12.
bereaved (deprived) *Gen.* xlii. 36. & xliii 14. *Jer.* xviii. 21. *Ezek.* xxxvi. 13. *Hoſ.* xiii. 8.
bereaveth (deprives) *Lam.* i. 10.
beſtead (ſupplied or accommodated) *Iſa.* viii. 21.
beſtir thy ſelf (ſtir) 2 *Sam.* v. 24.
bethink themſelves (conſider) 1 *King.* viii. 47. 2 *Chr.* vi. 37.
betroth (eſpouſe) *Deut.* xxvlii. 30. *Hoſ.* ii. 19, 20.
betrothed (eſpouſed) *Exod.* xxii. 16. *Lev.* xix. 20. *Deut.* xx. 7. & xxii. 23, 25, 28.
bewray (diſcover) *Iſa.* xvi. 3.
bewrayeth (diſcovers) *Pro.* xxvii. 16. & xxix. 24.
bidden (bid) 2 *Sam.* xvi. 11. (invited) 1 *Sam.* ix, 13, 22.
bile (boil) *Lev.* xiii. 18, 19, 23.
bill (writing) *Deut.* xxiv. 1, 3. *Iſa.* l. 1. *Jer.* iii. 8.
bitten (bit) *Num.* xxi. 8, 9. *Job* xviii. 12.
blains (bliſters) *Exod.* ix. 9, 10.
bloomed (bloſſomed) *Num.* xvii. 8.
bloud-guiltineſs (guilt of blood) *Pſa.* li. 14.
bolſter (pillow) 1 *Sam.* xix. 13, 16. & xxvi. 7, 11, 16.
bolled (in the ſtalk) *Exod.* ix. 31.
bondage (ſlavery) often;
bond-maid (ſlave) *Lev.* xix. 20.
bond-maids (women-ſlaves) *Lev.* xxv. 44.
bond-man (ſlave) *Gen.* xliv. 33. *Deut.* xv. 15. & xvi. 12. & xxiv. 18, 22.
bond-men (men-ſlaves) often;
bond-ſervant (ſlave) *Leu.* xxv. 39.
bond-ſervice (ſlavery) 1 *King.* ix. 21.
bond-woman (ſlave) *Gen.* xxi. 10, 12, 13.
bond-women (women-ſlaves) *Deut.* xxviii. 68. 2 *Chr.* xxviii. 10. *Eſt.* vii. 4.
bonnets (caps) *Exod.* xxviii. 40. & xxix. 9. *Ezek.* xliv. 18.
booty (plunder) *Num.* xxxi. 32. *Jer.* xlxi. 32. *Zeph.* i. 13.
booties (plunderings) *Hab.* ii. 7.
boſſes (knobs) *Job* xv. 26.
botch (boil) *Deut.* xxviii. 27, 35.
bound (bounds or border) *Gen.* xlix. 26. *Job* xxxviii. 20. *Pſa.* civ. 9.
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brand (fire-brand) *Zech.* iii. 2. *Am.* iv. 1.
brands (torches) *Judg.* xv. 5.
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bray (bruiſe) *Pro.* xxvii. 22.
brayed (cried out) *Job* xxx. 7.
brigandine (corſlet) *Jer.* li. 3.
brigandines (corſlets) *Jer.* xlvi. 4.
brink (bank) *Gen.* xli. 3. *Exod.* ii. 3. & vii. 15. *Joſh.* iii. 8. *Ezek.* xlvii. 6.
broidered (embroidered) *Exod.* xxviii. 4. *Ezek.* xvi. 10, 13, 18. & xxvi. 16.
bruit (report) *Nah.* iii. 19. *Jer.* x. 22.
bulruſh (ruſh) *Iſa.* lviii. 5.

bulruſhes (ruſhes or flags) *Exod.* ii. 3. *Iſa.* xviii. 2.
bulwarks (ramparts) *Deut.* xx. 20. 2 *Chr.* xxvi. 15. *Pſa.* xlviii. 13. *Eccleſ.* ix. 14. *Iſa.* xxvi. 1.
bunch (bundle) *Exod.* xii. 22.
burniſhed (poliſhed) *Ezek.* i. 7.
butlerſhip (butler's office) *Gen.* xl. 21.
by-word (reproach) *Deut.* xxviii. 37. 1 *King.* ix. 7. 2 *Chr.* vii. 20. *Job* xvii. 6. & xxx. 9.

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calkers (ſtoppers of leaks in ſhips) *Ezek.* xxvii. 9.
calve (bring forth) *Job.* xxxix. 1.
caſt (turned) *Jer.* xli. 14.
caſt couts (cloths thrown aſide) *Jer.* xxxviii. 11, 12.
challengeth (claims) *Exod.* xxii. 9.
champian (plain) *Deut.* xi. 30.
chanceth (happens to) *Deut.* xxiii. 10.
changes (ſuits) *Gen.* xlv. 22. 2 *King.* v. 5, 22, 23. change *Judg.* xiv. 12, 13, 19i.
charger (plate) *Num.* vii. 13, &c. *Ezr.* i. 9.
chaws (jaws) *Ezek.* xxix. 4.
chiefeſt (chief) 1 *Sam.* i. 29. & ix. 22. *Cant.* v. 10.
ciſe (ſize) *Exod.* xxxvi. 9.
clad (cloathed) 1 *King.* xi. 29. *Iſa.* lix. 17.
clean (quite) *Joſh.* iii. 17. & iv. 11. *Pſa.* lxxvii. 8. (entire) *Lev.* xxiii. 22.
cogitations (thoughts) *Dan.* vii. 28.
compact (joined cloſe) *Pſa.* cxxii. 3.
confection (compoſition) *Ex.* xxx. 35.
confectionaries (confectioners) 1 *Sam.* viii. 13.
coofiſcation (forfeiture) *Ez.* vii. 26.
cotes (folds) 2 *Chr.* xxxii. 28. 1 *Sam.* xxxii. 28.
count (reckoning) *Exod.* xii. 4.
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covenanted (made a covenant or agreed) 2 *Chr.* vii. 18. *Hag.* ii. 5.
criſping-pins (curling-irons) *Iſa.* iii. 22.
cruſe (cup) 1 *King.* xvii 12, 14, 16. 2 *King.* ii. 20.
cumbrance (encumbrance) *Deut.* i. 12.
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damſel (young woman) *Gen.* xxiv. 55. & xxxiv. 3, 12.
days-man (umpire) *Job* ix. 33.
day-ſpring (break of day) *Job* xxxviii. 12.
dealt (diſtributed) 2 *Sam.* vi. 19.
dearth (famine) *Gen.* xli. 54. 2 *King.* iv. 38.
dedicate (dedicated) 1 *Chron.* xxvi. 26. & xxviii. 12. *Ezek.* xliv. 29.
defaming (ſlander) *Jer.* xx. 10.
delectable (pleaſant) *Iſa.* xliv. 9.
delicates (dainties) *Jer.* li. 34.
depoſed (put down) *Dan.* v. 20.
deſcry (diſcover) *Judg.* i. 23.
deſpite (ſpite) *Ezek.* xxv. 6.
detain (ſtop) *Judg.* xiii. 15, 16.
diſcomfiture (overthrow) 1 *Sam.* xiv. 20.
diſcomfited (overcome or defeated) *Iſa.* xxxi. 8. (overcame) *Joſh.* x. 10. *Judg.* viii. 12.
diſmayed for daunted always.
diſmiſſed (ſent away) 2 *Chr.* xxiii. 8.
down-ſitting (ſitting down) *Pſa.* cxxxix. 2.
draught-houſe (houſe of office) 2 *King.* x. 27.
dwelled (dwelt) *Gen.* xiii. 12. twice, Ver. 7. *Ruth* i. 4.
ear (till or plough) 1 *Sam.* viii. 12.
emboldneth (makes bold) *Job* xvi. 3.
endamage (do damage to) *Ezra* iv. 13.
endued (endowed) *Gen.* xxx. 20. (qualified) 2 *Chr.* ii. 12, 13.
environ (compaſs) *Joſh.* vii. 9.
ere (before) *Job* xviii. 2. *Exod.* i. 19. *Jer.* xlvii. 6. yer at firſt 2 *King.* vi. 32.
eſchewed (refrained from) *Job* i. 1, 8. & ii. 3.
eſtranged (become ſtrange) *Job* xix. 13. *Pſa.* lviii. 3. (make ſtrange) *Jer.* xix. 4.
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evidence (writing) *Jer.* xxxii. 10, 11, 12, 14, 16, 44.
evil (bad) *Jer.* xxiv. 8. *Eccleſ.* vi. 2. & ix. 12.
evil-favouredneſs (deformity) *Deut.* xvii. 1.
fain (willingly) *Job* xxvii. 22.
fare (do) 1 *Sam.* xvii. 18.
fet (fetch) *Jer.* xxxvi. 21. (fetched) 2 *Sam.* ix. 5. & xi. 27. 1 *King.* vii. 13.
fine (refine) *Job* xxviii. 1.
flay (ſtrip) *Mic.* iii. 3. 2 *Chr.* xxxv. 11.
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fray (frighten) *Zech.* i. 21.
furbiſhed (poliſhed) *Ezek.* xxi. 9, 10, 11, 28. *Jer.* xlvi. 4.
fugitive (wanderer) *Gen.* iv. 12. 14. *Ezek.* xvii. 21. *Iſa.* xv. 5. *Judg.* xii. 4.
further (help on) *Pſa.* cxl. 8. *Ezr.* viii. 36.
gaddeſt for goedeſt (goeſt) *Jer.* ii. 36.
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ghoſt (ſpirit) *Job* x. 18. & xi. 20.
gliſtering (glittering) 1 *Chr.* xxix. 2. *Job* xx. 25.
goblet (bowl) *Cant.* vii. 2.
goeth (is) *Pro.* xi. 10.
goodlieſt (beſt) 1 *Sam.* viii. 16. 1 *King.* xx. 3.
gorgeouſly (gayly) *Ezek.* xxiii. 12.
greaves (boots) 1 *Sam.* xvii. 6.
greet (ſalute) 1 *Sam.* xxv. 5.
grin (gin) *Job* xviii. 9. *Pſa.* cxl. 5. & cxli. 9.
griſled (grey) *Gen.* xxxi. 10. *Zech.* vi. 6.
guile (deceit) *Pſa.* xxxii. 2. & xxxiv. 13.
hallow (ſanctify) *Exod.* xxviii. 38. & xxix. 21. 1 *Sam.* xxi. 4, 6.
haft (handle) *Judg.* iii. 22.
hap (chance) *Ruth* ii. 3.
haply (perhaps) 1 *Sam.* xiv. 30.
hard (nigh) 1 *King.* xxi. 1. 1 *Chr.* xix. 4. *Lev.* iii. 9. *Judg.* ix. 52.
haſted (made haſte) *Gen.* xviii. 7. & xxiv. 18. (haſtened) *Exod.* v. 13.
haſting (haſtening) *Iſa.* xvi. 5.
helve (handle) *Deut.* xix. 5.
heritage (inheritance) *Pſa.* cxxxvi. 21, 22.
hid (hidden) *Job* iii. 21. *Pſa.* xvii. 14. *Obad.* 6.
hit (ſtruck) 1 *Sam.* xxxi. 3. 1 *Chr.* x. 3.
hoary (grey) *Pro.* xvi. 31. 1 *King.* ii. 9. *Lev.* xix. 32.
hoſen (ſtockings) *Dan.* iii. 21.
houghed (hamſtringed) *Joſh.* xi. 9. 2 *Sam.* viii. 4.
howbeit (however) often, yet *not now in uſe*, ſays *Johnſon*;
hurleth (throws) *Job* xxvii. 21. *Num.* xxxv. 20.
jeoparded (hazarded or endangered) *Judg.* v. 18.
ignominy, diſcredit) *Pro.* xviii. 3.
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inquiſition (enquiry) *Pſa.* ix. 12. *Eſt.* ii. 23.
intermeddle (meddle) *Pro.* xiv. 10. & xviii. 1.
in ſunder (aſunder) *Pſa.* xlvi. 9. *Nah.* i. 13.
imagery (images) *Ezek.* viii. 12.
inordinate (diſorderly) *Ezek.* xxiii. 11.
joy (be joyful) *Pſa.* xxi. 1. *Iſa.* lxv. 19.
joyous (joyful) *Iſa.* xxii. 2. & xxiii. 7.
kerchiefs (caps) *Ezek.* xiii. 18, 21.
knit (bound) 1 *Sam.* xviii. 1.
knop (knob) *Exod.* xxv. 31, 35, &c.
lancers (lances) 1 *King.* xviii. 28.
leaſing (lying) *Pſa.* iv. 2, & v. 6.
leeſe (loſe) 1 *King.* xviii. 5.
levy (tax) 1 *King.* ix. 15. (raiſe) *Num.* xxxi. 28.
lighted (came) *Gen.* xxviii. 11. *Iſa.* ix. 8.
lightned (enlightened) *Pſa.* xxxiv. 5. & lxxvii. 18.
loan (debt) 1 *Sam.* ii. 20.
loft (chamber) 1 *King.* xvii. 19.
long-ſuffering (forbearing) *Exod.* xxxiv. 6. *Num.* xiv. 18. *Jer.* xv. 15.
magnifical (ſtately) 1 *Chr.* xxii. 5.
man-child (boy) *Lev.* x. 2.
mar (ſpoil) *Ruth* iv. 6. *Job* xxx. 13.
mariners (ſailors) *Ezek.* xxvii. 7, 9. *Jon.* i. 5.
mariſhes (marſhes) *Ezek.* xlvii. 11.
marvel (wonder) *Eccleſ.* v. 8. *Gen.* xliii. 33. *Pro.* xlviii. 5.

marvels (wonders) *Exod.* xxxiv. 10.
maſtery (victory) *Exod.* xxxii. 18. *Dan.* vi. 24.
matrix or matrice (womb) *Exod.* xiii. 12, 15. & xxxiv. 19. *Num.* iii. 12. & xviii. 15.
meet (proper) frequently;
mete (meaſure) *Pſa.* lx. 6. *Iſa.* xviii. 2, 7. *Exod.* xvi. 18.
mids (midſt) *Pſa.* cx. 2. & cxxxviii. 7.
mighties (mighty ones or men) 1 *Chr.* xi. 12, 19, 24.
miniſhed (diminiſhed) *Pſa.* cvii. 39. *Exod.* v. 19.
mo (more) *Joſh.* x. 11. *Pſa.* xl. 5. *Lev.* xxvi. 21.
munition (fortification) *Nah.* iii. 1. *Iſa.* xxxiii. 16.
naves (ſtocks) 1 *King.* vii. 43.
nay (no) 1 *King.* ii. 17, 20.
necromancer (conjurer by ſpirits) *Deut.* xviii. 11.
neeſed (ſneezed) 2 *King.* iv. 35. *Job* xli. 18.
nether (lower) *Ezek.* xxxi. 16, 18. & xxxii. 18, 24. *Jud.* i. 14.
obeiſance (reverence) *Gen.* xxxvii. 7, 9. *Exod.* xviii. 7. 2 *Sam.* i. 2.
occurrent (caſualty) 1 *King.* v. 4.
off-ſcouring (ſcum) *Lam.* iii. 45.
onward (on) *Exod.* xl. 36.
over (too) *Eccleſ.* vii. 16, 17.
overlived (outlived) *Joſh.* xxiv. 31.
outmoſt (outermoſt) *Exod.* xxvi. 10.
overpaſs (ſurpaſs) *Jer.* v. 28.
overpaſt (paſt over) *Pſa.* lvii. 1.
overran (outran) 2 *Sam.* xviii. 23.
overrunning (overflowing) *Nah.* i. 8.
ouches (ſtuds) *Exod.* xxxix. 6, 16, 18.
ought (any thing) *Gen.* xxxix. 6. & xvii. 18. *Lev.* xix. 6.
oweth (owns) *Lev.* xiv. 35.
paps (breaſts) *Ezek.* xxi.
patrimony (inheritance) *Deut.* xviii. 11.
paramours (lovers) *Ezek.* xxiii. 20.
penury (poverty) *Pro.* xiv. 23.
peeped (cried) *Iſa.* x. 14.
peradventure (perhaps) *Gen.* xviii. 24, &c. & xxvii. 12.
pertain (belong) *Lev.* vii. 20, 21.
pilled (peeled) *Gen.* xxx. 37, 38. as *Iſa.* xviii. 2, 7. *Ezek.* xxix. 18.
plenteouſneſs (plenty) *Gen.* xli. 53. *Pro.* xxi. 5.
poll (cut the hair off) *Ezek.* xiv. 20. *Mich.* i. 16. 2 *Sam.* xiv. 26.
ponder (conſider) *Pro.* iv. 26. & v. 6.
pourtrayed (drawn) *Ezek.* viii. 10. & xxiii. 14. & iv. 1.
preſcribing (writing) *Ezr.* vii. 22. *Iſa.* x. 1.
pricks (prickles) *Num.* xxxiii. 55.
progenitors (anceſtors) *Gen.* xlix. 26.
prognoſticatours (fortunetellers) *Iſa.* xlvii. 13.
purtenance (inward parts) *Exod.* xii. 9.
quick (alive or live) *Num.* xvi. 30. *Pſa.* xlv. 15. & cxxiv. 1. *Lev.* xiii. 10.
quit (behave) 1 *Sam.* iv. 9. twice;
raſe (beat down) *Pſa.* cxxxvii. 7.
raviſht (raviſhed) *Pro.* v. 19, 20.
realm (kingdom) *Ezra* vii. 13, 23.
relied (depended) 2 *Chr.* xiii. 18. & xvi. 17.
rere-ward (guard behind) *Joſh.* vi. 19, 23. *Num.* x. 25. *Iſa.* lii. 12. & lviii. 8.
reſpite (intermiſſion) *Exod.* viii. 15.
reſort (come) *Neh.* iv. 20. *Pſa.* lxxi. 3.
retain (keep) *Job* ii. 9. *Pro.* xi. 16. *Eccleſ.* viii. 8.
rifled (plundered) *Zech.* xiv. 2.
right (ſtraight) *Pr.* iv. 25. (very) *Pſa.* xlvi. 5. cxxxix. 14. *Jer.* xlix. 5.
round (cut round) *Lev.* xix. 27.
rumour (report) *Iſa.* xxxvii. 7.
ſatiate (ſatisfy) *Jer.* xxxi. 14. & xlvi. 16.
ſcabbard (ſheath) *Jer.* xlvii. 6.
ſcall (dry ſcab) *Lev.* xiii. 30, &c. & xiv. 54.
ſcant (ſcanty) *Mic.* vi. 10.
ſcrabbled (ſcratched) 1 *Sam.* xxi. 13.
ſeethe (boil) 2 *King.* iv. 38. *Jer.* i. 13. *Ezek.* xxiv. 5.
ſervitour (ſervant) 2 *King.* iv. 43.
ſever (ſeparate) *Exod.* viii. 22. *Judg.* iv. 11.
ſhaft (arrow) *Iſa.* xlix. 2.
ſilverlings (pieces of ſilver) *Iſa.* vii. 23.
ſith (ſince) *Jer.* xxiii. 38. & xv. 7. *Ezek.* xxxv. 6.
ſnared (enſnared) *Deut.* vii. 25. & xii. 30. *Pſa.* ix. 16.
ſod (boiled) *Gen.* xxv. 29. 2 *Chr.* xxxv. 13.
ſolace (comfort) *Pro.* vii. 18.
ſolitarily (ſolitary) *Mic.* vii. 14. as *Lam.* i. 1.
ſore (grievous and grievouſly) often;
ſorroweth (grieves) 1 *Sam.* x. 2. ſo 2 *Cor.* vii. 9, 11. *Luke* ii. 48. *Acts* x. 38.
ſounded (ſearched) 1 *Sam.* xx. 12.
ſpecially (eſpecially) *Deut.* iv. 10.
ſped (had ſucceſs) *Judg.* v. 30.
ſpeed (ſucceſs) *Gen.* xxiv. 12.
ſpicery (ſpice) *Gen.* xxxvii. 12.
ſtable (firm) 1 *Chr.* xvi. 30.
ſtabliſh (eſtabliſh) *Pſa.* cxix. 38. *Hab.* ii. 12. *Pro.* xxix. 4.
ſtalled (of the ſtall) *Pro.* xv. 17.
ſtiff-hearted (of a ſtubborn heart) *Ezech.* ii. 4.
ſtilled (made quiet) *Num.* xiii. 30. *Neh.* viii. 11.
ſtraitly (ſtrictly) *Gen.* xliii. 7.
ſtricken (advanced) 1 *King.* i. 1. *Gen.* xxiv. 1. *Joſh.* xiii. 1. & xxiii. 1.
ſtripling (lad) 1 *Sam.* xvii 56.
ſubtil (cunning) *Gen.* iii. 1. *Pro.* vii. 10.
ſubvert (overthrow) *Lam.* iii. 36.
ſuckling (ſucking child) *Deut.* xxxii. 25. 1 *Sam.* xv. 3.
ſundred (parted) *Job* xli. 17.
ſupplanted (cheated) *Gen.* xxvii. 36. *Jer.* ix. 4.
ſuppliants (petitioners) *Zeph.* iii. 10.
ſuretiſhip (being bound) *Pro.* xi. 15.
ſurety (bondſman) *Pro.* xi. 15. & xx. 16.
ſurpriſed (ſeized) *Iſa.* xxxiii. 14. *Jer.* xlviii. 41. & li. 41.
ſwaddled (ſwathed) *Ezek.* xvi. 4.
ſwaddling-band (ſwathe) *Job* xxxviii. 9.
ſwine (hog) *Lev.* xi. 7. *Prov.* xi. 22.
ſwoon (faint away) *Lam.* ii. 11, 12.
tablets (tippets) *Exod.* xxxv. 22. *Num.* xxxi. 50. *Iſa.* iii. 20.
tabring (ſtriking) *Nah.* ii. 7.
taches (claſps) *Exod.* xxvi. 6, 11. & xxxvi. 13, &c.
tale (number) 1 *Sam.* xviii. 27. *Exod.* v. 18. 1 *Chr.* ix. 28.
taxation (taxing) 2 *King.* xxiii. 35. as *Luke* ii. 2.
tenor (purpoſe) *Gen.* xliii. 7. *Exod.* xxxiv. 27.
tenth-deals (tenth parts) *Lev.* xxiv. 5. & xxiii. 13, 17.
therefrom (from it) *Joſh.* xxiii. 6. (from them) 2 *King.* iii. 3.
thereout (out of it) *Lev.* ii. 2. *Judg.* xv. 19.
thereto (to it) *Exod.* xxx. 38. *Lev.* v. 16.
thereunto (to it) *Exod.* xxxii. 8. *Deut.* i. 7.
thereupon (on it or thereon) *Exod.* xxxi. 7. *Ezek.* xvi. 16. *Zeph.* ii. 7. 1 *Cor.* iii. 10, 14.
thitherward (towards it or that way) *Judg.* xviii. 15. *Jer.* l. 5.
tidings (news) *Exod.* xxxiii. 4. 2 *Sam.* xiii. 30.
tired (dreſſed) 2 *King.* ix. 30.
traffickers (dealers) *Iſa.* xxiii. 8.
tranquility (quietneſs) *Dan.* iv. 27.
travail (lie in or be in labour) *Jer.* xxx. 6. *Iſa.* xxiii. 4. & liv. 1.
travel (labour or toil) *Num.* xx. 14. *Eccleſ.* i. 13. & ii. 23. & iv. 4, 6, 8.
tribulation (diſtreſs or affliction) *Deut.* iv. 30. *Judg.* x. 14.
trickleth (drops) *Lam.* iii. 49.
troublous (troubleſome) *Dan.* ix. 25.
twined (twiſted) *Exod.* xxxix. 2, 5, 8, 24, 28, 29.
verity (truth) *Pſa.* iii. 7.
veſtments (garments) 2 *King.* x. 22.
veſtry (wardrobe) 2 *King.* x. 22.
veſtures (garments) *Gen.* xli. 42.
victual (victuals) *Exod.* xii. 39. 2 *Chr.* xi. 11, 23.
viol (violin) *Iſa.* v. 12. *Am.* vi. 6.
unperfect (imperfect) *Pſa.* cxxxix. 16.
unſatiable (diſſatisfied) *Ezek.* xvi. 28.
unto (to) very frequent: the old Word for *to*, ſays *Johnſ.*
unwittingly (unawares) *Lev.* xxii. 14. *Joſh.* xx. 3, 5.
upbraid (reproach) *Judg.* viii. 15.
up-riſing (riſing up) *Pſa.* cxxxix. 2.

utmoſt and uttermoſt (fartheſt or outermoſt) *Gen.* xlix. 26. *Num.* xxii. 41 & xxiii. 13. *Pſa.* ii. 8. 2 *King.* vii. 5, 8.
utter (outer) *Ezek.* x. 5. & xlii. 1, 3, 7, 8, 9.
wail (lament) *Ezek.* xxxii. 18. *Mic.* i. 8.
wailing (mourning or lamenting) *Jer.* ix. & alibi;
wallow (roll) *Jer.* vi. 26. & xlviii. 26. *Ezek.* xxvii. 30.
warfare (war) 1 *Sam.* xxviii. 1. *Iſa.* xl. 2.
waſtneſs (waſting) *Zeph.* i. 15.
wax (become or grow) *Iſa.* li. 6. *Lev.* xxv. 25. *Jer.* v. 27, 28. *Deut.* xxix. 5.
way-faring (travelling) *Iſa.* xxxv. 8. *Judg.* xix. 17.
wedlock (matrimony) *Ezek.* xvi. 38.
well-nigh (nearly) *Pſa.* lxxiii. 2.
wench (girl) 2 *Sam.* xvii. 17.
wert (waſt) *Cant.* viii. 1.
whereabout (concerning which) 1 *Sam.* xxi. 2.
whereto (for which) *Iſa.* lv. 11. (for what) *Job.* xxx. 2. (to what) *Phil.* iii. 16.
whiles (while) *Pſa.* xlix. 18. *Mat.* v. 25. *Dan.* ix. 21. *now out of uſe, Johnſ.*
whit (ſmall matter) 1 *Sam.* iii. 18.
whoſo (whoſoever) *Pro.* xxviii. 7, 10, 13, &c.
wiles (contrivances) *Num.* xxv. 18.
wilily (craftily) *Joſh.* ix. 4.
wilt (wouldeſt have) *Judg.* i. 14. *Eſt.* v. 3.
wimples (ſcarfs) *Iſa.* iii. 22.
win (gain) 1 *Chr.* xxxii. 1. *Phil.* iii. 8.
wine-bibbers (drinkers of wine as *Joel* i. 5.) *Pro.* xxiii. 20.
wiſe (manner) *Exod.* xxii. 23. *Lev.* vii. 14. 1 *Sam.* iii. 18.
wiſt (knew) *Joſh.* ii. 4. & viii. 14. *Judg.* xvi. 20. *Lev.* v. 17, 18.
wit (know) *Gen.* xxiv. 21. *Exod.* ii. 4.
wittingly (knowingly) *Gen.* xlviii. 14.
wondrous (wonderful) *Job.* xxxvii. 14, 16. *Pſa.* xxvi. 7. & cv. 2.
wotteth (knows) *Gen.* xxxix. 8. & xliv. 15. *Num.* xxii. 6.
would (wiſh, would have) *Num.* xxii. 29. *Gen.* xxx. 34. *Pſa.* lxxxi. 11. *Pro.* xxv. 30.
wrathful (furious) *Pſa.* lxix. 24. *Pro.* xv. 18.
wreathen (twiſted) *Exod.* xxxix. 15, 17, 18.
wroth (angry or in a wrath) *Gen.* iv. 5, 6. & xxxi. 36. and often, but *out of uſe, Johnſ.*
yea (nay) *Gen.* iii. 1. & xxvii. 33. *Pſa.* xli. 9. & lviii. 2. ſee 2 *Cor.* vii. 11.
yeſternight (laſt night) *Gen.* xix. 34. & xxxi. 29, 42.

(F).

can ſkill (has ſkill) 1 *King.* v. 6.
could ſkill of (had ſkill in) 2 *Chron.* xxxiv. 12.
ſet fire on (on fire) *Jer.* xxxii. 29.
for becauſe (becauſe) *Judg.* vi. 22. *Gen.* xxii. 16.
put to the worſe (beat) 2 *Chr.* vi. 24. & xxv. 22.
or ever (before) *Prov.* viii. 23. *Eccleſ.* xii. 6. *Cant.* vi. 12. *Dan.* vi. 24.
for abundance (abundantly) 2 *Chron.* i. 15. 1 *King.* x. 27.
a work (to work) 2 *Chron.* ii. 18.
is nigh at hand (draws nigh) *Joel* ii. 1.
out of hand (preſently) *Num.* xi. 15.
at hand (near) *Jer.* xxiii. 23. *Zeph.* i. 7.
until he have (till he has) *Joſh.* xxiii. 15. *Jer.* xxiii. 5. tw. & i. 15. *Iſa.* vi. 12.
go to (come) *Gen.* xi. 3, 4. & xxxviii. 16. *Judg.* vii. 3. *Iſa.* v. 5. *Eccleſ.* ii. 1.
is the Lords thy God (is the Lord thy God's) *Deut.* x. 14.
ſeemeth him good (ſeems good to him) 2 *Sam.* x. 12. & xviii. 4.
that good is (is good) *Pſa.* xxxviii. 20. 2 *King.* xx. 19.
there was not holden ſuch a paſſover—but (made ſuch a paſſover—as) 2 *King.* xxiii. 22, 23.
the way everlaſting (everlaſting way) *Pſa.* cxxxix. ult. 1 *Tim.* vi. 16.
for for (ſince for) *Pro.* xxviii. 21. ſo *Rom.* xiii. 6.
ſhall ſerve themſelves of them (make them ſerve) *Jer.* xxv. 14. ſo Ch. xxvii. 7. & xxx. 8. & xxxiv. 9, 10.
that they ſhould (might) *Dan.* v. 15. 1 *King.* ii. 15.
me thinketh (I think) 2 *Sam.* xviii. 27.
both one and other (one with another) *Jer.* xxxvi. 16.
thine are all that pertained unto Mephiboſheth (all that belonged to Mephiboſheth is thine) 2 *Sam.* xvi. 4. 2 *King.* xx. 19.
to another then (beſides) me, *Iſa.* lvii. 8.
come forth out of (come out of) *Iſa.* xlviii. 1. *Judg.* i. 24. ſee *Zech.* x. 4. *Job* x. 18. *Dan.* ix. 15. *Mic.* iv. 10. 1 *Sam.* xiv. 11.
there were that (ſome who) ſaid, *Neh.* v. 2, 4. ſo *Pro.* xii. 18. & xiii. 7.
to ſee to (look at) *Joſh.* xxii. 10.
ſee (look) one another in the face, 2 *Chr.* xxv. 17, 21.
then took Johanan—all (Johanan—took all) *Jer.* xli. 16. ſee *Gen.* ii. 9. *Dan.* x. 18. *Ezr.* v. 9.
which my covenant (which covenant of mine) *Jer.* xxxi. 32.
by that (againſt) the ſun goeth down, *Exod.* xxii. 26.
thou ſhalt in any wiſe (by all means) *Lev.* xix. 17.
into (on) the hill, *Deut.* i. 43. *Pſa.* xxiv. 3.
told not I (did not I tell) thee, *Num.* xxiii. 26. ſo 2 *Chr.* ix. 8. *Ezek.* xvi. 9. *Judg.* xiii. 6.
altereth not (does not alter) *Dan.* vi. 8, 12.
of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour (by the very ſervant-maids of whom thou haſt ſpoken I ſhall be honoured) 2 *Sam.* vi. 22.
Phinehas wife (the wife of Phinehas) 1 *Sam.* iv. 19. ſo *Joſh.* i. 1. *Exod.* xvii. 12. & xviii. 2.
in (on) the hill, 1 *Sam.* xxvi. 3. ſo *Num.* xiv. 45. 2 *Sam.* xxi. 9. *Iſa.* v. 1. and of mount and mountain.
ſetteth (goes) forward, *Num.* i. 51. ſee Ch. x. 35. & xxi. 10. & xxii. 1.
died Abner (did Abner die) 2 *Sam.* iii. 33.
ſhall be lift (lifted) up, *Mic.* v. 9. ſo *Gen.* vii. 17. *Joſh.* iv. 18. & alibi;
lift (lifted) up his, *Lev.* ix. 22. ſo *Gen.* xiv. 22. & xxvii. 38. *Joſh.* viii. 31. & ſæpe;
it is fret inward (an inward fretting) *Lev.* xiii. 55.
was content (contented) *Exod.* ii. 21. & paſſim;
but of the tree—thou ſhalt not eat of it (except of the tree—of which thou ſhalt not eat) *Gen.* ii. 17.
and alſo I will (I will alſo) cauſe, *Zech.* xiii. 2.
alſo I (I alſo) ſaid, *Neh.* v. ix. ſo *Eſt.* iv. 8. *Exod.* xxiv. 11. *Hoſ.* vi. 11.
a meat-offering perpetual (a perpetual meat-offering) *Lev.* vi. 20.
bring (have) not my ſon thither, *Gen.* xxiv. 6. *Num.* xxxii. 5. ſo *Acts* xxiii. 24.
they be (are) *Hoſ.* ii, 4. ſee *Zech.* i. 9, 19. & iv. 5, 12. *Mic.* ii. 4. *Gen.* xxxvi. 43. & xlii. 32. *Pſa.* lviii. 3.
wo is me (to me) *Mic.* vii. 1. *Iſa.* vi. 5. *Jer.* iv. 31. & xv. 10. & xlv. 3. *Pſa.* cxx. 5.
wo unto (is to) them, *Hoſ.* vii. 13. *Job.* x. 15. ſo deſtruction &c. ib. & ſæpe;
all living (all living ones) *Gen.* iii. 20. ſee *Nah.* iii. 17. *Ezek.* xxvii. 32. *Dan.* ii. 30. *Exod.* xxxv. 10. *Cant.* iii. 7. *Iſa.* lviii. 13.
now a days (at this time) 1 *Sam.* xxv. 10.
I knew that thou art (waſt) *Iſa.* xlviii. 4. *Jon.* iv. 2.
for to (to) *Gen.* xxxi. 18. & xxxiv. 22. & xli. 57. & xlvii. 4. *Mat.* xi. 14. *Exod.* ix. 16. & xvi. 27. *Iſa.* xli. 22. *Dan.* ii. 2. *Joſh.* x. 18. *uſed two centuries ago, now always omitted,* ſays *Johnſ.*
yet—and (within) *Jon.* iii. 4.
that that (that which) *Jon.* ii. 9. *Dan.* xi. 36. *Zech.* xi. 9, 16. twice, 2 *King.* xxiii. 17.
diſpleaſed againſt (with) *Hab.* iii. 8.
fourties ſake (the ſake of forty) *Gen.* xviii. 29.
the land which (of which) I ſware, *Deut.* xxxi. 20, 21, 23. & xxxiv. 4. ſo Ch. vi. 18, 23. & viii. 1. *Num.* xiv. 16, 23. *Judg.* ii. 1.
every one the fleſh of another (each the fleſh of one another) *Zech.* xi. 9. ſee *Mic.* vii. 2.

good man (maſter) *Pro.* vii. 19. *Luke* xii. 39.
live of (on) the reſt, 2 *King.* iv. 7.
ſtood in (at) the door, 2 *King.* iv. 15. *Ezek.* xxxiii. 30. *Gen.* xviii. 10. *Num.* xvi. 18, 27.
had dedicate (dedicated) 2 *King.* xii. 18. *Dan.* iii. 19.
a building (building) 2 *Chron.* xvi. 6. *Luke* ix. 42.
Mordecai his (Mordecai's) matters, *Eſt.* iii. 4. 1 *King.* xv. 14.
makeſt account (regardeſt) *Pſa.* cxliv. 3.
the which (which) *Jer.* xlii. 5, 21. *Gen.* i. 29. & xix. 21, 29. *Iſa.* lxii. 8. *Am.* ii. 4. *Jon.* iv. 10. *Ezek.* xlvii. 14.
the days come (are coming) *Jer.* xlviii. 12. and frequently;
that (ſo that) I heard, *Ezek.* ii. 2. *Judg.* vii. 13. tw. *Exod.* xxi. 28. 1 *King.* viii. 8. *Jam.* iii. 6. *Zech.* vii. 14. *Jer.* ix. 12. *Jon* iv. 8. *Mal.* iv. 1. and the like often, yet ſo old as not in *Walker*'s *Particles*, nor *Johnſon*'s *Dictionary*;
at every (every) moment, *Ezek.* xxvi. 16. & xxxii. 10.
Have her forth of (out of) 2 *Chr.* xxiii. 14. *Iſa.* xlviii. 20. *Judg.* xi. 31. *Gen.* viii. 16.
like fig-trees—with figs: if they be ſhaken they ſhall even fall (figs; which if they be ſhaken, will fall) *Nah.* iii. 12.
to aſk us a king (for a king for us) 1 *Sam.* xii. 19. *Lam.* iv. 4. as *Iſa.* lxv. 1. *Jer.* vi. 16.
doſt thou open—and bringeſt (bring) *Job* xiv. 3. *Deut.* x. 18. *Pſa.* xliv. 2.
comforted him over (for) all, *Job.* xlii. 11. ſo lamented 2 *Sam.* i. 17. mourn *Hoſ.* x. 5. wept *Luke* xix. 41.
iniquity in me, that were (is) ſin, *Hoſ.* xii. 8.
to Seth, to him (to Seth himſelf) *Gen.* iv. ult.
will (may) not be willing, *Gen.* xxiv. 5.
in very deed (indeed) *Exod.* ix. 16. 1 *Sam.* xxv. 34. & xxvi. 4.
till thou be (art) come, *Gen.* xix. 22. *Deut.* xxviii. 24. 1 *Sam.* ix. 13.
And they went and came (going on, they came) *Num.* xiii. 26.
much (many) people, *Num.* xxi. 6. ſo *Luke* vii. 11, 12.
what (at the) time the fire, *Num.* xxvi. 10.
until thou have (haſt, as in Edit. 1613) deſtroyed, *Deut.* vii. 24. 1 *Sam.* i. 23. 1 *King.* xxii. 11. 2 *King.* xiii. 17.
And they cried unto the children of Dan, and they (who) turned, *Judg.* xviii. 23.
what makeſt (doeſt) thou in this *place?* Ver. 3.
beat out that (that which or what) ſhe had gleaned, *Ruth* ii. 17. ſo Ver. 18. 1 *King.* viii. 24. *Gen.* xxxii. 23. *Ezek.* ii. 8. *Job* xlii. 3. *Mat.* xiii. 12. *Luke* xix. 22. twice;
have we eaten of (eat at) the kings coſt? 2 *Sam.* xix. 42.
as yet the people did ſacrifice, and burnt (the people did yet ſacrifice, and burn, 2 *King.* xiv. 4. 1 *Sam.* vii. 4. *Heb.* xi. 7. *Acts* viii. 16. *Mat.* xxvi. 67.
opened Job his mouth (Job opened his mouth) *Job* iii. 1. *Ezek.* xl. 17. &c. ſo *Tit.* i. 5. *Gen.* i. 27. & xxx. 6. *Acts* xv. 22. *John* vii 47.
but the dregs—the wicked—ſhall wring *them* out, *and* drink *them* (without *them*) *Pſa.* lxxv. 8.
I cannot away with (bear) *Iſa.* i. 13. but *away with* is for *have* or *take away*, *Luke* xxiii. 18. *Acts* xxi. 36. & xxii. 22.
fiſh (fiſh for) them, *Jer.* xvi. 16.
between the fat cattel, and between the lean cattel (without the latter *between*) *Ezek.* xxxiv. 20. as in *Gen.* i. 4. by *from*;
entred unto (came to) *Ezek.* xxxvi. 20.
propheſy upon (over) *Ezek.* xxxvii. 4.
from that day and forward (day forward) *Ezek.* xxxix. 22. ſo *Hag.* ii. 15. *Lev.* xxii. 27.
to the mercy-ſeat-ward (towards the mercy-ſeat) *Exod.* xxxvii. 9. ſo 1 *Sam.* xix. 4.
as the firſt-ripe in (firſt-fruit or firſt ripe fruit on) the fig-tree, *Hoſ.* ix. 10.
The hay (graſs) appeareth, *Pro.* xxvii. 25. *Iſa.* xv. 6.
covered *him* (himſelf) with ſackcloth, *Jon.* iii. 6. *Zech.* ix. 13. *Judg.* xvi. 23.
handmaid that is heir (heireſs) *Prov.* xxx. 23.
thus ſaith the LORD of hoſts, After (who after) the glory hath he ſent (has ſent) me, *Zech.* ii. 8.
Behold the man—and (even) he ſhall, *Zech.* vi. 12.
Thus ſpeaketh (ſpoke) the LORD—But they refuſed, *Zech.* vii. 9, 11.
let my name be named on them (let them be called by my name) *Gen.* xlviii. 16. like Ver. 6. & *Deut.* iii. 14.
they traded (traded in) the perſons, *Ezek.* xxvii. 13.
It is my people; and they (it) ſhall ſay, The LORD is my God, *Zech.* xiii. 9.
And it was ſo (came to paſs) *Job* i. 5. *Judg.* xix. 30. 1 *Sam.* xi. 11. with *ſo* Italick, 1 *Sam.* x. 9. & xxx. 25. 2 *Sam.* xv. 2. and *ſo* put firſt, *Judg.* vi. 3. as alſo 2 *King.* xvii. 7. & *Luke* ii. 6. not Ital. but not the ſame as in *Gen.* i. 7, &c. *Judg.* vi. 38. 1 *Sam.* v. 7. or *Gen.* xli. 13.
carried headlong (hurried on) *Job* v. 13.
As the (a) cloud, *Job* vii. 9.
Awake up (Awake) *Pſa.* lvii. 8.
a thouſand thouſand (a million) 1 *Chr.* xxi. 5.
removeth the mountains, and they know not (when they are not aware of *it*) *Job.* ix. 5.
it ſhall come to paſs in that day, I will (*that* I will, as elſewhere) hear, *Hoſ.* ii. 21.
Who ſaid unto (of) his father and mother, I have not ſeen him (do not mind them) *Deut.* xxxiii. 19.
there cometh a chariot of men, *with* a couple of horſemen: and he (who or and one) anſwered and ſaid, *Iſa.* xxi. 9.
the mighty men (ones) of the children (race) of Kedar, *Iſa.* xxi. 17.
The carpenter ſtretcheth out *his* rule (line, for a rule being Wood or Iron will not ſtretch) *Iſa.* xliv. 13.
the wild ox (bull, for how or why ſhould ſuch a one become an ox?) *Deut.* xiv. 5.
that he may know (know how) to refuſe, *Iſa.* vii. 15. *Job.* xxxii. 22. *Judg.* iii. 2. & xi. 33. & vi. 18.
till thou know (knoweſt) *Dan.* iv. 25, 32. *Pſa.* x. 15. *Gen.* iii. 19. *Deut.* xxviii. 20, 22.
if thy ſervant have (has) found, *Neh.* ii. 5. 1 *King.* ii. 23.
all the cattle that was (were) with him, *Gen.* viii. 1. & xxx. 29.
took goodly raiment—which were (was) with her,—and put them (it) *Gen.* xxvii. 15.
If ſo be they (If it ſhould be that they) will hearken, *Iſa.* xlvii. 12. & xxvi. 3. *Joſh.* xiv. 12. *Hoſ.* viii. 7. *Jer.* li. 8.
If ye will not hearken to me to walk in my law—to hearken (by hearkening) to the words of my ſervants, *Jer.* xxvi. 4, 5.
if now thou do (doſt) proſper my way, *Gen.* xxiv. 42. 1 *Sam.* iii. 17. 2 *Sam.* xv. 34. (as Ver. 33.) *Iſa.* lviii. 9, 10, 13. & xxxvi. 7.
where it liketh him (he likes) beſt, *Deut.* xxiii. 16. *Eſt.* viii. 8.
for this liketh you (you like this) *Am.* iv. 5.
a cunning (ſkilful) player, 1 *Sam.* xvi. 16. 1 *Chr.* xxv. 7. *Exod.* xxvi. 1.
brim (edge) of the water, *Joſh.* iii. 15.
I had (would) rather be a door-keeper, *Pſa.* lxxxiv. 10.
Then cried he upon (to) me, *Zech.* vi. 8.
the Lord went his way (went away, the other being too vulgar) *Gen.* xviii. ult.
perverſe in (with) his lips, *Pro.* xix. 1.
becauſe that (becauſe) he, *Joſh.* xiv. 14. *Jer.* xxix. 31. *Pſa.* cix. 16. *Act.* xviii. 2. *Joh.* vii. 39. *Luk.* i. 7. *Rom.* iii. 2. *Deut.* xv. 10. *Gen.* xxxviii. 26.
ſhoot (thruſt) out the lip, *Pſa.* xxii. 7.
The fear of the wicked, it ſhall (wicked that will) come upon him. *Pro.* x. 24. *Lev.* vii. 4, 30. as *Exod.* xxxvi. 19. *Act.* xx. 30.
if one prevail againſt him (another) two ſhall withſtand him, *Eccleſ.* iv. 12.
the carrying away of Jeruſalem (thoſe of Jeruſalem) *Jer.* i. 3. & xxvi. 2. 2 *King.* xv. 29.
this evidence of the purchaſe, both (both this evidence of the purchaſe) which is ſealed, *Jer.* xxxii. 14.
they caſt *them* into the den of lions (*them* unneceſſarily added) them, *Dan.* vi. 24.

watched upon the evil (for affliction) and brought it upon us, *Dan.* ix. 14.
horns that were in (on) his head, *Dan.* vii. 20. *Pro.* xxxi. 26.
neither came fleſh nor wine in (nor did fleſh or wine come into) my mouth, *Dan.* x. 3. 1 *King.* xx. 6. *Pſa.* l. 16.
his dominion which (with which) he ruled, *Dan.* xi. 4
were born him (to him) *Gen.* xlvi. 27.
let (hinder) the people, *Exod.* v. 4. *Iſa.* xliii. 13. 2 *Theſ.* ii. 7. twice;
no manner fat (of fat) *Lev.* vii. 23. & xiv. 54.
a time to rent (rend) *Eccleſ.* iii. 7. *Iſa.* lxiv. 1. *Ezek* xiii. 11, 13. *Hoſ.* xiii. 8. *Joel* ii. 13. *Exod* xxxix. 23. *Mat.* vii. 6. *Job.* xix. 24.
entring (entrance) of the gate, *Judg.* xviii. 16, 17. 1 *King.* vi. 31. *Jer.* i. 15. entring in 1 *King.* xix. 13. 2 *King.* vii. 3. & x. 8. *Ezek.* xliv. 5.
do to (for) thee, *Ruth.* iii. 11. *Hoſ.* x. 3.
they ſhall part (ſhare) alike, 1 *Sam.* xxx. 24.
lay thee (thou) hold (or hold for thy ſelf) on one of the young men, and take thee (thou, or to thy ſelf) his armour, 2 *Sam.* ii. 21.
let us play the men (behave manfully) 2 *Sam.* x. 12.
ſhall not leave to my huſband *neither* (*either*) name nor (or) remainder, 2 *Sam.* xiv. 7.
I have left *me* ſeven thouſand—all the knees which (whoſe knees) have not bowed—and every mouth which (of whom) hath not kiſſed, 1 *King.* xix. 18.
it fell (fell out) on a day, 2 *King.* iv 11.
while that (while) the ſword, 1 *Chr.* xxi. 12.
exceeding magnifical, of (magnificent, for) fame and of (for) glory, 1 *Chron.* xxii. 5.
make ſuit (intreaty) *Job* xi. 19.
revenge me of (on or take vengeance for me on) my perſecutors, *Jer.* xv. 15. *Pſa.* xcix. 8.
until that (till he have (has or ſhall have) mercy upon us, *Pſa.* cxxiii. 2.
the Lord ſaid—I have talked (converſed) with you, *Exod.* xx. 22. & xxxiii. 9. *Deut.* v. 4, 24. *Num* xi. 17. *Jer.* xii. 1.
By the way that he came, by the ſame (In the ſame way wherein he came) ſhall he return, 2 *King.* xix. 33.
for (in) his own behalf, *Dan.* xi. 18.
reward them their (for their) doings, *Hoſ.* iv. 9.
the wind—whirleth (turns) about continually, *Eccleſ.* i. 6.
ſhould bear rule (ſhould rule) *Eſt.* i. 22. *Pro.* xii. 24, & xxix. 2. *Jer.* v. 31.
bringers up (thoſe that bred up) 2 *King.* x. 5.
Thus ſaith (ſpeaks) the LORD — ſaying, *Jer.* xliv. 25.
take up a lamentation upon (for) *Ezek.* xxviii. 12.
ſtrong exceedingly (exceeding ſtrong) *Dan.* vii. 7.
the hand (power, as xlix. 15.) *Pſa.* lxxxix. 48. *Dan.* viii. 7. *Pro.* vi. 3. (paw) *Gen.* ix. 5.
rejoiced on (for) it, *Hoſ.* x. 5.
to the end thou (that thou) mayſt know, *Exod.* viii. 22. *Act.* vii. 19. *Rom.* i. 11. & iv. 16. 1 *Theſ.* iii. 13. as *Lev.* xvii. 5. *Deut.* xvii. 16, 20.
what goodneſs the Lord ſhall do unto us, the ſame will we (the ſame goodneſs which the Lord ſhall do to us we will) do to thee, *Num.* x. 32. & xv. 30. *Job.* xiii. 2. 1 *Pet.* ii. 7.
ſo that the city rang again (even rung) 1 *King.* i. 45. 1 *Sam.* iv. 5. *Luk.* ix. 39.
when I come, and the lad be (is, as in the next Ver.) *Gen.* xliv. 30.
I had not thought (did not think) to ſee, *Gen.* xlviii. 11.
againſt he come (comes) *Exod* vii. 15.
they took aſhes, and Moſes ſprinkled it (them) *Exod.* ix. 10.
that ye may know how that (know that) the LORD, *Exod.* xi. 7. *Mat.* xvi. 12. *Act.* xx. 35.
Theſe are thoſe which (they who) *Num.* ii. 32.
were (Is) it not better, *Num.* xiv. 3.
receiveth me to (to a) houſe, *Judg.* xix. 18.
Though an hoſt ſhould encamp againſt me, my heart ſhall (ſhould) not fear: though war ſhould riſe againſt me, in this will (would) I be comforted, *Pſa.* xxvii. 3.
Therefore was he hired (He being hired to the intent) that I ſhould be afraid, *Neh.* vi. 13.
in the ſix hundredth (hundred) and one (firſt) year, *Gen.* viii. 13.
And (As for) you, be ye fruitful, *Gen.* ix. 7.
deprived alſo (even) of you both, *Gen.* xxvii. 45.
thy ſeed ſhall poſſeſs the gate of his (their) enemies, *Gen.* xxii. 17. 2 *Sam.* xvii. 29. *Act.* vii. 13.
of all that is the childrens of Hrael (children of Iſrael's) *Exod.* ix. 4.
brought us forth out of (forth from) Egypt, *Exod.* xiii. 16. & iii. 12. *Deut.* xvi. 3. twice;
In the ſelf (very) ſame day, *Gen.* vii. 13. *Exod.* xii. 17, 51. *Lev.* xxiii. 14. *Mat.* viii. 13. 1 *Cor.* xii. 11. 2 *Cor.* v. 5. & vii. 11.
he feedeth of (on) aſhes, *Iſa.* xliv. 20.
to thee-ward (towards thee) *Pſa.* xl. 5. 1 *Sam.* xix. 4. ſo 2 *Cor.* i. 12. *Eph.* iii. 2. 1 *Theſ.* i. 8.
Now Hannah, ſhe (her ſelf) ſpake (or As for Hannah, ſhe ſpoke) 1 *Sam.* i. 13. & xxv. 29. *Deut.* xxxi. 3. twice; *Judg.* xviii. 30. *Iſa.* i. 7. & ix. 2. *Num.* xiv. 32. and often; as alſo with the ſame Word *Pſa.* ci. 6. *Prov.* xxviii. 8. *Lev.* x. 20. *Joſh.* xi. 4.
And the Sons of Jacob anſwered—and ſaid—and they ſaid, (as in this *Tranſ*) *Gen.* xxxiv. 13, 14.
right (very) early, *Pſa.* xlvi. 5.
of whom haſt thou been afraid or feared (whom haſt thou been afraid of or feared) *Iſa.* lvii. 11.
ſlaughter made was (was of) about twenty men, 1 *Sam.* xiv. 14.
came (went) to Egypt, and died there, 2 *King.* xxiii. 34.
to draw out (draw) fifty *veſſels* out of the preſs, *Hag.* ii. 16.
ſent in (by) his ſpirit (Spirit, as Prophets) *Zech.* vii. 12.
none to bury them, them (them themſelves) *Jer.* xiv. 16.
to the (to) death, 2 *Chr.* xxxii. 24.
nor were (have been) ſeen unto this day, 1 *King.* x. 12.
I have of mine own proper good (goods) 1 *Chr.* xxix. 3.
the flaming (blazing) flame, *Ezek.* xx. 47.
ſhed blood cauſeleſs (cauſeleſsly) 1 *Sam.* xxv. 31.
What (In what) have I ſinned, 1 *King.* xviii. 9.
a man of Huram my fathers (father) 2 *Chr.* ii. 13.
When it goeth (is) well, *Pro.* xi. 10.
let us ſee if the vine flouriſh (flouriſhes) *whether* the tender grape appear (appears) *Cant.* vii. 12.
but (as for) ye, gather ye (gather) *Jer.* xl. 10.
aſcend up (aſcend) *Pſa.* cxxxix. 8. *John* iii. 13. *Eph.* iv. 8, 10. *Rev.* xi. 12.
Theſe were the numbered (they that were numbered) of, *Num.* xxvi. 51.
In the thirty and one (firſt) year, 1 *King.* xvi. 23.
they compaſſed about him (him about) 2 *Chr.* xviii. 31.
that thou be not (mayeſt not be) inhabited, *Ezek.* xxvi. 20.
there is no king——*that* aſked (has aſked) ſuch things, *Dan.* ii. 10.
that the princes might give accounts (account, being alſo ſing. in the *Chald.*) *Dan.* vi. 2.
I paſſed over upon (over) her fair neck, *Hoſ.* x. 11.
hath appointed out (appointed) *Gen.* xxiv. 44.
leſt that (leſt) he ſhould give, *Gen.* xxxviii. 9. 1 *Cor.* ix. 27.
was in ſeething (was boiling) 1 *Sam.* ii. 13.
ſet (put) a fire, *Ezek.* xxx. 8. and Ver. 14.
fell a luſting (got to or to be longing, or became longing) *Num.* xi. 4.
Solomon paſſed (ſurpaſſed) all, 2 *Cor.* ix. 22. *Ezek.* xxxii. 19.
linen yarn (thread) 1 *King.* x. 28. 2 *Chr.* i. 16.
moved (made, as the *Chald* ſignifies) ſedition (mutiny) *Ezra* iv. 15. *Acts* xxiv. 5.
to lead them (lead them along) the way, *Exod.* xiii. 21.
children of Iſrael (Iſraelites) very often;
ſhe ſaid——I and my fellows (companions) *Judg.* xi. 37.
ſhut to the door (ſhut the door) *Gen.* xix. 10. *Ezra* vi. 12. *Luke* xiii. 25. ſo *Num.* iv. 11, 14.
ſhall (will) bring, *Gen.* xliv. 29. *Job* ix. 20. 1 *Tim.* iv. 1. *Exod.* xxiii. 25. *Mark* xiii. 6, 12. 1 *King.* xiv. 5. & xviii. 14. & xxii. 15. 2 *Pet.* ii. 1. and very often;
ſhalt (wilt) *Deut.* xxviii. 36. *Pſa.* xxxi. 30. twice, 1 *Sam.* xx. 18.

ſaw him that he (ſaw that he) was, *Exod.* ii. 2. *Gen.* i. 4. & xlix. 15. *Eſt.* v. 9. *Job* xi. 6.
for that (becauſe) the Lord, *Exod.* xvi. 29. *John* xii. 18. *Iſa.* xl. 26.
whether he have (has) gored a Son, or have (has) gored a daughter, *Exod.* xxi. 31.
And look (ſee) that thou make (makeſt) them, *Exod.* xxv. 40.
took either (each) of them his cenſer, *Lev.* x. 1. 1 *King.* x. 19. & vii. 15.
Is it not to deal (diſtribute) —— and that thou (for thee to) bring——when thou ſeeſt the naked, that thou (for thee to) cover him, and that thou hide not (for thee not to hide) thy ſelf, *Iſa.* lviii. 7, 6.
king Arad——which (who) *Num.* xxi. 1. 2 *Sam.* xviii. 28. *Neh.* viii. 9. & ix. 26. 1 *King.* xiii. 4. *Pſa.* cxiv. 8. *Mat.* vi. 9. *Job* xi. 5, &c.
before he go (goes) up, 1 *Sam.* ix. 13. *John* vii. 51. & xiv. 29.
mine (my as elſewhere) hand, *Num.* xxii. 29. *Deut.* viii. 17. *Judg.* vii. 2. 2 *Chr.* xxix. 10. 1 *Sam.* xxviii. 2. 2 *Chr.* vii. 15. twice;
thine (thy as elſewhere) hand, *Gen.* xxii. 12. & xl. 13. yet not 19. *Exod.* iv. 2. *Deut.* viii. 17. 1 *Chr.* xxix. 16. twice;
by that time the ſun be (is) hot, 1 *Sam.* xi. 9.
the widow woman was there gathering of (gathering) ſticks, 1 *King.* xvii. 10. *Dan.* v. 12. thrice;
in that you have forſaken (by reaſon of your forſaking) the commandments, 1 *King.* xviii. 18. *Jam.* i. 9, 10.
according to all things as did the Amorites (which the Amorites did) 1 *King.* xxi. 26.
caſt him in (into as Ver. 26.) the portion, 2 *King.* ix. 25. *Jer.* xxxviii. 7. *Ezek.* xvi. 5. *Ezr.* vii. 27. *Dan.* x. 3. *Iſa.* xxiv. 22. *Gen.* xxxi. 34. *Lev.* xxv. 35.
and there is none (no) abiding, 1 *Chron.* xxix. 15. *Gen.* xxviii. 17. *Deut.* v. 7. as *Exod.* xx. 3. even in my earlieſt *Edit.* & xxxiv. 14. *Gen.* xl. 8. *Lev.* v. 11. & xix. 15. 1 *Sam.* iii. 1. & xxi. 9. *Mic.* iii. 11.
made of (one of) the kings, 2 *Chron.* xxv. 16.
except—that ſhe were (except—ſhe was) called, *Eſt.* ii. 14.
at the laſt (at laſt) *Dan.* iv. 8. *Gen.* xlix. 19. ſo length, *Pro.* xxix. 21.
an (a) hundred, *Eccleſ.* vi. 3. *Ezek.* ii. 9. & xvi. 3. *Exod.* xiv. 8. as Ch. xix. 13.
ſhall they go it up (go up it) *Iſa.* xv. 5.
to take fire withall (with) *Iſa.* xxx. 14. *Lev.* vi. 30. & xix. 24. 1. *Cor.* xii. 7.
hath he not ſent me to the men that ſit upon the wall, that they may (to) eat, *Iſa.* xxxvi. 12.
This is (Theſe were) the people, *Jer.* xxix. 16. & lii. 28. 2 *Sam.* xvii. 29. *Mar.* xi. 18.
given him of (by) the king of Babylon, *Jer.* lii. 34. *Act.* *Act.* xxiii. 7. twice, *Luk.* viii. 43. & ix. 7. 1 *King.* xi. 11. *not now in uſe*, ſays Johnſ.
the ſtump of the tree roots (roots of the tree) *Dan.* iv. 26.
they feared greatly (were exceedingly or much afraid) *Joſh.* x. 2. 1 *Sam.* xii. 18. 1 *King.* xviii. 3. *Job* iii. 25.
more fierce then (than) *Hab.* i. 8. ſo Ver. 13. 2 *Pet.* ii. 21. *Gen.* xxxvi. 7. *Pro.* viii. 19. thrice;
he that blaſphemeth the Name of the LORD, he ſhall (Lord ſhall, there being no Pronoun for the *he* in the *Heb.*) *Lev.* xxiv. 16. & Ver. 21. twice;
Moſes gat him (went) into the camp, *Num.* xi. 30. *Judg.* xix. 28.
all the people which (whom) the LORD thy God ſhall deliver thee (to thee) *Deut.* vii. 16.
and to floor (make or lay the floors of) the houſes, 2 *Chr.* xxxiv. 11.
There is a generation that are (is, as the following) pure in their (its, according to the *Heb.*) own eyes, *Pro.* xxx. 12.
ſhall acknowledge them (of them) that they, *Iſa.* lxi. 9. *Gen.* i 4.
he remembred the days of old, Moſes (of Moſes) *and* his people, *Iſa.* lxiii. 11.
the days come that (in which) *Jer.* xxiii. 5.
ſhall have them in deriſion (deride them) *Pſa.* ii. 4. & lix. 8. *Job* xxx. 1. *Ezek.* xxiii. 32.
nor caſt (throw up) a bank againſt it, 2 *King.* xix. 32.
when the king of Ai ſaw *it* (*them*)—they haſted, and roſe up early, and the men of the city went out againſt Iſrael to battle, he and all his people (he and all his people, the men of the city, got up early in haſte, and came out againſt Iſrael to battle) *Joſh.* viii. 14.
they left off to build (building) the city, *Gen.* xi. 8.
He is not *there* (*here*, or *he was* not *there*) 1 *King.* xviii. 10.
leſt thou be (ſhouldeſt be) conſumed, *Gen.* xix. 15.
Up (Riſe up) *Gen.* xix. 14. & xliv. 4. *Exod.* xxxii. 1. *Judg.* iv. 14. & viii. 20. & ix. 32. & xix. 28.
Away (Get away) *Exod.* xix. 24. (bear) *Iſa.* i. 13.
Whether they be come out for peace—or whether they (or, without whether they) 1 *King.* xx. 18. ſo without whether repeated *Pro.* xx. 11. 2 *Cor.* xii. 2. as *Exod.* xxi. 31.
do any ways (in any manner) hide, *Lev.* xx. 4. *Num.* xxx. 15. 2 *Chron.* xxxii. 13. Johnſ. in his great *Dict.* ſays *way* and *ways* are thus corruptly uſed for *wiſe*, and that will ſcarce be denied an old Word;
that it (it may) wither, *Ezek.* xvii. 9. *Tit.* iii. 13, 14. *Pſa.* cxix. 80. *Deut.* xiii. 10. mayeſt *Deut.* xxii. 8. 1 *King.* xiv. 2. 1 *King.* viii. 36, 59.
ſix men came—and every man a (with a, as in Ver. 1.) *Ezek.* ix. 2.
ſerved (done to) us, *Pſa.* cxxxvii. 8.
things for to (that will) come, *Iſa.* xli. 22.
caſt (turned) about, *Jer.* xli. 14.
haſt a deſire unto (for) her, that thou wouldeſt (to) have her to (to be) thy wife, *Deut.* xxi. 11.
marketh it out with the compaſs (compaſſes) *Iſa.* xliv. 13.
there ſhall be forty (forty ſhall be, as in Ver. 32.) found there, *Gen.* xviii. 29, 30, 31.
thy ſeed ſhall be a ſtranger (ſtrangers) in a land—and ſhall ſerve them, and they (who) ſhall, *Gen.* xv. 13.
The nakedneſs (*As for* the nakedneſs, or with *even* as in Ver. ix. 10.) of thy fathers wives (wife's) daughter—thou ſhalt not uncover her nakedneſs, *Lev.* xviii. 11.
Syria Damaſcus (Syria of Damaſcus) 1 *Chr.* xviii. 6.
there went certain (ſome went) 1 *Chr.* xix. 5.
I will ſhew thee, that I have (ſomething) yet to ſpeak, *Job* xxxvi. 2.
and himſelf (he himſelf) lodged, *Gen.* xxxii. 21. *Hoſ.* iv. 14. *Mat.* viii. 17. *Joh.* iv. 53.
How much better is it to get underſtanding, rather to be choſen then (is it choſen to get underſtanding than) ſilver, *Pro.* xvi. 16.
ſhall all hands be faint (ſlack) *Iſa.* xiii. 7.
becauſe of the ſword, and of (and) the famine, and of (and) the peſtilence, *Jer.* xxxii. 24. with Nothing for *of* in *Heb.*
in the countries where (whither) they ſhall come, *Ezek.* xi. 16.
For who hath deſpiſed—for (ſince) they ſhall rejoice, *Zech.* iv. 10.
As my hand hath found the kingdoms of the idols, and whoſe (them whoſe, or whoſe without and) *Iſa.* x. 10.
ſhould he ſee your faces worſe liking (in worſe liking) *Dan.* i. 10.
What mean theſe ſeven—And he ſaid, For theſe—ſhalt thou take (That thou mayeſt take theſe) *Gen.* xxi. 29, 30.
for blood it (it ſelf) defileth, *Num.* xxxv. 33.
there is that (he that) *Eccleſ.* viii. 16. *Prov.* xiii. 23.
his (its) fruit in his ſeaſon, his leaf, *Pſa.* i. 3. *Jer.* v. 24. *Exod.* xxxv. 16. four times, & xxxix. 39, 40. & xl. 10. *Hab.* iii. 10. *Ezek.* xxi. 3, 4, 5. 2 *Sam.* vi. 17. her *Hoſ.* iv. 19 *Rev.* vi. 13. *Num.* xvi. 30. *Iſa.* xxvi. 21.
taken *with the manner* (*in it*) *Num.* v. 13.
that it may go (be) well, *Deut.* iv. 40. & v. 16. & xii. 25. & xix. 13. ſo ill, *Job* xx. 26. *Pſa.* cvi. 32. and ſee *Phil.* ii. 23.
then ſhall ye do unto him, as he had thought (he thought) to have done (to do) *Deut.* xix. 19.
after that (after) ye were come, *Deut.* xxiv. 9. & xvi. 13. *Act.* i. 8. & ix. 23.
will not be in (at) reſt, *Ruth* iii. 18.
gat him up (went up) 1 *Sam.* xiii. 15. & xxiv. 22. ſo 2 *Sam.* iv. 7. (got up) 2 *Sam.* xiii. 29.

enquired

enquired at (of) the Lord, 1 *Sam.* xxx. 8. and with *aſked*, *Dan.* ii. 10.
ſpake by the hand (miniſtry) 1 *King.* xiv. 18. & viii 53. 2 *King.* xiv. 25. *Lev.* x. 11. *Joſh.* xx. 2. ſo *ſaid Num.* xvi. 40.
commanded Lev. viii. 36. *Num.* xv. 23. & xxvii. 23. & xxxvi. 13.
ſent 1 *King.* ii. 25. *Exod.* iv. 13.
made Lev. xxvi. 46.
commandment Num. iv. 37. & ix. 23 & x. 13.
word Num. iv. 45. *Joſh.* xxii. 9. 2 *Chr.* xxxv. 6.
numbred Num. iv. 49.
promiſed 1 *King.* viii. 56.
laughed thee to ſcorn (derided thee) 2 *King.* xix 21. 2 *Chr.* xxx. 10. *Neh.* ii. 19. *Pſa.* xxii. 7.
lay ſore upon (preſſed) him, *Judg.* xiv. 17.
all to brake (broke all) his ſcull, *Judg.* ix. 53. ſee the *Note* there;
never a (no) ſon, 2 *Chr.* xxi. 17. *Judg.* xiv. 3. *Mat.* xxvii. 14.
the ſun returned ten degrees, by which degrees (the degrees which) it was gone down, *Iſa.* xxxviii. 8.
that were (would be) a reproach, *Gen.* xxxiv. 14.
accept of me (accept me) *Gen.* xxxii. 20.
both twain (both of them) *Ezek.* xxi. 19.
rejoyce (make glad, or—rejoice, as *Jer.* xxxi. 13.) the ſoul, *Pſa.* lxxxvi. 4. *Pro.* xxix. 3.
one ſeven times (ſeven-fold) *Dan.* iii. 19.
lifting (mounting) up of ſmoke, *Iſa.* ix. 18.
of his [leviathan's] garment (cloathing) *Job* xli. 13.
both one and other (one with another) *Jer.* xxxvi. 16.
a thouſand years twice *told* (twice a thouſand years) *Eccleſ.* vi. 6.
ye ſhall not be aſhamed—world without end (during an endleſs world) *Iſa.* xlv. 17.
Iſrael would none of (did not conſent to) me, *Pſa.* lxxxi. 11. *Pro.* i. 25, 30.
earthen bottle (jug) *Jer.* xix. 1.
the thigh (leg) *Ezek.* xxiv. 4.
led captivity captive (the captives into captivity) *Pſa.* lxviii. 18. *Judg.* v. 12.
let thine eye-lids look (be) ſtraight before thee, *Pro.* iv. 25.
ye ſhall not mourn nor weep, but ye ſhall—mourn (groan) one towards another, *Ezek.* xxiv. 23.
the men of Iſrael ſaid—And (But) the words of the men of *Judah*, 2 *Sam.* xix. 43. *Pro.* ix. 14.
Paſs ye away, thou (each) inhabitant, *Mic.* i. 11.
the end thereof *are* (*is*, as Ver. 24.) the ways, *Pro.* xiv. 12. *Job* xiv. 5.
The preparations—and the anſwer—is (are) *Pro.* xvi. 1.
the married wife (woman) *Iſa.* liv. 1.
Againſt whom do ye—draw (thruſt) out the tongue, *Iſa.* lvii. 4.
The words—*are as*—*and* the well-ſpring—*as* (*is as*) *Pro.* xviii. 4.
I returned (turned back) the captivity, *Hoſ.* vi. 11.
provided the king of (with) ſuſtenance, 2 *Sam.* xix. 32.
flee thee (flee thou) *Am.* vii. 12.
ſeeing (ſince) I go, *Gen.* xv. 2. 2 *King.* x. 2. *Ezek.* xvii. 18. ſeeing that, *Gen.* xviii. 18. 1 *Sam.* xviii. 23.

(G).

accordingly *Gen.* i. 27. *Num.* xxvi. 65. 2 *Chr.* xxix. 31.
after 1 *Sam.* i. 20. & xxx. 26. 1 *King.* xi. 15.
after that *Ezek.* xli. 1. & xlvi. 19 (2 *Chron.* xxiii. 21.)
after this *Gen.* ii. 7. *Deut.* i. 19. (*Dan.* xi. 18.)
after which *Gen.* xviii. 8. 1 *King.* xviii. 41. *Exod.* xviii. 7.
afterwards *Deut.* xxxiv. 1. *Pſa.* cv. 23. *Dan.* viii. 27.
again *Ezek.* xlvii. 4. *Zech.* ii. 1. (*Judg.* iv. 20.)
along with *Lev.* xiv. 6. *Jer.* lii. 22.
alſo *Ruth* iii. 15. 1 *Sam.* xxiv. 8. *Gen.* iii. 21. like *too* never to ſtand firſt in a Sentence or Member of it, as may be noted in the beſt modern *Engliſh*;
although *Joſh.* xxii. 17.
and as for *Pſa.* xli. 12. *Ezek.* xvi. 4.
and —ing *Gen.* xl. 14.
and ſo *Exod.* xvi. 12. & xxviii. 7. (2 *Sam.* xiv. 7.)
and that 2 *Sam.* xvii. 11. 1 *King.* ii. 15. *Dan.* ii. 30.
and then *Lev.* xii. 4. 2 *Sam.* x. 5. *Pro.* xix. 3.
and withal 1 *Chr.* xxiii. 30. *Jer.* li. 62. *Exod.* iv. 31.
and yet *Exod.* xxi. 22. *Gen.* xxxii. 30. *Neh.* ix. 30.
as *Job* v. 7. *Judg.* iv. 22. & xiii. 9.
as, an Adverſative (particularly fine!) *Judg.* viii. 4. *Hag.* ii. 17. *Hoſ.* vii. 9. *Ezek.* viii. 18. *Dan.* ix. 13. & xi. 45. *Jer.* iii. 1. *Iſa.* xlix. 15. & liii. 7. ſo כי *Ezr.* ix. 9. *Pſa.* xxxvii. 24. & cxxxviii. 6. *Ezek.* xi. 16. and the like in *Mat.* xiv. 9.
as alſo *Dan.* iv. 25. *Gen.* vii. 14. 2 *King.* x. 2.
as—as *Jer.* iii. 5.
as for or to *Ezek.* i. 13. & vii. 20. *Lev.* xvii. 10.
as likewiſe *Joſh.* xxii. 2. *Eſt.* i. 19. *Lev.* xix. 10.
as ſoon 1 *Sam.* xviii. 1. *Ezr.* iii. 3.
as ſoon as 1 *Sam.* xx. 41. & xxix. 10. *Joſh.* ii. 11.
as well *Joſh.* viii. 13. 2 *Chr.* xx. 25. *Exod.* vi. 13.
as well as *Gen.* xxvi. 4. *Job* ix. 22. *Ezek.* xliii. 11.
at —ing, as in 2 *Chr.* xv. 8. and the *Books of the New Teſtament*;
at laſt 1 *Sam.* xix. 22. *Pſa.* xxxix 2. *Gen.* vii. 19.
at length *Gen.* xviii. 16. *Num.* xx. 1. 2 *Chr.* xxvi. 1.
at this or which 1 *King.* xx. ult. 1 *Sam.* xiv. 19. 2 *Sam.* xiv. 7.
at this, after a Participle of ſome Affection of Mind (which is a peculiar Elegancy) *Exod.* iv. 14, 31. & xiv. 10. *Num.* xvi. 15. 1 *King.* i. 49. 2 *King.* v. 11. *Iſa.* xx. 5. *Neh.* ii. 2. ſee alſo 2 *Chr.* xv. 8. *Judg.* x. 7. & xviii. 20.
becauſe 2 *Sam.* xviii. 9. *Deut.* xvii. 16. *Iſa.* xxxix. 1. comp. with 2 *King.* xx. 12.
being *Ezek.* v. 5. *Zech.* i. 21. *Gen.* xl. 9.
beſides or beſides that 1 *King.* xi. 25. *Gen.* ii. 10. & xviii. 5
both *Judg.* x. 10. 2 *Sam.* viii. 18. *Exod.* vii. 19.
both—and *Joſh.* ii. 11. *Ezek.* xxi. 3. ſo *Rom.* iii. 21.
but *Lev.* xxii. 23. 1 *Sam.* xxxi. 4. 2 *King.* xvii. 14.
but as for *Pſa.* xxxv. 13. 2 *Chr.* xiii. 10. *Pro.* xxi. 8.
but that *Joſh.* i. 14. *Job* xv. 22. as *Mat.* xxvii. 24.
but then *Ezek.* x. 4.
by —ing *Ezr.* x. 11. *Judg.* ix. 16. *Pro.* xxxi. 5.
by which *Exod.* iv. 31. & xiv. 21. 1 *Sam.* xix. 5.
concerning 2 *Chr.* xxiv. 27.
during which *Judg.* xix 4.
either 1 *Sam.* xxv. 31. *Lev.* xxii. 23. 1 *King.* xvi. 11.
either—or *Gen.* xiii. 8. 1 *Sam.* xxvii. 9. *Jer.* xlvi. 5.
elſe *Lev.* xx. 3. & xxv. 31. (*Pſa.* li. 16, and ſee the like *Rom.* ii. 15.)
eſpecially *Deut.* ix. 8. *Neh.* viii. 15. 2 *King.* xxv. 9.
even 1 *King.* ii. 22. & xi. 26. *Gen.* xlix. 2. 1 *Cor.* xv. 24.
excepting *Gen.* ii. 17. *Judg.* ix. 5. 1 *King.* i. 10.
firſt *Gen.* xxxvi. 32. *Lev.* xiv. 2. *Num.* iv. 5.
for 1 *King.* ii. 37. 2 *Sam.* xvii. 8. 2 *King.* vii. 6. as *Rev.* ix. 16. *Iſa.* v. 19. & xli. 23. *Eſt.* i. 19.
for all (that) *Neh.* ix. 16, 29. *Ezek.* xx. 13.
for inſtance *Deut.* xix. 5.
for—to *Dan.* vii. 14. 2 *King.* xix. 19. *Am.* v. 12.
for which or this (end) *Exod.* xxxvi. 11, 17. & xxviii. 5. 2 *King.* vi. 32.
foraſmuch as *Ezek.* xxiii. 49. (*Deut.* xvii. 16.)
further *Gen.* ii. 18. *Ezek.* viii. 6. *Exod.* xxi. 35.
having 1 *Sam.* xxvi. 2. *Jer.* xxxvi. 20. 1 *Chr.* iv. 42.
hence *Num.* xxi. 3.
hereupon 2 *Sam.* xiv. 31. *Gen.* xxx. 18. *Num.* xxii. 26.
however *Exod.* iii. 15. *Num.* xiii. 30. 2 *Sam.* xxiii. 19.
I ſay *Judg.* ix. 19. 1 *Sam.* xii. 21.
if *Jer.* xviii. 8. 2 *Sam.* xiii. 26. *Num.* xii. 14.
in — ing, as the Participles may in the *Writings of the New Teſtament*;
in particular 2 *Chr.* xxiv. 20. *Joſh.* ii. 1. *Exod.* xii. 25.
in ſhort *Ezek.* xxxvi. 12.
in the mean time or while *Pſa.* l. 6. *Gen.* xxiv. 21. *Ezek.* xxxvii. 20.

in the next place *Ezek.* xxxvii. 9. 1 *Sam.* xvi. 8. *Exod.* viii. 20.
in which 2 *King.* xiii. 21.
including *Judg.* ix. 51. 1 *Sam.* xxvii. 3. 1 *King.* xxii. 39.
indeed *Jer.* xxiii. 13. *Eccleſ.* xi. 7.
—ing *Lev.* xvi. 21. 2 *King.* xviii. 28. *Pro.* xi. 2.
inſomuch that *Exod.* xl. 35. 2 *Sam.* xii. 5. 2 *King.* vi. 11.
laſtly *Gen.* i. 31. & xviii. 32. *Lev.* xxvi. 27.
leſt *Num.* iv. 20. *Pſa.* cxliii. 7.
likewiſe *Gen.* i. 24. *Lev.* vii. 1. *Ezek.* xlvi. 3. and as *alſo*, not the firſt Word after a Point;
moreover 2 *Chr.* xxvi. 9. *Neh.* ix. 22. *Mal.* iii. 12.
namely *Num.* iv. 25. *Ezr.* viii. 18. *Exod.* xxxvii. 3.
nay *Gen.* xii. 3. *Num.* xxxiii. 56. *Exod.* v. 14.
neither *Lev.* xix. 12. (*Pſa.* xliv. 18. *Iſa.* xlii. 8.)
nevertheleſs *Deut.* xxiii. 5. *Eſt.* v. 10. *Neh.* ix. (26,) 31.
next *Gen.* i. 6. *Exod.* iv. 4. 2 *King.* xi. 12.
no ſooner 2 *Chron.* vii. 3. *Gen.* i. xvii.
nor *Exod.* xiii. 22. *Pro.* xxxiii. 8. *Pſa.* i. 5.
not only but (alſo) *Gen.* xxxix. 4. 2 *Chr.* i. 8. & xxviii. 15.
notwithſtanding *Nah.* ii. 8. 1 *Sam.* xxiv. 17. 2 *Sam.* xiii. 25.
now *Jer.* xxxvi. 22. *Neh.* i. 10. 1 *King.* xxii. 48.
on the contrary *Num.* xiii. 31. *Ezek.* xviii. 14. *Jon.* i. 3.
on the other hand *Lev.* xi. 7. *Ezek.* xviii. 24. *Iſa.* xxix. 12.
on this occaſion *Gen.* xlii. 21. 2 *King.* ix. 1.
only *Gen.* iii. 3. 2 *Sam.* xv. 16. *Jer.* xliv. 28.
or 1 *Sam.* vi. 12. & xii. 3. *Ezek.* xxi. 20.
or elſe *Exod.* xxi. 16.
otherwiſe 1 *King.* i. 21. *Am.* ix. 3.
particularly *Ezr.* x. 11. 1 *Chr.* xxix. 19. 2 *King.* xxiv. 13.
ſince *Pro.* xxviii. 21. *Gen.* xxii. 12. *Pſa.* cix. 17.
ſo *Exod.* xvi. 34. *Ruth* i. 19. *Ezek.* xiii. 14.
ſo—as *Rom.* x. 20.
ſo that *Ezek.* xiii. 14. *Exod.* xix. 16. 1 *Sam.* xi. 11.
ſuch that *Jon.* i. 4. *Gen.* xlv. 2. 2 *King.* xix. 7.
that (conj.) *Exod.* xvii. 2. *Judg.* ix. 28. *Lam.* ii. 13.
that (relat.) *Iſa.* xliii. 8. *Pſa.* xxxiv. 5.
that is 2 *Sam.* viii. 2. *Dan.* iv. 27. 1 *King.* xvii. 5.
then *Judg.* iv. 8. 1 *Sam.* xv. 14. *Gen.* xlv. 1.
therefore *Mal.* ii. 9. 1 *Sam.* i. 13. *Joſh.* ult. 14. *Jer.* vi. 11.
thereupon *Zech.* vi. 4.
theſe *Exod.* xxviii. 21. 2 *King.* xiii. 18. *Pro.* iii. 22.
this *Exod.* xxxii. 5. 1 *King.* xix. 13. *Ruth* ii. 18.
though 2 *Sam.* iii. 39. *Nah.* i. 12. *Joſh.* xiv. 8. as *Joh.* xiv. 30. & xvii. 25.
though however 1 *Sam.* xxiii. 14. *Gen.* xlix. 23, 24.
though nevertheleſs *Pſa.* lxvi. 10, 12. *Jer.* xxxii. 33.
though yet 1 *Chr.* xxvi. 10. *Job* viii. 7. *Ezek.* xx. 30. *Rom.* vii. 18.
thus 1 *King.* iii. 22. *Gen.* vi. 22. & xxi. 32.
till 2 *Sam.* vii. 11. *Exod.* xxxiv. 33. *Judg.* xiii. 15.
to *Job* vi. 9. *Gen.* ix. 27. *Eſt.* viii. 6.
to conclude *Deut.* xxviii. 68. *Joſh.* vii. 26. *Jer.* xxxi. 40.
to which or this *Gen.* xx. 11. 2 *Sam.* xx. 20. 2 *King.* iii. 12.
to wit, a few inſtead of *namely*;
together with *Gen.* i. 16. 1 *Chr.* vi. 33. *Exod.* xviii. 3.
too *Gen.* i. 10. *Exod.* v. 13. 1 *King.* i. 40.
very *Rom.* v. 15. (*Luk.* ix. 5.)
upon before —ing *Judg.* ix. 36. 2 *Sam.* iii. 27. 1 *King.* xii. 3.
upon —ing *Eſt.* ii. 23. *Ezek.* xix. 4. *Joſh.* vii. 17.
upon this *Gen.* iv. 9. 1 *King.* xxii. 6. as *Joh.* iv. 27.
upon which *Gen.* xii. 15. *Exod.* i. 18. 2 *King.* iv. 29.
well *Iſa.* xli. 28. *Ezek.* xxii. 2. & xxiii. 36.
what 1 *Sam.* xx. 12.
when *Job* xxi. 21. *Zech.* vii. 2. *Gen.* xix. 23. 2 *Sam.* xviii. 11.
where 1 *Sam.* xxx. 9. 2 *Sam.* xxi. 20. *Iſa.* xxxv. 9. as *Act.* vii. 15.
whereas 2 *Sam.* xv. 20. *Deut.* xix. 6. *Iſa.* xlii. 22.
whereby 1 *Sam.* xx. 33. *Iſa.* lxvi. 2. *Exod.* xiv. 4.
whereupon *Gen.* xii. 18. 1 *Sam.* xxiv. 4.
whether *Deut.* xvii. 3.
which *Pſa.* xix. 5. 2 *King.* xxiv. 4. *Gen.* xxi. 11.
while or whilſt 1 *King.* iii. 20. *Num.* xv. 32. *Gen.* xxii. 5.
whither *Judg.* vii. 13. 1 *Sam.* xxiv. 3. 2 *King.* v. 15.
who 1 *Sam.* xxx. 23. *Lev.* xii. 7. *Gen.* xlix. 25.
whom *Exod.* xviii. 21. 1 *Sam.* xxx. 2. *Gen.* xix. 1. *Heb.* xii. 9.
with 1 *Sam.* xiv. 18. *Lev.* i. 12. *Jud.* xii. 2.
with—ing *Mic.* vi. 14. twice;
with that or this 2 *Sam.* ix. 5. 1 *Sam.* xxxi. 9. 1 *King.* i. 23.
withal *Jer.* iii. 19. *Gen.* xli. 50. *Exod.* xvii. 5.
yet *Eccleſ.* vi. 2. *Gen.* xl. 23. 2 *King.* xvii. 14.
and is Nothing in *Engliſh* 2 *Sam.* xv. 25. *Eccleſ.* vi. 2. and ſuch others (1 *Sam.* vi. 4. & xxvi. 23. 2 *Sam.* iii. 23. & xiii. 20. 1 *King.* xiii. 18. 2 *King.* ii. 9. 2 *Chr.* ii. 9. with thoſe before at 1 omitted in *com. Tranſ.*) and may be beſt after *if*, eſpecially when near together, as *then* does not there properly ſignify either *therefore*. or *at that time*, but is merely expletive, as the 2d in *Exod.* i. 16. 2 *King.* vii. 4. *Jer.* xviii. 8, 10. where, though alike, our *Tranſ.* has *then* after one and not the other; but ſee *Iſa.* lviii. 14. and the like after *when*, *Exod.* vii. 9. *Judg.* viii. 7. *Num.* xxi. 8. in its ſeveral Shapes, and with *ſhould*, as *Gen.* xlii. 38. *Exod.* xxxiii. 5. ſo one muſt be omitted in *being* underſtood before a Participle with *at this* already mentioned, &c. before *ſaid*, &c. when tranſpoſed, as *Exod.* ii. 10. & iv, 25. & v. 5. and after *who* or *which*, *Exod.* xxx. 33. & xxxi. 14.

(H).

and again *Ezek.* xviii. 1.
and if *Jer.* xii. 5.
and *ſo Judg.* vi. 27. 2 *Sam.* viii. 2. 1 *King.* vi. 20.
and when 2 *King.* ii. 14. *Exod.* xxxii. 25.
as concerning *Dan* vii. 12.
both with 2 *King.* vi. 15.
even unto *Joſh.* xxiii. 4.
furthermore *Deut.* iv. 21. & ix. 13. 1 *Sam.* xxvi. 10. 2 *Chr.* iv. 9.
how 1 *King.* xviii. 13.
howbeit *Judg.* xvi. 22. & xxi. 18. 2 *Sam.* ii. 23. & xiii. 14, 25. & xxiii. 19. 2 *King.* xvii. 29.
in that *Judg.* ix. 16.
no 1 *Sam.* xx. 15.
O that *Job* xvi. 21.
rather than *Pro.* xvii. 12.
ſeeing *Judg.* xxi. 7. *Ruth* i. 21. & ii. 10. *Gen.* xv. 2. & xxvi. 27. 2 *King.* x. 2. *Ezek.* xvii. 18.
ſeeing that *Gen.* xviii. 18. 1 *Sam.* xviii. 23.

that (for ſo that) *Jon.* iv. 8. *Ezek.* ii. 2. 1 *King.* ii. 46. *Judg.* xx. 5.
that alſo *Lev.* xviii. 28.
that had *Ezek.* xlvii. 3.
truly *Eceleſ.* xi. 7.
wherefore *Exod.* xvii. 2. *Judg.* ii. 3. & xi. 27. 2 *King.* vii. 7. & ix. 36. & xvii. 26. *Ezek.* xliii. 8.
wherewith 1 *Sam.* viii. 8. *Mal.* ii. 5.
whoſoever 2 *Sam.* xiv. 10.
yea *Gen.* xvii. 16. *Jer.* xxxii. 41. *Ezek.* xxii. 2, 21. & xxxii. 10. *Eccleſ.* viii. 17. *Pſa.* xxxvii. 10.

Some of which, it may be ſeen, I have rejected as become ſuperannuated. Thus in the *Latin Tranſlations* I have obſerved) it ſelf rendered ac, adeo ut, ad hæc, alioquin, amplius, at, attamen, autem, cui, cum *or* tum, cum & tum, deinde, demum, donec, dum, enim, ergo, et, et quia, etiam, igitur, inquam, inſuper, interea, interim, ita, ita ut, itaque, item, licet, nam, porro, poſt, poſtea, poſtmodum, poſtquam, poſtremo, præterea, primum, prius, proinde, prout, qua de re, quamobrem, quamvis, quando, quapropter, quare, que, qui, quibus, quidem, quod, quoque, ſcilicet, ſed, ſi, ſic, ſimiliter, ſimul ac, ſin autem, tam & quam, tamen, tandem, tandem vero, tantum, tum, tunc, ubi, vero, unde, uſquedum, ut; to which more may, and divers more might be added.

NOTES

PREMONITION.

A judicious Perſon who is acquainted with Printing, on knowing the Difficulties and Inconveniences which attended the Publication of this Work, and that the Author was all the Time at a Diſtance from the Preſs, might rather wonder there are no more Errors of all the following Kinds, than that he is preſented with ſuch a Liſt

To be amended, or augmented.

For	Put
The ſmall initial Letters of an Adjective joined to any Name or *One* of God, as *living*, &c.	Capitals, as *Living*, &c.
antient	ancient
Appion	*Apion*
Chappel	Chapel
Exactor	Exacter
intercede	interceed
Naught, for *Nothing*	*Nought*
Nazarite, in the Books of the Old Teſt.	*Nazirite*
Shekel of the Sanctuary	holy Shekel
Targummiſt	*Targumiſt*
valiant (an old *French* word)	ſtout
Zeruiah	Zerujah
Gen. Chap. v. 3. after his	his own
Pag. 13. Col. 1. (lived) before *almoſt*	living
Ch. viii. 21. tho'	though
P. 20. C. 2. the firſt (Ib.)	Ver. 19.
P. 22. C. 2. L. 1. ו	ו
On Ch. xii. 17. & xv. 21. & xlvi. 34. on Chap. xxx.	at the End of *Exod.*
On xiv. 7. N 2. לא	ליח
10. Kings of Sodom and	King of Sodom and he of
xix. 9. needs	ſtill
On xx. 5. was	ſeems
On xxiv. 41. the laſt ו	ו
xxvi. 28. eraſe (and thee)	
xxvii. 29. the firſt (he)	each
On xxix. 2. 360 to 365. the Author ſeems to have taken much pains, but to little purpoſe, beſides diſgracing the Scripture, perplexing himſelf, and miſleading his Readers.	360—365. what Pains has the Author taken to diſgrace the *Scripture*, for the *Flocks of Sheep* to be *Shepherds*, tho' no *Copy* nor *Verſion* has ſo!
On xxxi. 53. eraſe (in *Sta e &c.*)	
xxxiii. 6. add after *Handmaids*	themſelves
xxxviii. 11. add to *went*	(,)
On xli. 40. שׁ	שׁ
On 45. N. 2. finds	find
On 56. N. 1. eraſe the laſt (" "——")	
On xliii. 11. N. 4. confirms	ſtrengthens
xliv. 20. the 2d (we)	We
Ib. of his old	at theſe
On xlvi. 15. (at) before *Ver.*	as at
xlix. 24. Yet his Bow	His Bow however
Exod. i. 16. ſhe	it (being not in the fem. Form)
iv. 11. the firſt (makes)	has made
v. 22. the firſt (Why)	why
viii. 9. eraſe ',) at *is*	
xi. 4. delcared	declared
xiii. 21. *in*	along
xiv. 17. , behold,	behold
xix. 8. reported	went back with
On xxi. 8. N. 1. almoſt all *Tranſlators*	moſt of the modern *Tranſlations*
On xxii. 23. add this *Note*,	[*for if*] as rendered Ch. ix. 2. *Eſt.* iv. 14. *Deut.* xi. 22. 1 *Sam.* xx. 9. ſo *Jer.* ii. 22. which is alſo the proper Meaning of the two *Heb.* Particles ſeparately.
xxvi. 29. eraſe (,) at the 2d *Gold*	
xxviii. 26. & xxxix. 19. add after *Breaſt-plate*	within
Ib. inſide	Side
xxix. 10, 15, 19. preſs	lean
On 10. *preſs*] or lean,	*lean*]
42. add after *meet*	with
44. add before *ſanctify*	not only
Ib. with	but
xxxii. 21. add before *great*	a
On xxxiii. 13. add this *Note*,	[*if now*] which is the Order of the *Heb.* Words, not to be tranſpoſed, and never the ſame with that after, ſo muſt not be *I pray thee.*
xxxviii. 24, 26. Shekel of the Holy Place	holy Shekel

For	Put
On xl. 3. add this *Note*,	*cover*] viz. from the Sight.
Ib. eraſe (over)	
P. 154. C. 2. L. 30. eraſe (the) before 1 *King*	
P. 155. C. 1. L. 21. Chap.	*Gen.*
Lev. vi. 20. Eveing	Evening
x. 6. rent	rip
xix. 12. nor	neither
xxv. 46. give them to be poſſeſſed by	have poſſeſſion of them for
On xxvi. 21. *Accidentally*	*Caſually*
Num. i. 10. & ii. 20. Gamaliel	Gamliel
i. 13. & ii. 27. Ocran	Ochran
v. 21, 22, 27. add after *fall*	away
On 21. add this *Note*,	[*fall away*] aptly to the *Heb.* not *rot*.
ix. 3. , doing	; when you, ſaid he, ſhall do
On 6. compare	compared
xxi. 18. Out	And out
32. add before *drove*	he
On xxii. 20. went	gone
xxiii. 11. & xxiv. 10. entirely	ſtill
xxv. 4. ſtom	from
xxvi. 43. the whole Family	all the Families
xxvii. 21. he ſhall both &c.	he, and the whole Aſſembly of the Iſraelites with him, ſhall both go out and come in.
xxviii. 9. (,) at the End	(.)
14. Their Drink-offerings &c.	Half a Hin of Wine alſo to a Bullock, the third—ſhall be their Drink-offerings. (the Verb being ſing.)
Deut. i. 22. into——enter	to——come
v. 9. *Thou* ſhalt	Shalt
21. eraſe (*covet*)	
On x. 6. N. 2. (*Moſera*) twice	*Moſerah*
Ib. (went) after *had*	gone
xi. 2. ye	you
On 10. eraſe (, with his Mattock,)	
xii. 16. you ſhall pour	thou ſhalt pour
xix. 16. injurious	wrong
xxi. 1. eraſe (one) before *found*	
Ib. *having*	one
xxii. 4. add after *help*	*them*
xxiii. 18. Harlot	Whore
xxviii. 53. (the) before *Enemy*	thy
Ver. 54, 56. evil	ill
xxxii. 5. eraſe (*they*)	
Joſh. iii. 6. add at the End	accordingly
v. 1. we	they
Ib. us———	the Iſraelites
viii. 8. eraſe (*it*)	
x. 23. eraſe (,) at *namely*	
On 28. what follows	this and
xi. 8. eraſe (*them*) before *none*	
xiv. 11. ſtrong	ſtout
xviii. 4. deſcribe it	write it down
6. delineated	written down
On xix. 15. N. 1. Borde rended	Border ended
On Jud. i. 19. N. 2. (20, 21,)	20. & xxi.
iv. 11. Habitation	Tent
v. 26. She put forth &c.	Her Hands were put out, one to the Nail ———ſo ſhe ſtruck (the Verb being plur.)
vi. 32. & vii. 1. Jerub-baal	Jerubbaal
vii. 1. to	on
12. innumerable	out of Number
viii. 25. thereon	there
ix. 4. unſtable	unſteady
Ver. 9, 11, 13. eraſe (*to reign*)	
48. add before *the Trees*	*one of*
On Id. add this *Note*,	[one of] as in Ch. xii. 7. and other Places.
On 51. add this *Note*,	[*the Owners*] not *they*, to be *the Men and Women* over again, and with *all* too.
xi. 15. ſaith	ſays
30. wholly	at all
xv. 4. eraſe (*be*)	
xvi. 2. eraſe (*they ſaid*)	
On 5. N. 1. & in 15. in	by

For		Put
xviii. 2,	bid	bade
On 19.	as well as	preferable to
24.	Ye——ye	You——you
V. 22, 25.	add before *knowledge*	the
23.	eraſe (as it is)	
24.	a Thing of this Vileneſs	ſuch a vile Thing
30.	add after *ſaw*	*it*
xx. 18.	eraſe (the) before *Battle*	
On V. 38. N. 2.	*a Smoak aſcend)*	*on high)*
Ib.	*a mounting*	*an Elevation*
xxi. 15.	add before *People*	the
Ruth i. 12.	eraſe (nay)	
16.	the latter (God)	own
iv. 9, 10.	Ye——ye	You——you
14.	Woman	Women
On 1 Sam. ii. 3.	put after *Reading*	, which only the *vulg. Latin* has of the *ancient Verſions.*
4, 5.	to *powerful, full, hungry, barren*	Capitals
26.	But	Whereas
iv. 7.	unto	to
vi. 8.	add to *away*	(,)
17.	Emrods	Emerods
On 19.	(they) after *writes*	there
On x. 19. N. 2.	ל֫א	א֫ל
xiv. 32.	made to	ruſhed on
On Ib.	eraſe the *Note*	
39.	if	though
On 43.	the *Note* ſhould not be in, nor was to be.	
On xvi. 14. N. 2.	repeat	reap
On xvii. 18.	*their Pawn*	*what they have pawned*
20.	Carriage	Carriages
40.	(in) after *put*	into
xx. 5.	eraſe (entirely) at *King*, and put it next after *ſit*	
xxi. 9.	ſmite	beat
11.	defeat	beat
xxiii. 14.	add after *God*	however
xxvi. 5, 7. & in N.	Carriage	Carriages
10.	add after *the Lord*	on the contrary
On Id.	add this *Note*, *on the contrary*] The common Meaning of theſe *Heb.* Particles being *but*; ſo *yet* or *nevertheleſs*, *Num.* xxiv. 22. *except* or *unleſs*, *Lev.* xxii. 6. 2 *Sam.* iii. 13. all Adverſatives. This our *Tranſlators* have here left out, and turned in the parallel Paſſages, 2 *Sam.* xv. 21. *ſurely*, Ch. iii. 35. *if*, and 2 *King.* v. 20. *but* removed out of its Place. And what *Verſion* or *Expoſition* now in Being, has it rendered rightly, or juſtifiably? Not mine in the proper Places, as may be ſeen; being omitted, till it was thus ſatisfactorily matched in our Language.	
On xxx. 2.	(which) before *belongs*	that
2 Sam. iii. 35.	add after *not*	on the contrary
On v. 2.	*have*	*bring*
xv. 21.	add before *in the*	on the contrary
25.	into	to
xvi. 18.	ſhall not I be for	I will be for him
On Ib.	eraſe the *Note*	
On xviii. 9. N. 2.	*forerigbt*	*directly before*
xix. 24.	not dreſſed &c.	neither put his Feet nor Beard in order, nor had his Cloaths waſhed.
On xxiii. 8. N. 3.	eraſe (A Miſtake.) which belonged to N. 5. as follows	
On Ib. N. 5.	(be.) at the End	be a Miſtake.
20.	add to *down*	(,)
xxiv. 4.	with	at
1 King. ii. 8.	Sordan	Jordan
iv. 34.	add to *Solomon*	(,)
vii. 41.	add after *thoſe*	two
viii. 47.	at	in
On 66.	eraſe the *Note*	
Ib.	add in its room	*the eighth Day*] next after the latter ſeven, as ſhewn on 2 *Chr.* vii. 9, 10.
On ix. 6.	add before *Ezek.*	and xxvi. 19. 2 *King* xviii. 33.
Ib.	(xxiii) after *Chron.*	xxxii
Ib.	add before *take*	I
x. 5.	add to *Butlers*	(,)
7.	uatil	until
xii. 4.	no wtherefore	now therefore
18.	(:) at *Tribute*	(;)
xv. 33.	Kind	King
xvi. 2.	ſin	ſin
31.	eraſe *ſo*	
On Ib.	appears	ſeems
xvii. 4.	there	there
xix. 11.	add after *it was*	ſaid
xx. 42.	eraſe (the) before *People*	
xxii. 27.	(:)	(;)
P. 455. C. 1. L. 9.	eraſe *very*	
C. 2. L. 59.	eraſe (what was)	
L. 60.	add before *to be proved*	what was
2 King. iii. 17, 19.	ye	you
24.	they kept on ſmiting them even in Moab	to ſmite Moab they even did ſo in it
v. 20.	add after *I will*	on the contrary
24.	for	from
vi. 5.	felling	cutting
15.	act	do
19.	eraſe (*ſold*)	
Ib.	for——for	at——at

For		Put
On 25. N. 2.	(and) before *coming*	then
Ib.	add to *abroad*	(,)
vii. 1.	ye	you
V. 4, 14.	add before *the Camp*	tho'e of
13.	add to *ſend*	(,)
viii. 1.	add to *Woman*	(,)
ix. 15.	ſtruck	ſmote
22.	eraſe (is) before *well*	
x. 6.	ye	you
xiii. 21.	eraſe (was)	
On 24.	uſed	made
On xiv. 7.	The Gathering of God	to be Italick
19.	the firſt (they)	the People
xv. 9.	add to *with*	(,)
xvi. 3.	Abominations	abominable Things
5.	add to *Iſrael*	(,)
12.	upon	up on
On xviii. 17.	add after *that*	this
18.	Shebna	Shebnah
On 21.	add this *Note*,	*Reed*] being ſituate where Reeds grew by the *Nile*.
Ib.	ditto	*pierce*] by being broke at the End.
30.	add before *deliver*	throughly
Ib.	eraſe (throughly) before *up*	
xix. 28.	(in) the firſt and ſecond	into
On 35. N. 2.	(,) at 28	(.)
Ib.	eraſe, and put at the End of the *Note* on Ver. 37.	as *of Hoſts* is, Ver. 31. and that our *Tranſlators* have put in another Character.
On 37.	(.) at *Margin*	(,)
On xx. 1.	eraſe (-) at *twenty*	
xxi. 2.	Abominations	abominable Things
xxii. 19.	thyſelf	thy ſelf
20.	the King back Word	back Word to the King (as in 2 Chr. 34. 28.)
xxiv. 14.	theſe	thoſe
16.	carried	had (as different in V. 15.)
xxv. 7.	ditto	
1 Chron. i. 28.	add to *were*	(,)
On ii. 13.	*Shimhah*	*Shimha*
50.	(.) at the End	(,)
On iv. 14.	*the Valley* either, much leſs	either *the Valley*, or
20.	Son	Sons of
vi. 73.	add to *Anem*	(,)
vii. 25.	on	Son
viii. 24.	(.) at *Elam*	(,)
On 40.	*uſand*	*thouſand*
ix. 7.	Haſſenua	Haſſenuah
26.	eraſe (the) before *Truſt*	
On xi. 11. N. 1.	eraſe (,) at שמות	
N. 3.	add after 124.	But who could not have done that?
V. 13.	Part of the Field being	and Part of the Field was
On V. 35, 36.	add to *us*	(,)
Ib.	eraſe (,) before *hope*	
Ib.	eraſe (,) at ם	
Ib.	add before *ſays*	which
Ib.	ם at the End	ם
On 42.	(.) ditto	(?)
47.	add to *Eliel*	(,)
xii. 29.	Kinſman	Kinſmen
xiii. 8.	add to *Muſick*	(,)
xvi. 7.	gave out	delivered
xix. 16.	b.ought	brought
On 18.	(and) before *on foot*	or
Ib.	eraſe (that)	
On xxi. 5.	*Judas*	*Judah*
8.	add to *thee*	(,)
xxiii. 3.	(;)	(,)
xxvii. 1.	add to *Fathers*	(,)
32.	add to *Secretary*	(,)
xxix. 18.	Jacob	Iſrael
2 Chron. iv. 7.	in	into
On vii. 10.	add after 35.	*Neh.* viii. 18.
ix. 23.	in	into
On xiii. 12.	the latter (you)	ye
On xviii. 7.	add at the End	*P. Tr.*
On xxii. 2. N. 1. L. 2.	he	the
On V. 6. N. 2.	add after *Text*	, p. 490.
xxiii. 14.	Ye	you
xxv. 10.	Body of Troops	Troop
xxviii. 13.	(ye) twice	you
18.	add before *invaded*	had
xxix. 11, 31.	ye	you
xxxiii. 5.	built	builded (as in *Ezr.* v. 11.)
16.	built up	made ready
xxxiv. 24.	Ill	Harm
xxxv. 13.	thoſe	the Males
14.	add before the firſt *the Prieſts*	for
21.	thyſelf	thy ſelf
26.	Kindneſs	Generoſity
Ezr. ii. 43.	add to *were*	(:)
68.	upon	on
iii. 3.	As	And as
8.	eraſe (the) before *Captivity*	
iv. 4.	troubled	diſturbed
On V. 7. N. 3.	Chap. iv.	Ver.
On vii. 6. C. 1. L. 16.	add after *be his*;	nay if they were made later (and ſooner is utterly improbable) the *Sam. Copy* would accordingly be confined later;

For	Put
On vii. 6. C. 1. L. 36.	add after *Thing*; so *Gen.* xiv. 2. *Shemsbed* for *Shemeber*, Chap. xxv. 13. *Kedad* for *Kedar*, Ver. 15. *Hadad* for *Hadar*, Ch. xxxvi. 28. *Adan* for *Aean*, and *Deut.* i. 22. in *search*, where see my intended *Criticisms* on the *Pentateuch*; and differently by ך instead of ך *Ark* for *Lord*, *Exod.* xxiii. 7. and in *overflowing*, *Num.* xxi. 15. as also in *appears* for *flies suwftly*, *Deut.* xxviii. 49. and to *Strength*, Ch. xxxiii. 25.
L. 44.	add before Again so in *Sabadurba*, *Gen.* xxxi. 47. *Mebetabel*, Ch. xxxvi. 39. *shall be*, *Deut.* xxiii. 17. *Drunkenness*, Ch. xxix. 19. and for *Troughs*, *Exod.* ii. 16. tho' there is no such Root in the eastern Tongues; on the contrary too there is צחר for זהר *Z har*, *Gen.* xxv. 9. so in *Nabath*, Ch. xxxvi. 13. *Pabneah*, Ch. xli. 45. *Galbanum*, *Exod.* xxx. 34. *lifted up*, Ch. xxviii. 28. *the Itch*, *Deut.* xxviii. 27. *from within*, Ch. xxxii. 25. *pious*, xxxiii. 8.
L. 45.	(11.) after xxii. 5, 7.
L. the last.	add after *Hebrew*. And thus the *Sam. Exod.* vi. 24. has *Vau* for the *Jod* in *Assir*, Ch. xxii. 7. in *restore*, *Num.* xxvi. 31. in *Asriel*, and Ch. xxxii. 22. in *blameless*, *Deut.* ix. 24. in *I knew*, Ch. xxviii. 42. to *inherit* (not *consume*, as from the *Vulg.* both in the *Latin* of the *Samaritan*, and our *English*) Ch. xxxii. 22. to *burn*. Ver. 24. to *fed upon*, Ver. 25. to *sucking Child*, Ch. xxxiii. 3. to *receive*; so in *Gen.* x. 27, 28. contrarily may be seen *Vau* mistaken for *Jod* in *Uzal* and *Obal*, and the same Ch. xxx. 41. of which see circumstantially in my *Criticisms* on the *Heb.* and *Sam. Coins* and *Pentateuch*, designed to be published in convenient Time, with many rare Discoveries; thus too for *blasted*, *Gen.* xli. 6. *joined Exod.* xxviii. 7. *Neighbour*, Ch. xxxii. 27. *Exchange*, *Lev.* xxvii. 10. *Alush*, *Num.* xxxiii. 13. *Punon*, Ver. 42. *wild Bull*, *Deut.* xiv. 5. *and they shall pursue thee*, Ch. xxviii. 22. *go with*, Ch. xxxi. 7. And for an Instance of the 4th and last Sort, there is a *Sam. Caph* before *his Similitude*, *Gen.* v. 3. instead of the *Heb. Beth.* Nay I find both *Resh* and *Daleth* in one Word mistaken for *Daleth* and *Resh*, *Gen.* xxvii. 40. where instead of *ruleſt* from the Root רוד the *Sam.* has *art become great* from אדר though in the Collation of the Words to the *Polyg. Bible* the two *Sam.* Letters are transposed, whereby it is partly concealed. For הדר likewise in *Gen.* xxxvi. 39. it is in the *Sam.* Characters חדר *Hadad*, with the first and last Letters different, and how may be easily seen, according as the *Greek Translator* mistook the two latter, making *Arad*; and without the *Gr.* Ch. xlix. 7. by ך for ך and י for ו to *Cursed*, the *Sam.* having *Stately* or *Mighty was their Wrath*, though in little or no Sense with the following; so *Num.* xxiv. 17. the *Sam. Copy* has *Daleth* twice in one Word for *Resh*, making *the Head of* instead of *lay waste*.
C. 2. L. 26. add after י	numbered by *Buxt.* in *Tib.* Cap. 13 to be 154, and in the textual עמיחור and marginal עמידור there are two different Letters nearly similar, 1 *Sam.* xiii. 37.
L. 40. add after 18.	
P. 567. C. 1. L. 10.	erase (הרד *Gen.* xxv. 15. הדד 1 *Chron.* i. 30.)
L. 23. add after זבר	*Zabad* Thing; and having dwelt northwards from *Israel*, as *Tyre* was, might be more used to work on Metal, like *Hiram* and his Father, 1 *King.* vii. 14. &c. which may account for their coining so much.
P. 568. C. 1. L. 28.	Thing.
L. 61.	vii. xvii.
C. 2. L. 23.	*Grœk* *Greek*
P. 569. C. 2. L. 11.	add after *Morinus*, &c. Fuller Proof of the foregoing Exhibition will naturally occur in a *Treatise* which the Author intends for Publication, on the ancient *Hebrew* and *Samaritan Coins* and the *Samaritan Pentateuch*.
Ch. x. 10.	Ye——ye — You——you
Ib.	dealt — dwelt
19.	out out — out
25.	Izzia — Izzijah
On Neh. vii. 70.	five — five
P. 584. C. 2. L. 56.	absvrd — absurd
P. 585. C. 1. L. 39.	Imay — I may
L. 54.	*Hebrew* — *Hebrew*
L. 58.	*Talwuds* — *Talmuds*
C. 2. L. 6. add after 113.	and by *Morinus* that rank Papist, who says it was so *of divine Counsel, that all might submit to the Judgment of the Church, Exercit. Bib.* Cap. ii. N. 3. and elsewhere,
L. 7.	add after *Numbers* also
L. 21.	add to *Reading* (,)
L. 22.	rae — are
L. 49.	add to *Flesh* (,)

For	Put
On Ch. ix. 32.	add after *Substantive* ——— with Epithets, has not only a strong Emphasis, but
Ib.	Emphasis — Expression
x. 7.	Mijammin — Mijamin
On 31.	add at the End which Expositors could avoid meddling with.
Ch. xiii 1.	the last (in) — into
9.	him — them
23.	Jews *that* — *that* Jews
On Id.	*Jews* that — that *Jews*
24.	Childaen — Children
Est. v. 9.	add to *Mordecai* (,)
viii. 8.	ye — you
10.	erase (,) at *Posts*
On Job iii. 9. N. 1.	Paraphrase — Paraphrased
On 24. N. 1.	(.) at the End — (?)
iv. 16.	add to *still* (,)
On v. 5. N. 1.	add to *suppose* (,)
xii. 8.	(,) at the End (.)
On 26 N. 1.	add after *shocking* — and absurd
N. 2.	V. — Ver.
On xvi. 18. N. 1.	myself — my self
On xvii. 5. N. 2.	Freinds — Friends
xviii. 2.	ye——Ye — you——You
On Id.	add to *Speeches* (,)
xix. 24.	ever — evermore
xx. 16.	add at the End — him
On xxi. 13.	add after *L.* — i.
V. 27, 28, 29 twice, and in the *Notes*,	ye — you
27.	use violently — violently use
xxvi. 10.	being with the — shall be with
xxvii. 3.	Nostrils — Nose
xxix. 2.	erase (when)
17.	Eye-teeth — Cheek-teeth
xxx. 11.	afflictod — afflicted
15. and in N.	erase *one*
15.	severally — respectively
xxxii. 13.	ye — you
On Ver. 17. N. 1.	add to *render* (;)
On Ver. 24. N. 1.	violent — violently
28.	(the) before Person — his
xxxiv. 4.	ourselves — our selves
24.	erase (ones)
xxxviii. 29.	hoary — white
xl. 22.	several — respective
On xli. 30. N. 1.	ך — ר
On V. 32. N. 1.	Path, — *Path light*
42. 8.	ye — you
On Psa. Tit.	*Johnston* — *Jonston*
On i. 1. N. 1.	*Yorshire* — *Yorkshire*
3.	its Season — the Season of it
On ii. 1. N. 2.	each — apiece
On V. 7. N. 1.	(,) at the 2d *David* (
On iv. 1. N. 5.	(?) at the End (, &c ?)
v. 3.	myself — my self
8.	ye — you
On vi. 5.	(.) at *semel* (,)
On vii. 2. N. 2.	bebome — become
V. 3.	(;) at *this* (,)
Ib.	at *Hands* ditto
On V. 4. N. 2.	hation — *Nation*
Ib.	*nim* — *him*
viii. 1, 9.	is thy Name — thy Name is
10.	erase (,) at *Name*
x. 5.	חזל — חול
6.	erase the 2d (I)
10.	add before *Strength* — his
xi. 1.	ye — you
On Id. N. 1.	erase (,) at *mentioned*
On V. 3. N. 2.	(to) after *same* — too
On xv. 4. N. 3.	רע — רֵע
On 5. N. 2.	*Doer* — *doing*
On xvi. 2. N. 3.	Para-phrase — Paraphrase
On 4. N. 3.	ננך — כנס
Ib.	כסן — נסך
On 7. N. 1.	*thonghts* — *thoughts*
Ib.	*flamm:a* — *flammas*
Ib.	*redit s* — *redit :*
On 10.	add before (10) — Ver.
Ib. N. 3.	*grave,.* — *grave.*
On xvii. 1.	rpincipal — principal
2.	befor — before
On 4.	(;) at *from* (,)
On 13. N. 2.	*Sptuag.* — *Septuag.*
xviii. 14.	the 2d (and) — even
On 34.	add after *Heb.* — which
xxi. 2. N. 2.	רצה — רִצֵּה
On 12. N. 2.	(.) at *Patrick* (,)
On xxii. 24.	erase (,) at *bow*
25.	erase (,) at *the*
On xxiii. 1. N. 2.	*rabidisme* — *rabidi me*
Ib.	(;) at *Portugal* (,)
V. 2.	(;) at *Grass* (,)
Ib.	(,) at *Waters* (;)
On xxviii. 8. N. 1.	with — are
Ib.	add after *Gr.* with
On xxix. 1.	add to *Reason* (,)
4.	the 1st (Lord's Voice) — Voice of the Lord
On 5.	*Jabulon* — *Jonston*
Ib.	*Frondens* — *Frondens*
On xxx. 5. N. 2.	κλαυθμὸν — κλαυθμὸν
Ib.	μεταμεὶ ϕὲθ — μεταμεὶ ϕὲθ
Ib.	ἐως — ἐως
On xxxiii. 7.	add to *Capellus* (,)

For	Put
xxxiv. 9. (,) at the End	(.)
On xxxv. 15. N. 3. *tore*	*torn*
On xxxviii. 7. add to *others*	(,)
xl. 6. thou piercedſt	having pierced
On Id. piercedſt	pierced
Ib. the laſt (6)	(17)
13. Vouchſafe	Be pleaſed
On xliv. 12. add before *buton*	*Sax.*
On xlv. 1. N. 4. *ewethe*	*cwethe*
On Id. the 5th *Note* ſhould be the 3d	
On 4. N. 1. add to *Points*	(,)
On xlviii. 2. N. 1. (then) after *apparently*	there
xlix. 11. Hoſues	Houſes
On lii. 1. N. 1. the 2d (*underſtanding to*)	*underſtandings of*
On lv. 20. *againſth is*	*againſt his*
On lviii. 3. (,) at *wonder*	(;)
On lx. 8. N. 2. *me unto*	*unto me*
On lxii. 10. *Litburgick*	*Liturgick*
lxiii. 9. Therefoie	Therefore
On lxiv. 6. N. 3. *intimum*	*intimum*
On lxv. 7. add after *this*	firſt
On lxviii. 4. N. 4. add after *too*	*ſhort*
V. 16. you	ye
On Id. *toether*	*together*
On 28. ם	ם
On lxxiv. 5. N. 3. eraſe (*up*) after *have*	
On lxxvi. 10. N. 4. ( )	(·)
On lxxvii. 8. add to *What*	(?)
On lxxix. 8. add before *former*	*of*
On lxxxi, 10. add to the firſt *for*	(.)
On lxxxiv. 6. N. 2. (.) at the End	(?)
N. 3. ורה	ירה
On lxxxviii. 5. N. 2. גזר	גזר
V. 12. (;) at the End	(?)
On 15. N. 2. אמיך	אמיך
V. 17. thy	they
On 18. *may*	*my*
Ib. *Heb.*	*Hab.*
On lxxxix. 10. N. 1. *Tranſlators*	*Tranſlator*
xci. 10. add to *thee*	(,)
On 12. N. 1. *ætopurne*	*ætſpurne*
Ib. *me*	*us*
On xcix. 8. *Thier*	*Their*
On ci. 2. N. 1. (that) before *often*	which
On cii. 13. Ib.	Ver. 13.
On civ. 14. Ib.	Ver. 14.
On 34. join *And ſo ſhall &c.*	to *Freedom,*
On cvii. 34. add to *is*	(,)
On cviii. 4. N. 2. (.) at *is*	(,)
On cix. 11. (;) at *ſearch*	(,)
On 24. (;) at *Senſe*	(!)
On cx. 3. N. 1. add after *Miſtake*	of
N. 4. toward	towards
Ib. (,) at *Hebrew*	(;)
On cxiii. 7, &c. (.) at *Contents*	(,)
On cxiv. 2. N. 1. 2	3
On 7. eraſe (,) at *to*	
On cxv. 14. praiſeod	praiſed
On cxix. 36. Ib.	Ver. 36.
76. beſeech	beſeech
On cxx. 1. שיאמרי	שיאמרו
On cxxiii. 2. Ver. 3.	Ver. 2.
On cxxvi. 1. N. 1. add to *this*	(,)
On cxxix. 6, 7, 8. of ſuch kind of	ſuch
On cxxxii. 15. eraſe (,) at *Septuagint*	
cxxxiii. 1. to dwell even	even to dwell
On cxxxvi. 2. *gode*	*gods*
On cxxxviii. 2. add before *to*	according
On cxxxix. 15. N. 1. eraſe (*it*)	
On 17. N. 2. Traſlaters	Tranſlaters
cxli. 3. oi	to
5. eraſe (,) at *Head*	
On Ib. N. 1. אלפ	יאלפ
N. 3. eraſe (.) at *Job*	
cxlv. 16. ſatiſfieſt	ſatisfieſt
On cxlvii. 16. N. 1. (;) at *this*	(,)
Prov. i. 1. add to *Solomon*	(.)
ii. 9. Way	Road
18. Ways	Roads
iii. 12. reproves	does reprove
On v. 16. eraſe (Preſent)	
vi. 22. { preſerve thee when thou lies down; and *when* thou awakeſt }	{ when thou lieſt down, preſerve thee; and at thy awaking }
On Ib. *myſe'f*	*my ſelf*
viii. 5. ye	you
On 10. eraſe (Preſent)	
24. eraſe (that)	
xii. 7. (,) at *gone*	(;)
xviii. 16. way	room
17. add to *comes*	(,)
On xix. 1. { The Pains taken by—ſeem therefore ſuperfluous. }	{ What is that then to put the *Heb.* by, as—contends? }
Ib. eraſe (Preſent)	
xx. 2. puts	makes
On 25. add to *Sanctos*	(,)
xxi. 29. conſiders	puts in order
On xxiii. 29. (or	or (
xxiv. 18. eraſe (he)	
20. extinguiſhed	put out
xxviii. 5. eraſe (,) at *Lord*	
xxix. 17. the latter (and)	nay
23. the latter (him)	the Perſon
xxx. 10. (,) at *Maſter*	(;)
13. are its Eyes	its Eyes are
14. Eye-teeth	Cheek-teeth
xxxi. 6. ye	you

For	Put
11. add after *and*	he
12. Evil	Ill
14. fetches	brings
On Eccleſ. ii. 11. N. 1. *afflicted*	*reflected*
iii. 18. they ſhould ſee that	that they ſhould ſee.
iv. 11. (:) at *warm*	(;)
On viii. 10. N. 5. (;) at *foregoing*	(,)
xi. 1. Breaſt	Bread
On Ib. N. 2. add after *think*	they meant
Ib. *Matthews's*	*Matthewe's*
xii. 2. return after the Rain	{ turn back again when the Rain is over
On Ib. N. 2. add after *agree*	but
On 4. N. 2. properly	commonly
On 6. N. 3. eraſe (the) before *Membrane*	
7. add after *Spirit*	return
On 14. (,) at the End of the *Gr.*	(.)
On Cant. i. 4. N. 1. owh	own
On 9. N. 1. and	yet
Ib. the latter (Word)	Term
On 10. N. 2. *Rows*	thoſe *Ringlets*
N. 3. add before *ones*	new
On 12. { ſurrounded by his Courtiers; the Manner in which }	{ of Courtiers, in the Manner that }
ii. 10, 13. eraſe (one) after *dear*	
iii. 8. each have	have each
Ib. Danger dreaded	dreaded Danger
iv. 16. come	arrive
v. 1. add to the latter *eat*	(,)
Ib. ye *my*	you
On 5. add this *Note*,	[*Bolt*] A *lock* having no Handle.
11. Pieee	Piece
On vi. 5. N. 3. *haue*	*have*
vii. 2. choice	excellent
Ib. eraſe (,) at *Wheat*	
On 7. grow	grows
viii. 4. ye	you
On 8. add this *Note*, *what ſhall we do for her*] A pious Mind is concerned, and looks out, for the Good of others who want it, eſpecially thoſe that are near, as a Siſter; and in particular on the recent Reception of the divine Favour, for the heavenly Love as it grows does expand to Mankind more generally.	
9. add after *was*	*but*
Iſa. i. 12. ye	you
On 13. N. 3. (.) at *Buxtorf*	(,)
Ib. *Noh.*	*Neh.*
ii. 1. add to *ſaw*	(,)
2. eraſe (,) at *Days*	
On 4. N. 1. eraſe (.) at *Buxtorf*	
22. Noſtrils	Noſe
Ib. regarded	minded
vi. 2. add after *Face*,	as he did
On 13. N. 5. Ver. 13.	Ib.
On vii. 8. N. 1. eraſe (,) at *yet*	
24. They ſhall come	There ſhall be coming
viii. 8. It ſhall	Shall
Ib. (the) before *Country*	thy
9. ye	you
12. (a) twice	A
On x. 20. Col. 2. (,) at *Judah*	(;)
On xi. 15. N. 1. ישרא	ישראל
xiv. 10. eraſe (thou)	
On 12. N. 2. eraſe (.) at *Job*	
On 19. beſides	beſide
xv. 8. Brder	Border
xvi. 5. he	one
xix. 22. as	and
On xx. 1. Col. 1. eraſe (23.) after *Dan.*	
xxi. 17. add to *Kedar*	(,)
On xxii. 17. N. 1. חרך	חרר
On 24. N. 2. *Uzziel*	*Uziel*
On xxiii. 13. N. 2. brought	had
On 17. (is) before *diſperſed*	it
On xxiv. 5. N. 2. Ver. 5.	Ib.
xxvi. 15. thou addeſt	*and* adding
xxviii. 12. eraſe (a) before *Quietneſs*	
On xxxii. 10. add (the) before *Harveſt*	
xxxvi. 12. Piſs	Urine
xxxvii. 16. eraſe (,) at the 2d *God*	
On 18. add to *adding*	(,)
Ib. but	and
Ib. (!)	(?)
On xxxviii. 9. (.) at the End	{ ; which may yield Comfort to ſome poor Soul.
19. himſelf	his own ſelf
xl. 22. add after *them*	forth
xlii. 14. eraſe (I) after *out*,	
Ib. add to *deſolate*	(,)
On xliii. 3. (;) at *Captivity*	(,)
17. eraſe (were) before *quenched*	
xlvi. 2. eraſe (*they*) before *bend*	
xlviii. 4. know	knew
21. { in the waſte Places *in which* he cauſed them to walk }	{ at the waſte Places he cauſed them to walk in }
xlix. 22. raiſe	elevate
l. 8. (Who) twice	who
On li. 13. itſelf	it ſelf
16. to plant	that I may plant
On 18. eraſe (,) at *do*	
On lv. 5. N. 3. eraſe (Chap. liii, &c.)	
lvi. 10. eraſe (they) before *love*	
lviii. 6. (.) at the End	(?)

For		Put
	lxi. 7.	erase the last (they)
	lxii. 12.	erase (*be*)
	lxiii. 1.	(who) after *this* that
On	lxv. 4. N. 2.	erase (,) at *broth*
	22.	add to *plant* (,)
	lxvi. 5.	add to *sake* (,)
	9.	the second (the Lord) thy God
On	Jer. i. 4.	(.) at *Job* (,)
	9.	in into
	ii. 16.	Tahapanes Tahpanhes
	iii. 21.	erase (they) before the latter *had*
	iv. 21.	erase (shall I) before hear
On	30.	add to *Ancients* (,)
	v. 17.	erase (they) after *Herds*,
	vi. 6.	the latter (that) which
	16.	(;) at *it* (,)
	23.	, each set ; each being set
	30.	they shall shall People
	vii. 6.	*If* you do Do
	viii. 7.	erase (the) before *Crane*
	ix. 10.	(,) at *Wilderness* (;)
On	26. N. 3.	correct consistent
On	xiii. 22.	add this *Note*, *Skirts are uncovered*] as of the inner Garment, being stript to that by the Conquerors: for it is to be made Sense of, tho' not done by the *Commentators*.
	xiv. 17.	add to *down* (,)
	xvi. 12.	you ye
	13.	the second and third (you) ye
	19.	erase (my) both before *Fortress* and *Refuge*
	21.	erase (I) before the second *will*
	xvii. 27.	(;) at the first *Sabbath day* (,)
	xix. 9.	(,) at *Neighbours* (;)
	xx. 5.	(,) at *it* (;)
	6.	(,) at *Captivity* (;)
	xxi. 7.	erase (he) before the latter *shall*
On	xxiii. 33. N. 2.	Ver. 33. Ib.
	xxv. 34.	(ye) twice you
	xxvi. 11, 12.	ye you
On	xxvii. 1.	erase (,) at *Brother*
	8.	in into
	xxx. 17.	(,) at *Lord* (;)
	xxxi. 13.	erase (I) at the second *will*
	xxxii. 33.	add before *they did* nevertheless
	35.	(,) at *Molech* (;)
On	xxxiv. 11.	αοθεν⊙· ἀοθεν⊙·
	xxxv. 8.	erase (in) after *Wine*
	11.	erase (of) before *that*
	xxxvii. 1.	(,) at the End (;)
	xxxix. 2.	add to *Month* (,)
	xl. 3.	the last (to) on
	11.	put placed
	14.	Nathaniah Nethaniah
	xlii. 19.	certainly fully
On	xliv. 19.	לעשות לעשות
On	xlvi. 20.	add to *Word* (,)
On	xlviii. 45. N. 3.	add to *using* (,)
On	xlix. 1. N. 1.	2. 3.
	On 7.	add after *Ver. 7.* *Edom*]
	14.	a Report an Account
On	19. N. 4.	add after *Commentary* , expounding this to be *Edom*,
On	34.	add after the first *which* as
	Ib.	*Zenophon* *Xenophon*
On	35.	add before *Truth* *the*
On	39.	add after *joining* with
	l. 11.	the latter (as) like
On	li. 1.	*Alcoran*, *Alcoran* as it has with us been commonly called,
On	20. N. 2.	Cap. Ch.
	23.	add before the first *disperse* I
	30.	the last (, they) : those
	35.	add to *Flesh* (,)
	57.	(,) at *drunk* (;)
On	58. N. 3.	otheron other on
On	59. N. 1.	על על
	61.	Jeremiah he
On	Lam. i. 12. N. 2.	הוגה הוגה
	iv. 7.	more red in redder in the
	19.	erase (they) before *lie*
	Ezek. v. 6.	add to the second *Ordinances* (,)
	Ib.	erase the latter (they)
	vi. 14.	Diblah Diblath
	xi. 21.	Things ones
	xiv. 8.	erase (will) before *cause*
On	xiii. 20.	(or) after *Marg.* Or
	xv. 5.	add after *and* it
	xvi. 63.	erase (*that*) before *which*
	xviii. 3.	add after *have* *Occasion*
	V. 25, 29.	Are And are
	28.	add before *not* shall
On	xix. 10.	add to *Blood* (,)
	xx. 49.	he not not he
On	xxi. 10. N. 1.	femine feminine
	xxii. 24.	rai ne p rained
	xxiii. 29.	thy Labour that thou hast laboured for
On	40. N. 1.	xiii. 13.
	xxv. 7.	add before *deliver* will
On	xxvi. 1. N. 2.	2. 2,
On	xxvii. 5.	את את
	xxx. 14.	add before *Fire* a

For		Put
On	xxxii. 2.	add after *Feet* and *thy* does not accord with *Whales*; but with *Lions*
	xxxvi. 3.	brought fetched
	8.	add to *Fruit* (,)
On	xxxviii. 2. N. 2.	(.) at *Magog* (;)
	Ib.	(,) at Cap. (.)
On	xxxix. 2.	there. thither,
	Ib.	(;) at *te* (,)
On	li. N. 1.	*Tiberius* *Tiberias*
On	14.	*burying, &c.* *burying with the Passengers*
	xl. 48.	the latter (one Side—other) one——other Side
	49.	add before *on* one
On	Id. N. 2.	(*The*) before *learned* *Tho*
On	xli. 1. N. 1.	(iu) after *opposed* in
	Ib.	erase (the) before the first *Captivity*
	xlii. 13.	add before *Place* the
	xlv. 14.	(;) at *et* (,)
On	Dan. ii. 1.	add before *from* of
	5.	the second (ye) you
	27.	add to *Men* (,)
On	iii. 13.	(.) at *Dieu* (,)
	vi. 8.	remain not be repealed
On	viii. 9. N. 5.	*Juda* *Judea*
	On 24.	transpose the two first *Notes*
	On xi. 33.	add to *Sabbath* (,)
On	36. N. 2.	erase (,) at *Look*
On	37. N. 3.	BA— BA—
	On xii. 12.	*devertitur* *divertitur*
To the Chronology Pag.		253 254 255 256 257 258 259 260
Pag. 256, mispr. at Step. ii. of Tab.		erase ( )
P.	261 to Am. 80.	(,) at *iii* (.)
	Ib. 88.	add to *xxi* (.)
	Ib. 99.	(,) at 1 (.)
	Ib. 121.	(.) at 7 (,)
	Ib. 138.	add to *xiv* (.)
P.	262. to Am. 153.	(,) at *xiv* (.)
P.	263. dit. 248.	the King of it *Tiglath-pileser*
P.	264. in upper Tab.	put 4107 under *I. P.* a Line lower
	Ib.	put 15 | 386 [11 | a Line higher
P.	266. in Tab.	*Senacherib* *Sennacherib*
P.	267. Col. 1.	(from) before *Ninya* for
	P.	628 268
P.	273. C. 1.	add to the first (*Simon*) (,)
	Ib. Lin. 26.	*Josephus's* *Josephus*
	Hos. ii. 16.	shall shalt
On	iv. 16. N. 3.	*dispersionen* *dispersionem*
On	vii. 14. N. 2.	מוך מוך
On	xiv. 2. N. 3.	erase (,) at *has*
	Joel i. 3.	tell to
	Amos ii. 4.	of of
	On v. 25.	nor would their Service for their serving would not
	27.	take have
On	vi. 2. N. 1.	*Nnm.* *Num.*
	V. 6.	Nothing ails them they have no Ailment
	On Id.	add this *Note* to *have, &c.* *Heb. are not sick*
	Obad. 1.	a Report an Account
	5.	add to *perished* (!)
On	Jon. i. 2.	*Tygris* *Tigris*,
On	3. N. 1.	add to *xxi* (.)
	Ib. N. 3.	add after *terrarum* *inundatione*
On	iv. 8.	way was
	Hab. ii. 5.	(and) before *gathers* so
	iii. 12.	erase (thou) before *threst*
	Zeph. i. 3.	erase (I) before the second *will*
On	ii. 13. N. 2.	add to 1574-5 (,)
	On 14.	transpose the two first *Notes*
	iii. 2.	erase (it) before *does*
	On 9.	add after *Trem.* *&c.*
	Hag. ii. 19.	Wine Vine
	Zech. ii. 1.	clearly plainly
	12.	(:) at *Ground* (;)
	viii. 3.	erase (,) at *Armies*
	Mal. i. 10. & ii. 2.	(you) before *do* ye
	On Mat. i. 22.	*Chrysostom* *Chrysostome*
	ii. 1.	Judah Judea
	iii. 12.	Whose Fan is Who has his Fan
	iv. 1.	brought had away
	v. 13.	excepting except
	18.	add to the first *away* (,)
	On 39.	add before *Ptol.* by
	On 44.	a hundred seventy
On	vi. 13. N. 1.	the third (rather) *rather*
	Ib. N. 2.	(ii.) after *Luke* xi.
On	24. N. 2.	(,) at *Mammon* (;)
	Ib.	( ) at the End (?)
On	x. 30, 31.	erase (by)
	xi. 16.	and when they
	On 21.	Jesus *Jesus*
	xv. 11.	add to *Mouth* (,)
	22.	erase (,) at *him*
	On 26.	add after *without* it
	32.	time when
	xvi. 15.	ye you
	23.	Be— Be
	xvii. 1.	brings haves
	27. and in N.	Stater Stater
	xviii. 8.	the first (thrown) throw
	xx. 21.	(the) before *Kingdom* thy
	xxi. 2.	*them* *which*
	46.	the second (they) these

For	Put
xxli? 6.	erase (,) at *invited*
xxiii. 3.	the latter (do not) not do
On 5. N. 2.	*Phy lacteries* *Phylacteries*
N. 3.	(,) at *Enlargers* (;)
xxvii. 57.	there came (came) after *Arimathea*
On xxviii. 8.	erase (tickle)
On 19. N. 2.	add to *Profession* (;)
On Mark i. 44.	erase (,) at *from*
xiv. 39.	choak the word together { do together choak the Word
On vii. 23. N. 2.	(is) after *wicked* is
On xiv. 41.	*suffices* sufficiently
On Luke i. 2.	erase the *Note*
On 35.	sup- supported
On ii. 7.	{ remove (that same) to after *bluntly*
39.	erase (by)
On 46.	add before *done* had
Ib.	add at the End I read this
On v. 1.	near come come near
Ib.	merely forcibly
On vii. 25.	brilliant gay
32.	the first (and) when they
ix. 57.	whither soever whithersoever
On xi. 13. N. 2.	add to *Ethiopick* (;)
On 39.	erase (,) at *Nay*
xii. 24.	(:) at the End (!)
xiv. 2.	erase (before him) at the End
On 15.	(.) at the End *Westen's Notes.*
xix. 15.	be he
xxii. 46.	add to *Rise* (;)
52.	to *Priests* ditto
xxiii. 28.	erase (,) at *selves*
On John ii. 17.	the second (*eat*) eat—
On vi. 45.	add to *thinking* (,)
On vii. 14.	a Preposition, not not a Preposition
On xi. 19.	erase (;)
xvi. 5.	So so
xvii. 8.	erase the latter (they)
xviii. 11.	at all throughly
On Acts i. 12.	(and) after *Moses* and
On 25.	(;) at *first* (,)
On vii. 19.	add this *Note*, *cast out*] by *Wesl. exposed*, and, as he comments, *to perish by Hunger, or wild Beasts*. How fertile and confident Imagination is! whereas those Infants were drowned, *Exod.* i. 22.
vii. 30.	erase (the) before *forty*
On Ib.	(*the forty*) in Ver. 23. { *compleated*] viz. the Number of *forty*, not that the last Year must be ended.
x. 12.	(a) before *vessel* some
23.	add (,) to *in*
On 33.	*higher* hither
39.	that which
xi. 4.	begun began
xiii. 27.	erase (,) before *have*
On xv. 20. N. 2.	add after the first *but* { might be left out of the foregoing as superfluous, because
Ib.	(,) to *strangled* (;)
On xxi. 16.	itself it self
24.	Ordre Order
xvii. 22.	are as
26.	(.) at the End (:)
On xviii. 10. N. 1.	(,) at the first *it* (:)
17.	(:) at *Judgment-Seat* (;)
On xx. 15.	add to *Trogyllium* (,)
On xxi. 1.	x. 10,
14.	add before *Garrison* the
xxii. 14.	(.) at the End (:)
xxiii. 27.	add after *upon* *them*
34.	haveing having
xxv. 9.	do a Favour to the Jews do the Jews a Favour
On 16.	*Army* *Soldiers*
21.	concerning about
On Rom. i. 18.	add this *Note*, { *bold*] *Wesl. detain*, which signifies *keep back*
On ii. 7.	add to *used* (,)
9.	(.) at the End (;)
22.	add at the End (,)
iii. 30.	to *circumcised, uncircumcised* Capitals
vi. 14.	(:) at *you* (;)
17.	are were
On vii. 2. N. 1.	*Even* *Even*
On 25.	add at the End { If *he will* is understood after God, this will be more intelligible.
viii. 30.	did he he did
ix. 1.	erase (I) before *do*
On 18. N. 3.	erase (,) at *hardens*
On 28. N. 2.	(*it*) after *do* it
On x. 3.	beside besides
12.	towards to
xii. 7.	(:) at *ministring* (;)
On 11. N. 3.	*supply* supply
16.	(;) at the End (,)
17.	(:) ditto (;)
On xiv. 6. N. 3.	add after *if* not
xvi. 19.	(;) at *you* (,)
1 Cor. ii. 10.	the same at the End
On iii. 2. N. 1.	erase ( ) the second (Things) does
iv. 9.	(,) (;)
v. 10.	(,) at the End (;) vile
12.	(.) at *without* (?)
On vi. 20. N. 1.	glorified gloried

For	Put
N. 2.	Ver. 20. Ib.
On vii. 3. N. 1.	(!) at *Translator* (.)
V. 3.	excepting except
On 14. N. 2.	who that
31.	no not
Ib.	Worl World
32.	withou without
Ib.	(:) at the End (,)
34.	also also
Ib.	(;) at *Verb.* (,)
viii 4.	erase (,) at *know*
On x. 17.	the second (it) as
xii. 20.	(,) at the first *Languages* (;)
On xiii. 1. N. 3.	(;) at *here* (,)
On xiv. 10.	beside besides
xv. 4.	(,) at the End (;)
42.	erase the second (it)
43.	erase the 2d and 4th (it)
56.	erase (by)
2. Cor. i. 3.	God, and the Father the God and Father
On iv. 6. N. 2.	Ver. 6. Ib.
v. 12.	erase the latter (in)
Subject.	sent *sent*
On Gal. ii. 16. N. 1.	Srripture Scripture
iii. 8.	the first (by) through
Ib.	the second (by the) through
Ib.	of the in
On v. 3.	See You may read
On 4.	erase (it is)
On Eph. i. 23.	13. 23.
ii. 7.	(:) at the End (.)
iii. 9.	a all
iv. 4.	an and
v. 30.	this his
31.	Fathe Father
Ib.	Wife Wife,
On Phil. i. 9.	too to
On ii. 24.	(.) at *it* (;)
On iii. 14. N. 2.	erase (unless)
On 15. N. 3.	but but
On 16. N. 1.	add before *rule* unless
N. 2.	erase (,) at *rendered*
Col. i. 2.	add to *PAUL* (,)
3.	God even the Father the God and Father
On iv. 16. N. 2.	*on the* on the
On 2 Thes. i. 6.	add to *Verse* (,)
On 1 Tim. iii. 3. N. 1.	synonimous synonymous
15.	add before *how* if
v. 24.	manage manage
2. Tim. ii. 2.	add before *others* teach
5.	contest contend
On Tit. i. 10.	Thus So
On ii. 2.	add after *as* in
Phil. 4.	(.) at the End (;)
8.	(:) ditto (;)
On Heb. iv. 12.	*Mill's* *Mills*
On v. 7.	(?) to *that* (!)
vii. 21.	(the) before *Lord* The
viii. 9.	(.) at the second *them* (,)
12.	(.) at the End (;)
ix. 11.	(.) at the End (;)
18.	Which Whence
On x. 5. N. 2.	(that) before *God* to denote
Ib.	*borning* *boring*
Ib.	*bearing* *boaring*
On xi. 11.	add after *then* treated
13.	(,) at *Promises* (;)
On xiii. 10.	add to 1292 (.)
On Jam. Tit. N. 2.	James *James*
On iii. 4. N. 1.	add before *so translated* { a Board hanging like a Door aftern, or without at the Tail of the Ship, which being turned to one Side, turns the Head of the Ship to the other, and is
12.	erase (can) before *yield*
On 1 Pet. i. 20.	now how
iii. 6.	(:) at *Lord* (;)
On 7. N. 1.	himself himself
15.	(;) at the End (:)
On 19. N. 3.	(which) after *Instances* that
On iv. 15.	*Liet.* *Let.*
On 1 John iv. 3.	make makes
On v. 20. N. 3.	(!) at *not* (;)
2 John. 7.	erase (is) before *come*
3 John 5.	add to *Beloved* (,)
On Jude 4. N. 1.	*vessels* *vessels*
On Rev. ii. 8.	but but but
iii. 14.	(,) at *write* (:)
17.	add before *become* am
18.	(:) at *rich* (;)
On vi. 17. N. 2.	(:) at the End (;)
On viii. 7. N. 3.	explicite explicit
Ib.	add after *Sea* of the Earth
On x. 11. N. 1.	(Ver. 8) before *Again* Ver. 11.
N. 2.	Ver. 11. Ib.
On xv. 3.	add before *just* to
xvii. 1.	add (;) at the End
4.	erase (;) at *Stone*
Ib.	(,) at *Pearls* (;)
xx. 4.	Head Heads
In the first Pref. Pag. 2.	add to *Mary* (;) this also which
Pag. 4. Par. 2.	{ while they seem to be in the Original { and Rebekah the Original is very little understood

Pag.

For		Put
Pag. 4.	2. *some*	fome
	3. (Infinite) before *is*	Infinitive
	4. great	greater
Pag. 5.	6. that one	till the
	18. add to *them*	(,)
Pag. 6.	add after *Order*	of
Pag. 7.	2. add after *Idiom*	with ſuch Words as at (D) and (E)
	4. add before *very*	ſo
	Ib. duly	dully
	6. (the) before *Work*	this
	7. add before the ſecond *rendered*	ſo
	Ib. eraſe (,) at *frequent*	
Pag. viii.	2. (40) before *himſelf*	20.
	Ib. (;) at *Nouns*	(:)
Pag. 9.	6. (viii.) after *Jer.*	viii.
Pag. 10.	1. eraſe (the) before *tranſlating*	
	2. *Tranſlations*	*Tranſlation*
Pag. 13.	2. (;) at *Noun*	(:)
	Ib. eraſe (ſee) before *Luke*	
	3. (xvii.) after *Kings*	ii. 17.
Pag. 14.	3. for	and
	4. בעניך	בעיניך
	Ib. the firſt (*eyes*)	*Eye*
	5. (*Gen.*) after *ſight*	*Chr.*
Pag. 15.	2. פרעה	פרעה
	4. ואמר	ואמר
	6. (,) at *Bible*	(;)
Pag. 15.	6. (on) before *Job*	*on*
Pag. 17.	אלין	אלהים
	Ib. ארצם	ארץ
	Ib. eraſe the ſecond (*Gen.* xxxiv. 31.) at ארם	
	Ib. (8.) at לח	4.
	Ib. (ותורית) after לו	ותורה
	Ib. (lxix.) at מ	xlix.
Pag. 18.	עיך	עוך
	Ib. eraſe the 2d (*Prov.* vi. 35.) at בלי	
	Ib. *Gen.* (xiiii.) at *by*	xlii.
Pag. 19.	(ci.) at *that hath*	ci.
Pag. 20.	eraſe (&) before *Lev.* at *upon*	
	Ib. (4.) at *vouſt*	20.
	Ib. (xl.) at *a*	xlvi.
	Ib. the 2d (*ſhould* inſtead of)	——
Pag. 21, 22, 23.	Some Words on the ſame Letter not put alphabetically in tranſcribing	
	21. (5, 8. *Jer.* v. 10.) at *be-ſurviné*	5.
	Ib. (xlxi.) at *booty*	xlix.
	22. (19i.) at *changes*	19.
	Ib. (i.) at *chiefeſt*	ii.
	Ib. conſiſcation	conſiſcation
	Ib. the 2d (xxxii. 28.) at *cotes*	xxiv. 3.
	Ib. (.) to *twice* at *running*	(;)
	Ib. (.) to *always* at *diſmayed*	(;)
	Ib. add at *ear*	*Iſa.* xxx. 24.
	Ib. add before *lancers*	lade (load) *Gen.* xlv. 17. 1 *Kings* xli. 11.
	Ib. (x.) at *Man-child*	xii.
	Ib. (7,) at *Mariners*	8,
	23. (43.) at *moves*	33.
	Ib. (14.) at *nether*	15.
	Ib. (xvii.) at *ought*	xlvii.
	Ib. (xxi.) at *paps*	xxiii. 21.
	Ib. the firſt (xiv.) at *poll*	xliv.
	Ib. (xlv.) at *quick*	lv.
	Ib. add at *realm*	*Dan.* vi. 3. and xi. 2.
	Ib. (17.) at *relied*	7.
	Ib. (23.) at *rere-ward*	13.
	Ib. add at *reſpite*	1 *Sam.* xi. 3.
	Ib. add at *rumour*	*Ezek.* vii. 26. *Obad.* 1.
	Ib. (16.) at *ſatiate*	10.
	Ib. (iii.) at *verity*	cxi.
	Ib. (*Kuig.*) at *veſtments*	*King.*
	Ib. (6.) at *viol*	5.
Pag. 24.	(14.) at *wiſe*	24.
	Ib. (xxv.) at *would*	i. 25,
	Ib. add before *wotteth*	worth (be to) *Ezek.* xxx. 2.
	Ib. (.) at *Mountain*	(;)
	Ib. ſæpe	ſæpe
Pag. 25. Col. 1.	(,) to *burn* at *at yet*	)
Pag. 26. C. 2.	(;) to *twice* at *Now*	(,)
	Ib. eraſe [When it goeth (ia) well, *Prov.* xi. 10.] it being at (E)	
	Ib. (*Chr.*) at *Solomon*	*Chr.*
	Ib. (30.) at *ſhall*	20.
Pag. 27. C. 1.	(xi.) after *Job* at *king*	ix.
	Ib. remove (*Mic.* iii. 11.) at *and there* to before *as*	
	Ib. eraſe one (*Act.*) at *given*	
C. 2.	the 2d (2 *King.*) at the firſt *that it*	thus Ch.
	Ib. eraſe (caſt [turned] about, *Jer.* xli. 14) it being at (E)	
Pag. 29.	(xxxii.) at *our*	xxx. 3.
	Ib. (.) at *therefore*	(,)
	Ib. add to *Participle*	
Pag. 30.	donue	donne
	Ib. (v) at *Heart*	(;)
	Ib. add before *wounds*	*thou*

For		Put
Pag. 3.	ἀνπῶν	ἀνπῶν
Ib.	Πάυλον 2	Παυλον 2
Pag. 4.	the 2d (*Mat.*) at *him*	&c.
Pag. 5.	(3. & iv.) at *it* to *John.*	3.
Ib.	eraſe (& ii. 20.) to 1 *Pet.*	
Ib.	(23.) at *Man* to *Act.*	33.
Ib.	the 2d (*Mat.*) at *that*	&c.
Ib.	the 2d (*Tim.*) at *theſe*	&c.
Ib.	eraſe (& xvi. 20.) at *them* to *Luke.* and put to *Mar.*	
Pag. 6.	add after *to judge, &c.*	to meat *Luke* xi. 37. & xvii. 7.
Ib.	add after *with the palms &c.*	with them *Act.* xxi. 16.
Ib.	add after *Wives &c.*	Woman *Act.* ix. 36. *Mat.* xxvi. 13.
Pag. 7.	add after *palms &c.*	paſſion (ſuffering) *Act.* i. 3.
Pag. 8.	[ ) or ſhould be] at *till &c.*	or ſhould be)
Ib.	(vi.) to (O) at *if* after *Job.*	6.

Gen.	xiiii. 5. (.) at the End	(:)
	On xxxi. 40. add before *as*	according
Exod.	xiv. 30. ſhore	ſhoar
	xxvi. 4. End	end
Lev.	xxi. 9. who	who
Num.	xxiv. 6. Valleys	Vallies
Jud.	iii. 24. *Eglon's*	Eglon's
	iv. 15. (his) before *Chariot*	*his*
	xii. 4. you	You
	xix. 6. be	Be
Ruth	iv. 6. (it) at the End	*it*
1 Sam.	iv. 20. . Yet	; yet
2 Sam.	xvi. 10. For	So
	On Id. eraſe the firſt *Note,*	
	28. eraſe (for,) after *be*	
	On Id. eraſe (& xlix. 5.)	
	Ib. add	*Exod.* xxi. 8. 1 *Sam.* ii. 3.
On 2 King.	viii. 10. add after *muſt be*	nay this *Heb.* is the ſame as in Ver. 14.
	xii. 5. (,) at *Acquaintance*	(;)
	On xiii. 21. and	*and*
	xvii. 29. them	*them*
	xviii. 4. brazen	braſen
	xxiii. 10. Sons	Son
1 Chron.	ii. 52. (.) at the End	(;)
	vi. 26. this	the other
	On Id. add after *that Elkanah*	or *Abimoth*
	Ib. eraſe (according to the ſame *Sept.* and)	
	xi. 13. (,) at *Barley*	(;)
	Ib. (;) at the End	(,)
	xxvii. 8, 14. (:)	(;)
2 Chron.	vi. 19. (.) at the End	(:)
	ix. 29. Iddo	Jedo
Ezr.	iii. 13. (,) at *weeping*	(;)
	x. 35. Chelluh	Cheluhu
Neh.	ix. 10. *on*	on
	29. (,) at *live*	(;)
Eſt.	iii. 10. (.)	(;)
Job	iii. 13. (:) at *ſtill*	(;)
	On vi. 27. N. 1. fall	*fall*
	On xi. 10. N. 1. cut off	*cut off*
	On xiii. 15. N. 2. xviii.	viii.
	On xv. 21. Villainy	Villany
	On xix. 26. N. 4. (out of) before *my*	*out of*
	xxii. 15. *in*	in
	On xli. 9. N. 2. *of a Man*	of a Man
Pſa.	v. 6. Lies	Lyes
	ix. 13. (.) at the End	(;)
	On x. 18. N. 4. *from the*	from the
	On xvi. 10. N. 3. putrefy	putrify
	xxi. 2. ; a	. A
	On xxix. 9. N. 2. every one	*every one*
	xxxi. 1. (,) at *truſt*	(;)
	On xxxii. 5. Heart	*Heart*
	li. 13. So	*So*
	cv. 12. numbred	numbered
	cvii. 20. *them*	them
	On cxx. 3. done	*done*
	On cl. 2. N. 2. *or*	or
Prov.	viii. 36. (;) at *Soul*	(:)
	x. 9. (:) at *ſecurely*	(;)
	On xii. 10. N. 1. *and*	and
	xvii. 9. (,) at *Love*	(;)
	xxiii. 24. and having	he has—and
	xxiv. 19. (:) at *Evil-doers*	(;)
	21. ditto at *King*	
	23. ditto at *good*	
	xxvii. 7. ditto at *Honey-comb*	
Eccleſ.	i. 18. ditto at *Diſpleaſure*	
	iv. 10. ditto at *other*	
	v. 12. ditto at *much*	
	viii. 5. ditto at *Thing*	
Cant.	iv. 16. Rouze	Rouſe
	vii. 4. (:) at the End	(;)
Iſa.	ii. 2. ditto at *Hills*	
	viii. 7. (.) at the End	(;)
	x. 5. (.) ditto	(;)
	8. are	Are
	xiv. 2. (:) at *Country*	(;)
	On xxxii. 16. Jubilee	Jubile
	On xxxiii. 7. N. 1. to	(;)
	xli. 16. (:) at *them*	(;)
	18. (;) at *Vale*	(;)
	xliv. 9. (:) at *profit*	(;)

For		Put
xliv. 16.	(;) at *ſatisfied*	(:)
xlv. 10.	Or	or
li. 19.	By	by
liii. 9.	(:) at *Death*	(;)
lix. 15.	ditto at *Spoil*	(;)
lx. 21.	Plants	Plant
lxii. 9.	(:) at *Lord*	(;)
lxiii. 15.	Where	where
16.	(;) at the latter *ut*	(:)
lxv. 6.	(:) at *peace*	(;)
lxvi. 1.	Where	where
9.	the 2d (Shall)	ſhall
On Jer. lii. 13.	ranging about	*ranging about*
v. 19.	according	According
xiv. 18.	(:) at *Sword*	(;)
xxii. 16.	Was	was
xxxix. 16.	ill	Ill
lb.	good	Good

For		Put
Lam. iii. 60.	(;) at the End	(.)
iv. 8.	(;) at *Streets*	(:)
v. 17.	(:) at the End	(;)
Ezek. xxvii. 10, 14, 21, 22.	(;) ditto	(.)
xl. 7.	(:) ditto	(.)
8.	(.) ditto	(:)
xlv. 23.	on	*on*
xlviii. 34.	(:) at *three*	(;)
Dan. ix. 12.	ditto	
15.	(.) at the End	(;)
Zech. ii. 12.	(:) at *Ground*	(;)
On Mat. vi. 13. N. 1.	the 3d (rather)	*rather*
On xi. 21.	Jeſus	*Jeſus*
xxvii. 21.	which	Which
33.	the	The
Luke xii. 24.	(:) at the End	(!)
Acts xi. 13.	ſend	Send

Some more but trivial Errors are omitted, and ſome perhaps overlooked; and as large as the Liſt may ſeem, yet it might ceaſe to appear ſo, if compared with the Errata occaſionally collected from other Bibles, but without any Deſign of publiſhing them. I have purpoſely taken Notice of our own Miſtakes, being unwilling to conceal Things of this Nature from the Publick.

NOTES
UPON THE
BIBLE,
CRITICAL and EXPLANATORY, &c.

NOTES upon the BOOK called GENESIS.

CHAP. I.

GOD created the Heaven and the Earth at the Beginning.

2. The Earth however was vacant and void, and Darkneſs overwhelmed the Deep; but the Spirit of God hovered atop of the Water.

Ver. 1. *the Heaven and the Earth*] The Article [the] is expreſſed in *Heb.* by את indicating that it was not a Chaos or Heap of Matter created the firſt Day, as thoſe imagine who miſ-take *Ovid*'s *Metamorphoſis* for the *Interpretation* of the *Scripture*. So Ver. 2. it might be *this Earth*, according as the Demonſtrative ה is ſometimes rendered, Chap. xix. 5, 12. *Jer.* xxviii. 16. Had it been all one confuſed Lump, why is it called diſtinctly *the Heaven and the Earth?* Nor does it appear that God made any thing incompleat: And thus *Seb. Schmid*, *Æſtius*, *Croſs*, *&c.* See alſo *Heb.* xi. 3.

Ib. *Heaven*] *Shamaim* being the dual Number, ſignifies at large both the lower Region of the Air, and the higher of the Firmament; but when alone it is to be underſtood only of the former in this Chapter, the Word having not the ſingular Number: for the upper Firmament by Diſtinction, is repeatedly called *the Firmament of Heaven*, Ver. 14, 15, 17, 20. The Name שָׁמַיִם ſeems compoſed, like what it ſignifies, of אֵשׁ *Fire*, and מַיִם *Water*. נקראו שמים לפי שהם אש ומים *it was called* the Heaven, *becauſe it was Fire and Water*, writes *Behai* in his *Commentaries on the Law*, Sect. 48.

Ib. *Beginning*] i. e. of Time, in a general way of ſpeaking; which different Term ſeems to diſtinguiſh it from the firſt Day: for *the Heaven*, which was the Air or lower Firmament, Ver. 8. was not made till the ſecond Day, Ver. 6, 7. together with the Waters; as the living Creatures of both were the fifth: nor was *the Earth*, which was the dry Ground, Ver. 10. till the third Day; when the Vegetables were made, Ch. ii. 4, 5. with which Texts here muſt certainly be no Inconſiſtency.

As for the Heathen Notion, which is ſo much received even now, that there was a Chaos in being before this Creation (though for what Purpoſe I know not) it would ſtill more confirm, that what is here mentioned was not done the firſt Day: for that Opinion, along with the common one of the heavy Part gathering inward, and the Light outward, the firſt Day, if ſtill rude and undigeſted, may ſeem to be, that one Chaos was made out of another; or elſe ſuppoſing thoſe Parts were Earth and Water, it does not agree with the reſt as above. Beſides what was the Heaven before there was either Light or Air? So that theſe two firſt Verſes appear to ſpeak of the Work of Creation in general, mentioning the Heaven, Earth and Waters, as the principal Parts, which contained the living Creatures, with the Author and Inſtrument of the Work; after which the third Verſe begins to enumerate the Particulars, with the Conjunctive ו like Chap. v. 3. & vi. 10. & xxxvi. 32. *Levit.* vi. 10. & xxvi. 16. 2 *Sam.* iii. 2. *Neh.* x. 9. *Deut.* xviii. 5. Before *Moſes* deſcribes the Work, he properly ſpeaks of that by which it was wrought, and the Manner of its being done. This being ſettled, we may obſerve a wonderful wiſe Order in the Creation, of the fine and ſubtil Light the firſt Day, of the more denſe Air and yet groſſer Water the ſecond, and of the moſt groſs and ſolid Earth, with the natural Product of it, the third Day: all which the moſt wiſe God took as it were in hand again, in the ſame Order, the other three Days, and finiſhed them; on the fourth making the Light into celeſtial Bodies, and appointing them their Office; on the fifth repleniſhing the Air and Water with living Creatures, and doing the ſame the ſixth Day by the Earth. Wherein we may take notice too that he deſcended gradually from the higher to the lower; as alſo when the four Elements were created, viz. Fire the firſt Day, Air and Water the ſecond, Earth the third. For how long ago it was done, ſee the *Chron. Tab.* on Chap. v. and as to the Time of the Year, it was probably the Beginning of Autumn, and of the ſeventh Month, then the firſt, till it was altered, *Exod.* xii. 2. not only becauſe the Year was thus computed, but by reaſon of the Fruit, Ver. 12. as God then put Things into the Order they have ſince continued in. And though ſome Fruits are ripe earlier, they ſoon decay; but the Corn, Apples, Pears, Nuts, &c. of Autumn, would be Food, for *Adam* and *Eve*, the enſuing Winter.

Ver. 2. *vacant and void*] both of Vegetative and Animal Beings; or vacant within of Seeds, Roots, and perhaps Minerals, &c. as void of all its Product without. *Ainſworth* turned it, *empty and void*; *Tyndal*'s *ancient Engliſh Tranſlation* has it, *voyde and emptie*; the *old Latin* (aſcribed to *Jerome*) *inanis & vacua*; *Pagninus*, *ſolitudo & inanitas*; and the *Chaldee Targum*, צְדְיָא וְרִיקְנְיָא *waſte and empty*; the Words *tohu* and *bohu* being agreeable both

3. Firſt God ſaid, Let there be Light; which there was accordingly.

4. And God ſaw that the Light was good, ſo he ſeparated it from the Darkneſs.

5. God alſo called the Light Day, as he did the Darkneſs Night. It had then been Evening and was Morning the firſt Day.

6. Next he ſaid, Let there be Air in the

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in Sound and Signification, and may be underſtood *utterly void*; which the *Jeruſalem Targum* thus paraphraſes on, וארעא הות תהיא ובהיא וצדו מן בני אנשא וריקנא מבל בעיר *The Earth was empty and vacant, both deſolate of Mankind, and void of all Beaſts.* Our laſt authoriſed *Tranſlation* has the former Word rendered *waſte*, *Deut.* xxxii. 10. and *the empty Place*, *Job* xxvi. 7. In *Bereſhith Rabba* (the *Great Expoſition upon Geneſis*) Sect 2. it is compared to two Servants of a King, one maintained out of the Treaſury, and the other left to provide for himſelf, who ſits down hungry and pennyleſs; כך ישבה הארץ תוהא ובוהא *ſo ſate the Earth empty and vacant.*

Ib. *Darkneſs overwhelmed the Deep*] The Nature of Light or Heat being to ſpread from the Body which contains it, and the more ſo the ſtronger it is; there may be Reaſon ſufficient allowed to believe, that on the ſecond and third Days the Light being diffuſed wide, above the Region of this Globe (as obſerved on Ver. 6.) and conſequently thin and weak, not collected into Bodies as on the fourth Day, might not pierce through the Air or Atmoſphere which is round the Earth; as it does ſince, and that ſtronger from the Sun, than when reflected from the Moon: according to which it might very properly be ſaid, that when the Air, Water and Earth, were firſt created, *Darkneſs overwhelmed the Deep*, namely the two latter, as the loweſt; *the Deep* being alſo diſtinguiſhed from *the Water* alone in this Verſe.

Ib. *Spirit*] *Sanchoniatho*, who is reputed the oldeſt Heathen Author that has Writings extant, wrote a *Hiſtory*, like *Moſes*, of and from the Creation. He lived, as it appears in the Time of the Judges of *Iſrael*, at *Berytus* on the North of *Canaan*, and had Materials for it from the Records of that Place, which were begun by *Thoth* the Grandſon of *Ham*, and from *Jerombalus* the Prieſt of the God *Jevo*, who doubtleſs was *Jerubbaal*, as *Gideon* was called, and *Jevo* put for *Jehovah*. His Writings were uſed by *Porphyry* againſt Chriſtianity, he being an Idolater like himſelf, which are preſerved by *Euſebius*, *De Præparatione Evangelica*, Lib. x. 8. from whence they have been tranſlated by *Cumberland*, under the Title of *Sanchoniatho's Phœnician Hiſtory*. He relates that the two firſt Mortals were generated of the Wind *Colpias* and his Wife *Baau*. Now רוח the *Heb.* Word here for *Spirit* ſignifies alſo *Wind*, and what I render *void* is *Bohu* in the *Original*. Thus while he, or their Tradition, diſguiſed the *Scripture*, it proves a Teſtimony for it; ſince to be literally true in that Manner is incredible.

Ib. *hovered*] according to the proper Meaning of the Word, *Deut.* xxxii. 11. rendered in the *preſent Tranſlation fluttereth*, and by *Caſtalio* here, *ſeſe libraret*, *hovered* or *poiſed itſelf*. As *moved* is too general and indeterminate; ſo *brooded* or *ſate like a Bird to hatch* by others, does not agree with the Text in *Deut.* and leſs with *Jer.* xxiii. 9. thoſe three being the only Places where the Word is found. Beſides *hovered* ſeems very ſuitable to *overſhadow*, *Luke* i. 35.

Ib. *atop of the Water*] This might be, either becauſe there was Water only without Earth at firſt, or becauſe the Water was firſt to produce living Creatures.

Ver. 3. *Firſt*] See the Places mentioned on Ver. 1. and conſider the Nature of them with this. However *firſt* may relate to God's ſpeaking.

Ib. *was*] This may be accounted the firſt Work of Creation, as *Roſcommon* ſings of it,

Faireſt as well as firſt of Things;

and *Le-Pla*,

Light, *Creation's firſt Eſſay*;

and alſo the Morning of the firſt Day. The Light I ſuppoſe to extend through the whole Space of the created World, where there was no Matter at all before, and conſequently that the Bounds of the Creation were now ſet; of which, conſidering the Extent, with what follows, the Work of this Day may not ſeem unequal to the reſt.

Ver. 4. *ſaw that the Light was good*] It ſeems clear from this, that the Light only was created the firſt Day; being thus particularly mentioned without the Earth and Heaven, which were alſo good. Nor is this inconſiſtent with the other Syſtem, as by the Words of our learned *Patrick* in his *Commentary* on Ver. 5. "How long all "Things continued in mere Confuſion, after the Chaos "was created, before this Light was extracted out of it, "we are not told; it might be a great while." See this Way of placing *that* from the like *Heb. Exod.* xxxii. 25. *Deut.* xxxi. 29.

Ib. *that the Light*] or to be proper, *of the Light that*, as *of the Grace*, 2 *Cor.* viii. 1. *that* is Accuſ. in *Gr.*

Ib. *was*] The Verb-ſubſtantive *is*, *was*, *&c.* is moſtly uſed (as it is omitted) at Pleaſure in *Hebrew*, or rather for Emphaſis, as the Pronouns *I*, *thou*, *it*, *&c.* are alſo before the Verb; like our Auxiliaries in *Engliſh*, when we ſay either, *I write*, or *I do write*, *&c.* for this Reaſon I have thought it improper and unneceſſary to be diſtinguiſhed in the *Italick* Character.

Ib. *ſeparated it from*] The Light ſpreading as beforementioned, ſeems to have been gathered into one half of the Space of Creation in the Evening; and by turning round as on the Center of that Space, to have made Night and Day as the Sun does now. Beſides if the Rotation was like the Sun's in twenty four Hours, the Place where the Forepart of the Darkneſs was in the Evening, would receive the Forepart of the Light the next Morning, for another Day, and ſo on; ſee *Pſal.* lxxiv. 16.

Ver. 5. *It had then been Evening and was Morning*] Shewing the Progreſſion and Ending of the firſt natural Day. היתי is repeated, י making it ſignify the paſt Time or Tenſe, of which the *Heb.* Verbs have but one, ſo that in this Verb it denotes either *was*, *has been*, or *had been*, as the Senſe of the Paſſage requires; which is plain here as I have render'd it, and the Repetition in *Hebrew* very proper. It is evident that the Day was before the Night, not only by the Order of the Words, Ver. 5. but by God's dividing the Light from the Darkneſs, Ver. 4. which muſt be at the Morning or Evening, and was plainly at the latter, becauſe there was Light, i. e. Day, and God ſaw it to be good, before he made the Separation. From whence it appears that the natural Day of 24 Hours began in the Morning, not in the Evening. Nor is the Command to begin the Sabbath and Paſſover at the Evening, *Levit.* xxiii. 32. *Exod.* xii. 18. an Objection, but Confirmation, to this: for the *Iſraelites* were commanded to keep the former as well as the latter, for their Deliverance out of *Egypt*. *Deut.* v. 15. conſequently it was to begin at the ſame Time, and both in the Evening, becauſe the compleating of that Deliverance was then begun, and they were prepared to travel out, *Exod.* xii. 11. And as the Command to begin the Year with that Month, implied it began otherwiſe before, of which ſee *Exod.* xii. 2. ſo their being bid to begin the Sabbath in the Evening, in like manner ſhews it was not, with other Days, begun ſo before; which if it had been, would have rendered that Command needleſs. How did the *Iſraelites* keep the Sabbath for their being brought out of *Egypt*, if there was no Alteration to what they did before? But changing it to commence in the Evening, would put them in mind of it; ſee *Chryſoſt. Hom.* 3. *in Gen.* and *Howel's Hiſt. of the Bible*, p. 2.

The tranſlating this *the Evening and the Morning were the firſt Day*, is to me indefenſible: for beſides their being not a whole Day, and the Uſeleſſneſs of ſuch a Sentence, what Evening is intended by it? An Evening before there was any Day, which began in the everlaſting un-

midſt

midſt of Water, making a Separation between the two Waters:

7. Thus God made the Air, which parting the Water that was below from that which was above it ſelf, there was ſo.

8. Beſides he named the Air Heaven. And it having been Evening was Morning the ſecond Day.

9. Moreover God commanded that the Water under the Heaven ſhould flow together into one Place, and that dry Ground ſhould appear; which was ſo.

10. The dry Ground too he called Earth, as he did the Water that was flowed together Seas; and God ſaw that it was good.

11. Who ſaid, Let the Earth produce upon it Graſs, Herbs bearing Seed, Fruit-trees yielding Fruit of each Kind, in which there is a Kernel; and it was ſo.

12. For the Earth brought forth Graſs, Herbs that bore Seed of each Kind, and Trees that yielded Fruit, whoſe Kernel was in it, of each Sort; and God ſaw that it was good.

13. It had then been Evening and was Morning the third Day.

14. God further ſaid; Let there be Lights in the Firmament of Heaven, to diſtinguiſh the Day from the Night; and let them be for Signs, and for appointed Times, as likewiſe for Days and Years.

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diſtinguiſhable Darkneſs, before the Light was made? Whereas the *Heb.* עֶרֶב *Evening* ſignifies a Mixture, i. e. of Light with Darkneſs. Or is it ſuppoſed the firſt Day commenced in the Evening, when the artificial Day was over? And ſo not in the Beginning of the Creation; nor would the Works of it then have been made in ſix Days, as is ſaid *Exod.* xx. 11. but in ſix and a half. The beſt *Tranſlation* I have yet ſeen, viz. that of *Junius* and *Tremellius*, has it rendered in the latter *Editions*, *Sic fuit veſpera & fuit mane diei primi*, *ſo there was the Evening and there was the Morning of the firſt Day*; but the worſt, namely the *old Latin*, *factumque eſt veſpere & mane*, *and the Evening and the Morning made* or *were*, like our *common Bible*.

Ver. 6. *Air*] It is clearly the Air, or Atmoſphere of the Earth, which is here intended; but the *Hebrew* has no expreſs Word for *Air*. רָקִיעַ ſignifies *a ſpreading* or *ſtretching out*, and ſo denotes either the Air below, or Firmament above, as Ver. 14. *Sol. Jar.* on *Pſal.* xix. 7. mentions רקיע השני *the ſecond ſpreading out*, and likewiſe tells us they count שבעה רקיעי *ſeven of them*, which he there names. Nay *Kimhi* on *Pſal.* lxxvii. 19. ſays the Air is truly and properly called ſo. *Caſtal.* tranſlates, *liquidum inter aquas*, *Air between Waters*; the *Margin* of the *Geneva Verſion* has it, *ſpreading over and Ayre*. And according to the *preſ. Bible* this *Firmament* being *Heaven*, Ver. 8. and the *Heaven Air* as rendered Ver. 26, 28. this *Firmament* muſt be the *Air*. The ſtrange Abſurdities which tranſlating this *Firmament* has led divers into, *Amama* ſhews in *Antibarb. Bibl.* I would add, it is natural to infer, that this Body of Water and Air excluded the Light, as being a lighter and thinner Matter, without or above it.

Ib. *Water*] If any would contend that by this ſpeaking of Water, it was created before the ſecond Day, and ſo that it, together with the Earth, &c. was created the firſt Day; let him remember that by the ſame Parity of reaſoning, the Water muſt be before the firſt Day, it being mentioned, and not ſaid to be created, Ver. 2. But *Let there be Air in the midſt of Water*, may be a Command for the Exiſtence of both; and does not prove the Water was before, any more than in 1 *Kings* vii. 2. *He built the Houſe upon four Rows of Cedar-pillars*, denotes thoſe Pillars were where the Houſe ſtood, before *Solomon* began building. So *Pſal.* cxlviii. 4, 5. declares that the Heaven and the Water were created when God commanded it; therefore not the firſt Day, this Command being the ſecond.

I ſuppoſe our Globe to be then mere Water, reſting on its own Center, with the Air, &c. on that. *Thales Mileſius*, ſays *Tully*, *De Natura Deorum*, Lib. i. *qui primus de talibus rebus quæſivit, aquam dixit eſſe initium rerum, Deum autem eam mentem, quæ ex aqua cuncta fingeret: Thales of Miletus the firſt who enquired into ſuch Matters, ſays Water was the Beginning of Things, as God was the Mind that formed them all out of it.* So *Diogenes Laertius* in his *Lives of the Philoſophers* tells us, that *Thales* ſaid, *Water was the Beginning of all Things*, *De Vita Thalet.* See alſo *Blackwall's Introd. to the Claſ.* p. 84, 85. Rationally I alſo conceive, that the five primary Planets in our Diviſion of the Creation, were made at the ſame Time in like Manner; nay that thoſe were too, which are probably thought to go round the fixed Stars as other Suns.

Ver. 7. *above*] the principal and denſer Part of the Air, as the Clouds are. Moſes having confined his Relation to the Earth, and what particularly concerns that, it ſeems improbable that this was the Water of the Moon and Planets, as has been imagined; and the ſame, if not that thoſe primary and ſecondary Planets ſhould be made together, yet certainly, that being begun with and like the Earth, as of the ſame Kind, they ſhould lie ſtill the third Day, while that was finiſhed, and themſelves be not finiſhed till the fourth. Beſides Ch. ii. 5. may well be underſtood, that there was Rain in the Clouds, but not yet come down, to obviate an Objection thence.

Ib. *there was ſo*] As God had ſaid in the Verſe before.

Ver. 9. *flow together*] As *Buxtorf* in *Lexic.* judiciouſly obſerves it ſignifies when ſaid of Water, and *Caſt.* with *Jun.* & *Trem.* tranſlate: by which alſo the Command is proper to the Water, and not as if God commanded himſelf.

Ib. *dry Ground ſhould appear*] *Peter* mentioning this as the Beginning of the Creation of the Earth, 2 *Epiſt.* iii. 4, 5. is a farther Confirmation it was not made the firſt Day. The Earth we find made in the Water, as the Fiſh, &c. were afterwards; and as that roſe up, the Water ſunk down.

Ver. 11. *Kernel*] For Fruit with a Stone, has a Kernel in it, which is the Seed.

Ver. 12. *brought forth*] In ſome *Verſe* on this Chap.

The ſtately Cedar, King of Trees, led on
The leafy Clans, and reign'd in Lebanon.
The brawny Oak, that Britiſh *Seas now rules,*
On Baſhan's *Brow protected* Baſhan *Bulls.*
The fragrant Roſe had Sharon's *lovely Vale,*
Its Blooms to ſhelter, and its Sweets exhale.

Ver. 14. *for Signs*] ordinary, as of Weather, Eclipſes, &c. and alſo extraordinary; ſee 2 *Kings* xx. 9. *Pſal* lxv. 8. *Luke* xxi. 25.

Ib. *appointed Times*] *Munſter* tranſlates it, *certa tempora*; ſaying, *ſignificat* מועד *tempus ſtatutum.—Hinc ſolennitates quædam legales, ut Paſcha, Sucoth, Novilunia & aliæ ſimiles vocantur* מועדים *Mohed ſignifies an appointed Time.—Hence certain Jewiſh Solemnities, ſuch as the Paſſover, Feaſt of Tabernacles, New-moon and the like, are called Mohadim.* The Word in *Pſal.* civ. 19. ſhews it belongs particularly to the Moon, which diſtinguiſhes the Feſtivals; and this ſeems mentioned for the Sake of the *Iſraelites*, for whom it was peculiarly written, as ſome Things even in the Ten Commandments are. But thoſe ap-

15. Let

15. Let them alſo be Lights there to ſhine upon the Earth; which was ſo.

16. Thus did God make two great Lights; the greater one for the Government of the Day, and the leſs for that of the Night, together with the Stars.

17. Which he had no ſooner put in that Expanſe, to give light upon the Earth,

18. And to govern both the Day and the Night, as well as divide the Light from the Darkneſs, but he ſaw that it was good.

19. It had then been Evening and was Morning the fourth Day.

20. Afterwards God ſaid, Let the Water breed living moving Creatures abundantly, and Fowls which ſhall fly above the Earth, towards the Face of the celeſtial Firmament.

21. He thus created great Whales, and all living Creatures that ſtirred, which the Water bred abundantly of each Kind, with winged Fowls of all Sorts; and God ſaw that it was good.

22. Upon which he thus bleſſed them, Be fruitful, multiply, and fill the Water in the Seas; let the Fowl alſo multiply on the Earth.

23. It had then been Evening and was Morning the fifth Day.

24. God likewiſe ſaid, Let the Earth bring forth each Kind of living Creatures, namely that of Cattle, creeping Things, and wild Beaſts; which was ſo.

25. Thus he made both the wild Beaſts and Cattle of each Kind, with all manner of creeping Things of the Ground; which he ſaw to be good.

26. Then God ſaid, Let us make Mankind in our Similitude, according to our Likeneſs; who ſhall rule over the Fiſh of the Sea, the Fowl of the Air, the Cattle, the whole Earth, and all creeping Things that creep upon it.

27. Accordingly he created Mankind in his own Similitude, even each in that of himſelf; creating them Male and Female.

28. Whom God bleſſed in the following manner; Be fruitful, multiply, repleniſh the Earth, and ſubdue it; as alſo rule over the Fiſh of the Sea, the Fowls of the Air, and all living Things that ſtir upon the Ground.

29. Behold I give you, continued God, all Herbs bearing Seed, which are all over the Earth, with all Trees that have Fruit on them yielding a Kernel, which ſhall be for you to eat;

30. And to all the Beaſts of the Earth, to

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pointed Times being aſſigned to the Moon, may be underſtood Months and Tide-times; and the four Seaſons of the Year may be comprehended in the *Years*, as Hours, Noon, &c. in the *Days*. But Seed-time, Harveſt, &c. are appointed Times of the Sun.

Ver. 15. *Let them—be Lights*] This *Heb.* Conſtruction is ſometimes to be rendered with *for*, as in the preceding Verſe, and ſometimes without, as *Exod.* iv. 4. *it became* or *was a Staff*, not *for a Staff*, with many more; ſee *Buxt. Heb. Gram.* Lib. ii. Cap. 14.

Ver. 16. *two great Lights—greater—leſs*] This is ſaid in Regard to their Appearance, or as they are to the Earth; ſo that the Moon, tho' not a Light in it ſelf, is a Light to us.

Ib. *Stars*] both the fixed Stars, and Satellites or ſecondary Planets; as the former may be ranked with our Sun, the latter with the Moon, which two were doubtleſs mentioned ſingle becauſe they belonged to this Earth. The fixed Stars ſeem plainly to be comprehended, becauſe the Satellites of *Jupiter*, *&c.* are inviſible without Glaſſes, yielding no Light to us; ſee *Jer.* xxxi. 35. *Pſal.* cxxxvi. 9. And why might not ſeveral ſolar Worlds be created now as well as one, even if there were other Creations? There might be Room enough, and the Work more magnificent. A Reaſon for the primary Planets being made firſt might be, becauſe they, and they only, were to be habitable, at leaſt with rational Beings. We may obſerve, that the Offices of the Sun and Moon are to be ſubſervient to the Earth; as the Sun is doubtleſs to the other five Planets, among which the Earth may be properly reckoned. After all, thoſe who would have it, that our Sun and Planetary World was only now created, not the fixed Stars, may find the like Conſiſtency in the foregoing Account of thoſe four Days Work.

Ver. 18. *good*] Unaccountable is *Poole's Annotation* here, "This Clauſe was omitted in the firſt Day's "Work, but is added here, becauſe the Light was then "but glimmering and imperfect:" when there is particular Mention of the Light being good at that Time, Ver. 4.

Ver. 20. *towards the Face*] עַל *againſt* or *towards*, פְּנֵי *the Face*.

Ver. 24. *creeping Things*] For this the *Biſhops Bible* has *Worme*.

Ib. *wild Beaſts*] Inſtead of Adjectives in *Heb.* and for want of them, we frequently meet with a ſecond Subſtantive; as *Fire of Flame* for *flaming Fire*, *Iſai.* iv. 5. *Hoſ.* vii. 6. *a Man of Bloods* for *a bloody Man*, 2 *Sam.* xvi. 7, 8. ſo that when there is *Beaſts of the Earth*, or *Field* diſtinguiſhed from *Cattle*, it is *wild Beaſts:* as *agreſtis* and *ſylveſter* are in *Lat.* put for *wild*; ſee *Buxt. Gram.* Lib. ii. Cap. 1, 3. Thus 2 *Sam.* ii. 18. for *one of the Roes which are in the Field*, our *Tranſlators* ſay *a wild Roe*; as they do 2 *Kings* iv. 39. *a wild Vine*, and *wild Gourds*; Chap. xiv. 9. *a wild Beaſt*; and *Lev.* xxvi. 22. *wild Beaſts*.

Ver. 25. *Thus*] As the *Heb.* Prefix has the Force of *thus* when it is neceſſary, Chap. xxi. 32. & xxxi. 9. 1 *Kings* iii. 22. *Ezek.* i. 11. there is no need of making either a double Creation, or a Tautology: So Ver. 7, 16, 21.

Ver. 26. *Similitude*] This Similitude or Likeneſs I find to be *Holineſs*, *Epheſ.* iv. 24. *Knowledge*, *Col.* iii. 10. and *Dominion*, by the Words here following. *Image* is the Form or Faſhion of a Thing, and therefore improper as well as uncouth here.

Ib. *Cattle*] The wild Beaſts are not here named, for Man has not ſuch an eſpecial Government of them.

Ver. 27. *Mankind*] *Sanchoniatho* ſays the two firſt Mortals, generated as before mentioned, were *Protogonos*, which ſignifies *the Firſt-born*, *Adam* being created firſt of all; and *Æon*, ſignifying in the fem. Gender *Life*, the ſame as *Eve* does, Chap. iii. 20. But the *Bramans* or *Indian* Prieſts in their Book *Shaſter*, call them *Pourous* and *Parcoutee*; as *Henry Lord*, Chaplain to the *Engliſh* Factory at *Surat*, relates, in his *Diſcoverie of the Banian Religion*, p. 4. pr. 1630.

Ib. *each*] It being the Creation of both that is here related in general, the Particulars of which are given in the next Chap. The ſingular Pronoun is to be taken collectively, as in numerous other Places.

all

all the Fowls of the Air, and to every Thing that creeps upon the Earth, in which there is Life, all green Graſs to eat: which was ſo.

31. Laſtly God looked on all that he had made, and lo it was very good. It had then been Evening and was Morning the ſixth Day.

CHAP. II.

THE Heaven and Earth thus finiſhed, with all that belonged to them;

2. On the ſeventh Day God having ended his Work which he made, reſted then from all of it that he had done.

3. God alſo bleſſed that Day, and ſanctified it; becauſe he reſted on it from making all his Work which he had created.

4. Theſe were the Generations of the Heaven and Earth, when they were created. On the Day the Lord God had made the Earth and the Heaven,

5. *He made* likewiſe all the Plants of the Field before they were on the Earth, and all the Herbs of the Field before they grew; when he had not cauſed it to rain upon the Earth, and there was no Man to till the Land;

6. Or Miſt had come up out of the Earth, that watered any of the Surface of the Ground.

7. After this the Lord God forming the Man with Earth from the Ground, breathed into his Noſtrils the Breath of Life; ſo he became a living Soul.

8. And the Lord God planted a Garden at the Eaſt in Eden; that he might put there the Man whom he had formed.

9. Where the Lord God made grow out of the Ground, all Trees which were plea-

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Ver. 31. *ſixth*] From *Hyde* in his *Religio veterum Perſarum*, and *Pocock* in his *Specimen Hiſtoriæ Arabicæ*, with *Lord*'s *Religion of the Perſees*, it appears that *Zoroaſtres* the Reviver of the Magian Sect, in the Reign of *Darius Hyſtaſpis*, about 500 Years before the Birth of *Chriſt*, in his *Book* called *Zend-aveſta*, ſtill extant in the old *Perſian* Tongue, and uſed by the Remainder of thoſe People in *Perſia* and *India* in their Worſhip-houſes, gives nearly the ſame Account of the Creation and Deluge as Moſes does; but inſtead of ſix Days for the former, he has ſix Times, with five Days Reſt between each; the whole together making a Year, or 362 Days. And the Names of the firſt Man and Woman are ſo near ours, as *Adamah* and *Evah*.

Ver. 1. *that belonged*] *Tynd. apparel.*

Ver. 2. *having ended*] If God *ended his Work on the ſeventh Day*, he muſt work that Day, the contrary of which is apparent. So it is rendered in the preterpluperfect Tenſe by *Jun.* and *Trem.* for which alſo *Gell* pleads, *Eſſay*, p. 3. and the *Septuag.* have, *God ended his Work on the ſixth Day.*

Ver. 3. *making*] Thus *Jun.* and *Trem.* turn it, viz. *ab omni opere ſuo faciendo.* Verbally it is, *he reſted from all his Work, which God had created, to make*; and ſo *which God had created*, may be conſidered as if in a Parentheſis.

Ver. 4. *On the Day*] namely the third; on which he finiſhing the Creation of Heaven and Earth, they could not be made the firſt Day. This Partition agrees with that of the parallel Text, Chap. v. 1. and avoids the Tautology. This Day, as it is otherwiſe pointed, muſt be before the Creation of Man, Ver. 5. but *theſe* mentioned in the firſt Chap. could not be *the Generations of the Earth* then, becauſe the Cattle, Beaſts, and creeping Things, with Man himſelf, were produced from the Earth on the ſixth Day, and ſo were the chief Part of its Generations.

Ver. 5. made] See the like Chap. i. 16. *Exod.* xxxv. 22. which muſt be underſtood in the *com. Tranſ.* to make Senſe of it thus, *Theſe are the Generations—in the Day that the Lord made every Plant of the Field* (which he did) *before it was in the Earth, and every Herb of the Field* (which he did) *before it grew*; look Chap. iii. 22.

Ver. 6. *Or*] *Moſes* is ſhewing that the Vegetables were not at firſt produced by natural Cauſes, or the Induſtry of Man: for the latter was not created, neither had the Rain yet deſcended, nor even the Miſt aſcended; which Reaſon in the two firſt Parts of it is directly given in the *com. Tranſ.* had it not been overthrown in the laſt. *Trem.* and *Jun.* have tranſlated it thus, *quum non demiſiſſet Jehovah Deus pluviam ſuper terram, & nullus homo fuiſſet ad colendum terram, aut vapor aſcendens e terra: qui irrigaret*; i. e. *when Jehovah God had not ſent down the Rain upon the Earth, and there had been no Man to till the Earth, or Vapour aſcending out of the Earth; which had watered.* The *old French Verſion* has it, *ni aucune vapeur ne montoit de la terre, qui arroſaſt, nor had there aſcended any Vapour from the Earth, which watered*; and as now amended, *& il ne montoit point de vapeur, &c.* The learned *Broughton*, who approved of this, cites the *Jewiſh Rabbi Sadaias* in his *Arabick Comment. on Moſes*, ſaying the ſame (for which ſee alſo *Simon Crit. Hiſt.* B. ii. Ch. 19.) as alſo *Kimhi* mentioning it in his *Book of Heb. Roots*, under אד with others; ſee his *Works*, p. 682. and for the like Conſtruction in *Heb. Lev.* xix. 12, 29. & xxii. 16. *Jer.* xv. 17. & xvii. 21. & xxii. 10. *Pſal.* xxxv. 19. & xliv. 18. *Iſai.* xxviii. 27. beſides thoſe Places produced by *Buxt. Theſ. Gram.* Lib. ii. Cap. 19. ſub fin. and what *Noldius* ſays more fully of it in *Concord. Annot.* 173.

Ib. *Or Miſt*] For the Sun was not created till the next Day, by the Heat of which it is drawn up.

Ib. *out of*] It being odd, that the Miſt ſhould go up from the Earth to water it.

Ver. 7. *Earth*] So the Word is read in *com. Tranſ.* Chap. xxvi. 15. and ſhould be *Hab.* i. 10. The *old Bible* under *King Edward* VI. has *Mould of the Earth*, as I have *Job.* xiv. 19. There is good Reaſon to think, the Matter of which *Adam* was formed partook of the four Qualities, Hot, Dry, Cold and Moiſt; but Duſt is void of the laſt, if not the two laſt. *David Kimhi* on the Word *Create* in *Iſa.* xlv. 7. writes thus, פירוש עושה שלום בין התולדות שהם הפוכות בטבעם' ובהסכמת ארבעה תולדות אלה יהיה בריאות הגוף *wonderfully making Peace between Qualities, which were contrary in their Nature: and in the Agreement of theſe four Qualities is the Health of the Body.* The *Vulg. Lat.* is *limo terræ, the Mud of the Earth*; ſee alſo *Patrick* in Locum.

Ib. *Soul*] or *Perſon*, as the Word ſometimes ſignifies.

Ver. 8. *Eden*] is *Pleaſure* or *Delight*, whence the Garden from the *Greek* of the *Septuagint* was called *Paradiſe.*

Ib. *that he might*] The doing of which is told after this Deſcription of the Garden and Rivers.

Ver. 9. *and that*] The Author of a late *Tranſ.* in 1746, or *Bland*, turns it, *the ſame being alſo a Tree*, making this the ſame with the other; which Chap. iii. 22. quite diſproves.

ſant to the Sight, and good for Food; with the Tree of Life in the middle of the Garden, and that of the Knowledge of Good and Evil.

10. Beſides there was a River to water the Garden, which went out of Eden; from whence it parted, and became four Heads.

11. The Name of the firſt was Piſon; which turns about by the whole Country of Havilah, where there is Gold.

12. And the Gold of that Country is good; there is Chryſtal, and Onyx-ſtones.

13. The ſecond River was named Gihon; which turns about by the whole Country of Cuſh.

14. Hiddekel was the Name of the third, that runs towards the Eaſt of Aſſyria; and the fourth River was Euphrates.

15. Then the Lord God took Adam, and placed him in the Garden of Eden; to cultivate it, and look after it.

16. Who alſo charged him as follows; Thou mayeſt freely eat of every Tree of the Garden;

17. Excepting that of the Knowledge of Good and Evil, of which thou ſhalt not: for on the Day thou doſt, thou ſhalt quite die.

18. The Lord God ſaid further, It is not well for Adam to be alone; I will make him a Help according to his Need.

19. For the Lord God bringing all the Beaſts of the Field, which he had formed out of the Ground, and all the Fowls of the Air to Adam, to ſee what he would call them, that whatever he called each living

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Ver. 10. *a River to water*] The Garden being in *Eden*, Ver. 8. how did the River go out of *Eden* to water it?

Ib. *four*] The beſt Account ſeems to be, that the Rivers *Tigris* and *Euphrates* running ſouthward, meet together in one on the North of what was called *Eden*, which again parts into two at the South of it; and thoſe laſt, called here *Piſon* and *Gihon*, run into the *Perſian* Gulf: thus the River's parting into four Heads, was into two above, and two below. For which I have ſince met with *Huetius*'s excellent *Treatiſe of the Situation of Paradiſe*, where it is diſtinctly proved.

Ver. 11. *by the whole Country*] As far as the Length or Side of it extends.

Ib. *Country*] Modern *Engliſh* forbidding to ſay *the Land of France, Spain, &c.* and *land* being at the End of ſome Names, as *England, Poland*, and ſeveral others.

Ib. *Havilah*] The Country that had *Egypt* on the Weſt (for it could not be at any other Side of *Egypt*) having *Havilah* on the Eaſt, Chap. xxv. 18. 1 *Sam.* xv. 7. by conſequence this Country was in the Eaſt of *Arabia*; which agrees with the River running by it as before.

Ver. 12. *good*] For this we have the Teſtimony of *Diodorus Siculus*, the eminent *Greek* Hiſtorian, that lived a little before the Time of *Chriſt*, and compoſed his *Bibliotheca*, which he was thirty Years about, and travelled himſelf through the greater Part of *Aſia* and *Europe*, as he informs us at the Beginning; who in Lib. iii. Cap. 12. writes, that there is Gold dug in *Arabia*, which is not refined in the Fire as uſual, being found in the Earth like Cheſnuts, and is of ſuch a ſhining Colour, that it makes the precious Stones which are ſet in it brighter; and *Agatharcides*, p. 60. to the like Purpoſe.

Ib. *Chryſtal*] *Bdellium*, as it is tranſlated in the *com. Bible*, is the Gum of a Tree (mention'd by *Pliny*, Lib. xii. and *Dioſcorides*, Lib. i.) ſtill uſed among us. Whereas all the Jewiſh Writers agree that this was a precious Stone, and *Solom. Jarhi* (whom I account the moſt certain and ſkilful of them all) writes in his *Commentaries on Numb.* xi. 7. שם אבן טובה קרי"סטל *the Name of the precious Stone is Chryſtal*; with whom agrees *Kimhi*. And *Diod. Sicul.* Ib. ſays of *Arabia*, there are Chryſtal Stones congealed from the Water, not by the Cold, but by the Force of the daily Heat. The Thing here mention'd had alſo the ſame Colour with Manna, *Numb.* xi. 7. which was white, *Exod.* xvi. 31. ſo is Chryſtal, according to the *candida Chryſtalla* of *Martial*, Lib. viii. 77. but *Bdellium* is of a dark brown Colour.

Ver. 13. *Cuſh*] It is indiſputable from the other Rivers, and the Countries here mentioned, that they were all on the eaſt Side of the *Red Sea*; and what is now called *Ethiopia*, both interior and exterior, is only on the weſt Side: therefore *Cuſh* here could not be *Ethiopia*, unleſs the River *Gihon* ran acroſs the *Red Sea*, or what would be almoſt as ridiculous to ſuppoſe, round by the Iſthmus of *Suez*, between that and the *Mediterranean*, and along by the other Side of the *Red Sea*, in an oppoſite Courſe to the River *Nile*. For other Reaſons I refer to *Rawleigh*'s *Hiſt. of the World*, B. i. 3. 14. *Bedford*'s *Scripture Chronology*, Chap. 8. Sect. 17. and *Shuckford*'s *Connection*, B. iii. The *Targum*, and *Ainſworth* in *Engliſh*, with the *Tigurin* and *French Verſions* keep to the *Hebrew* Word; as likewiſe *Jun.* and *Trem.* who in their *Scholium* to it ſay, *id eſt, Arabiam deſertam Chaldææ junctam*; *that is, Arabia the Deſart joining to Chaldea*. In ſhort the *Heb. Cuſh* being on both Sides of the *Red Sea*, ſhould be rendered accordingly; ſee 2 *Chron.* xxi. 16.

Ver. 14. *towards*] The River *Tigris*, which as *Rauwolff* ſays in his *Travels*, Pt. ii. Ch. 9. is now called *Hiddekel*, pointing as ſuppoſed that Way from the Place of *Eden*, though by its turning it ran on the weſt Side of *Aſſyria*.

Ib. *Euphrates*] The Name in *Heb.* is *Pherath*, but there being *hu* before it, ſignifying *it was Pherath*, the *Septuagint Tranſlators* not improbably taking both for the River's Name, which might be read without the Vowels *Huphrat*; by diſmiſſing the Aſpirate for the Softneſs of Pronunciation, and adding the *Gr.* Termination *es*, made Εὐφράτης *Euphrates*, and ſo it was afterwards called. The Uſe and Credit of their *Verſion*, and others from it, have fixed divers wrong Names upon us, which Cuſtom now does not allow to be rectified.

Ver. 15. *Adam*] *Man* in *com. Tranſ.* Chap. i. 26, 27. & ii. 5, 7, 8, 15, 16, 18, 22. and *Adam* in Ver. 19, 20, 21. is the ſame Word in the *Original*, viz. *Adam*, which ſignifies *Man*. The Queſtion then is, when a *Tranſlator* ſhould begin to uſe it as a proper Name? Some do it at the 19th Verſe, *Caſt.* at the 18th, the *Geneva Verſion* at the 20th, the *Biſhops Bible* at the 21ſt; *Pagnine* does not call him *Adam* till Chap. iv. 25. but the *Septuagint* in the next Verſe after this. However the *Heb.* uſes it as *Man*, by prefixing the Article ה (which is not put to proper Names of Men, *Buxt. Gram.* L. 2. 5.) to Chap. iv. 1. incluſive. I begin with *Munſter* and *Vatablus*, after the Digreſſion of the Rivers, when he is more particularly ſpoken of as a Perſon.

Ver. 17. *quite die*] agreeable to our common Expreſſion [quite dead] *Heb. by dying thou ſhalt die*; which Idiom raiſes the Meaning of the Verb in the Manner of an Adverb, and is expreſs'd in the King's *Tranſ.* Chap. xxxi. 15. *Exod.* xxiii. 24. 2 *Sam.* iii. 24.

Ver. 18. *according to his Need*] *Heb. according as there is before him.*

Ver. 19. *For*] In this Manner *Jun.* and *Trem.* with *Caſtal.* turn this and the following Verſe, the Senſe ſo requiring from the Verſe before, as the Reader himſelf may ſee.

Ib. *out of the Ground*] That the Fowls were produced by the Water we learn Chap. i. 20. which *Patrick* il-

Creature,

Creature, the ſame might be the Name of it;

20. When Adam gave Names to all Cattle, to the Fowls of the Air, and all the wild Beaſts, there was not a Help found for him according to his Need.

21. Upon this the Lord God cauſed a ſound Sleep to fall upon him, and while he ſlept, took one of his Ribs, cloſing up the Fleſh in the room of it.

22. And the Lord God made up the Rib which he took from Adam into a Woman, and brought her to him.

23. At which he ſaid, This is now Bone of my Bones, and Fleſh of my Fleſh; this ſhall be called a Woman, becauſe ſhe was taken from a Man.

24. Therefore let a Man forſake his Father and Mother, that he may cleave to his Wife, ſince they are one Fleſh.

25. Now naked as Adam and his Wife each of them was, they were not aſhamed.

CHAP. III.

AFTERWARDS the Serpent, that was the moſt cunning of all the Beaſts of the Field which the Lord God had made, ſaid to the Woman; Much leſs did God ſay, You ſhall not eat of every Tree of the Garden.

2. Whom ſhe anſwered; Of the Fruit of the Trees belonging to the Garden we may eat;

3. Only of the Fruit of that Tree which is in the middle of the Garden God ſaid, You ſhall neither eat, nor meddle with it, that you may not die.

4. The Serpent however replied to her; You will not die at all.

5. For God knows, that at the Time when you eat of it, your Eyes will be opened, ſo that you will be like Gods, knowing Good and Evil.

6. Now the Woman ſeeing that the Tree was good for Food, and withal delightful to the Eyes, nay a Tree to be deſired that it might give Underſtanding; ſhe not only took and eat of its Fruit, but gave to her Husband with her, and he eat.

7. Then the Eyes of them both were

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luſtrates in his *Commentary* there; ſo that *out of the Ground* here muſt belong only to the Beaſts: thus alſo *Eliezer* & *Moſ. Gerund.* Accordingly *Caſtal.* turns it, *beſtias omnes terreſtres, quas ex terra formaverat, omneſque aereas volucres*, as here. It is ſpoken here as what God had done, to which it refers; but is related in the *com. Bib.* as if it was another Formation after *Adam.*

Ver. 20. *there was not—found*] among all the living Creatures yet made, which *Adam* had named.

Ver. 22. *made up*] *Heb. built.*

Ib. *brought her*] Probably *Eve* having been conducted about the Garden, that ſhe might firſt ſee the inferior Creatures, was brought to *Adam* when he awaked. But particular are *Bedford*'s late Imaginations, that God did not bring her to *Adam* till the 8th Day, *Script. Chr.* B. i. Ch. 1. 30. or as he ſays further on the 7th, *Ib.* Ch. 10. 11.—What is here related was done the 6th Day, Chap. i. 27. & v. 2. And this whole Chapter after the 3d Verſe is only a fuller Account of, with ſome Addition to, that which was deliver'd before in the firſt Chapter.

Ver. 23. *now*] Becauſe the Beaſts and Fowls had been brought to him before.

Ib. *Woman*] That is *Wombman* (a Female Perſon) as it is ſaid to be in the ancient *Engliſh Verſion* of *John Treviſe*, a *Corniſh-man*, who *Baker* ſays in *Chron.* & *Bale Script. Brit. Cent.* 7. lived in the Time of *King Richard* II. and tranſlated the *Bible.*

Ver. 23, 24. *a Man*] This is not *Adam* in *Heb.* but *iſh* a *Man*, as *iſhah* is a *Woman.*

Ver. 24. The Words of *Moſes*, and not of *Adam.*

Ver. 1. *of all*] He being a Beaſt himſelf: thus the ingenious *Caſtal.* ſays, *omnium terreſtrium beſtiarum—— verſutiſſimus*; ſo *Deut.* vii. 7.

Ib. *Much leſs*] This has been allowed an imperfect Speech, Something before it being omitted, as in the Oaths. That אַף כִּי ſignifies *much leſs* is clear by other Places, as *Prov.* xvii. 7. & xix. 10. 1 *Kings* viii. 27. *Job* ix. 14. 2 *Chron.* vi. 18. & xxxii. 15. *Ezek.* xv. 5. Now it appearing that God ſpoke only to *Adam*, when he prohibited the Tree of Knowledge to be eat of, as it was before *Eve* was made, Chap. ii. 17, 18. with which agree Chap. iii. 11, 17. what can be more naturally the Serpent's arguing, than that *Adam* was miſtaken, or feigned the Interdiction, and God did not ſay ſo? It was much eaſier for *Eve* to be deceived, by his placing the pretended Falſehood on *Adam*, than on God; as it is quite probable, that the Tempter would uſe the moſt likely Method. This was ſo rational, and agreeable to the Nature of Temptation, that I was apprehenſive it was the Caſe, before I examined, and found the *Heb.* agreeing with it; which thus literally tranſlated, confirms it.

Ver. 3. *that Tree*] *Tree* having here the Demonſtrative ה before it, which it has not in the Verſe before.

Ib. *that you may not die*] In the *com. Tranſ.* it is made very certain, Chap. ii. 17. and here uncertain. *Gr.* ἵνα μὴ ἀποθάνητε, *that you die not.* So in the *com. Bib. pen* is *that-not*, Chap. xxxi. 24. *Judg.* ix. 54. & xv. 12. 1 *Sam.* iv. 9. *Deut.* xii. 13, 19, 30.

Ver. 4. *not die at all*] Not in the leaſt, or any how, *Jer.* xxvi. 19. As the Duplication of the Verb heightened the Expreſſion, Ch. ii. 17. this being negative turns it the other Way; like what the *preſ. Tranſ.* affords us, *Ezek.* xvi. 4. *Jer.* xxiii. 32. *Amos* iii. 5. *Exod.* xii. 9. & xxii. 23. *Zech.* vii. 5. *Levit.* xix. 7, 20. The Father of Lyes has been made a diminutive Liar, to ſay, *Ye ſhall not ſurely die:* which not denying it wholly, does not agree with the former Place, as *Buxtorf* writes in *Theſ. Gram.* Lib. ii. Cap. 16. where he expreſſes the Phraſe, *nullo modo moriemini, you ſhall by no means die*; *Leo Judæ* in the ſame Manner by, *haudquaquam moriemini*; and *Caſtal. nequaquam morte mulctabimini, you ſhall in no wiſe ſuffer Death. Tynd.* has *tuſhe ye ſhall not dye.*

Ver. 5, 7. *ſo that*] The Marrow of a Sentence often lies in the Particles, eſpecially of the *Hebrew*, as I ſuppoſe the Reader will obſerve here: for their Eyes were ſimply opened before, Ver. 6.

Ver. 6. *delightful*] *Tynd. luſty.*

Ib. *took*] *Sanchoniatho* ſays, that *Æon*, of whom ſee Chap. i. 26. found out the Way of taking Food from Trees. By which the real Fact, though partly concealed, is confirmed.

Ib. *eat*] As to the Time when, ſee on Chap. iv. 1.

opened,

opened, ſo that they knew themſelves to be naked; and ſewing Fig-leaves together, they made them Girdles.

8. At length they heard the Sound of the Lord God going through the Garden in the Wind that Day; for fear of whom Adam and his Wife hid themſelves, among the Trees there.

9. Upon which the Lord God called Adam, and ſaid to him, Where art thou?

10. Who anſwered, I heard the Sound of thee in the Garden, and being afraid becauſe I was naked, I hid.

11. But he replied, Who told thee that thou waſt naked? Haſt thou eat of the Tree of which I forbade thee to eat?

12. That Woman, ſaid Adam, whom thou didſt put with me, giving me of it, I eat.

13. And upon the Lord God's ſaying to the Woman, Why didſt thou do this? She anſwered, The Serpent ſo deceived me, that I eat.

14. The Lord God then ſaid to the Serpent; Becauſe thou haſt done this, thou ſhalt be curſed from all Cattle, and every wild Beaſt: upon thy Belly ſhalt thou go, and eat Duſt as long as thou liveſt.

15. Beſides I will make Enmity between thee and the Woman, as alſo between thy Offſpring and hers: he ſhall bruiſe thee on the Head, thou him but on the Heel.

16. To the Woman he ſaid, I will exceedingly multiply thy Sorrow with thy Conception, thou ſhalt bear Children in Anguiſh; and thy Mind ſhall be to thy Husband, for he ſhall rule over thee.

17. And he ſaid to Adam; Becauſe thou haſt hearkened to what thy Wife ſaid, and eat of the Tree which I commanded thee that thou ſhouldeſt not; the Ground ſhall be curſed for thy Sake, of which thou ſhalt eat with Grief all the Days of thy Life.

18. For it ſhall produce Thorns and Thiſtles to thee; and thou ſhalt eat the Herbs of the Field;

19. Nay eat Victuals in the Sweat of thy

Ver. 7. *knew themſelves to be naked*] Before this they were naked, and not aſhamed, Chap. ii. ult. by comparing of which together, as their not being aſhamed that they were naked (like Children) was counted their Ignorance of it, their knowing it now will be their Shame, which Sin brought upon them. The Sight of their Nakedneſs cauſing Shame, is not unaptly, but one may ſay elegantly expreſſed, by their Eyes being opened in ſuch a Manner as to know they were naked. Care ſhould be taken of expounding away the literal Senſe, the Deformity of which will be the more liable to appear if but done in part; as here by making the Nakedneſs ſpiritual, that was covered by material Fig-leaves.

Ib. *Girdles*] *Pagn. cingulos*, *Munſter* and the *Tigur. Tranſ. cinctoria*, the *French*, *des ceintures*, *Onkel.* זְרוִין *Girdles*, *i. e.* Something to gird about them. Perhaps they were ſmall Ozier Sprouts, or ſuch like, thruſt thro' a great many Fig-leaves, which are broad, and tied on like Beads; ſeveral of which might be put one above another; and this might be called *ſewing*, and would anſwer the Purpoſe for Strength and Covering, far better than any other Way I have heard of. The Word is turned *Girdle* in *com. Tranſ.* 2 *Sam.* xviii. 11. 1 *Kings* ii. 5. *Iſa.* iii. 24.

Ver. 8. *Sound*] *Going* or *walking* has not a Voice, nor is it probable they heard the Almighty ſpeak, till he called to *Adam* after they were hid.

Ib. *going through*] Accordingly *Jun.* and *Trem.* render it, *itantem per hortum*; and the *French Tranſlators*, *par la jardin*. *Walking in the Garden*, and *hid themſelves from the Preſence of*, are Expreſſions too low for the Deity, and ſuitable only to a finite Creature.

Ib. *in the Wind that Day*] or *at the windy Time of the Day*, i. e. in the Evening, when Breezes of Wind blow in thoſe warm Countries, as I have alſo obſerved here after a very hot Day; and ſo *neſheph*, *Twilight*, comes from *naſhaph*, *to blow*. God might come in the Wind, as he is ſaid to go upon the Wings of the Wind, *Pſal.* civ. 3. (which ſeems to be what *Adam* and *Eve* heard, and their hearing it the Reaſon it was mentioned) and his Spirit came on the primitive Believers like a ruſhing mighty Wind, *Acts* ii. 2. So *Jun.* and *Trem.* render it, *ad ventum illius diei*, as *Munſter* does *ad ventum diei*; and *Jerome* ſhews that *Aquila* tranſlated, ἐν τῷ ἀνέμῳ τῆς ἡμέρας *in the Wind of the Day*. The Word no otherwiſe ſignifies *cool*. Thus the divine Reproofs or Dread ſeize Sinners at the Time of Affliction, *Hoſ.* v. 15. *Pſal.* cxix. 67. 2 *Chron.* vi. 37. & xxxiii. 12. Chap. xlii. 21. beſt denoted by the Wind.

Ib. *that Day*] The Article ה before *Day* uſually ſignifies *this* or *that*, Chap. xxiv. 42. *Pſal.* ii. 7. & cxix. 91. 1 *Sam.* xxii. 15. 2 *Sam.* xix. 6. *Deut.* xxxiv. 12. ſo 1 *Sam.* xiv. 34. *that Night*.

Ib. *for fear of*] It was impoſſible for them to hide themſelves from the Preſence of God, who fills Heaven and Earth, *Jer.* xxiii. 24. מִפְּנֵי frequently ſignifies *by reaſon of*, or *for fear of*, as *Ainſworth* explains it; and ſo it is rendered by our *Tranſlators*, *Judg.* ix. 21. 1 *Sam.* xxi. 10. & xxiii. 26. *Jer.* xli. 9. & l. 16.

Ver. 10. *hid*] It is not the Conjugation *Hithpahel* for *ſelf* as Ver. 8. being elegantly varied.

Ver. 11. *Who*] *Sol. Jar.* writes on it, מאין לך לדעת מה בושת יש בעומד ערום *From whence doſt thou know what Shame there is in being naked?*

Ver. 13. *Why &c.*] as the like in *Judg.* ii. 2. & viii. 1. ſee alſo on *Exod.* xii. 26.

Ib. *deceived*] See 1 *Tim.* ii. 14. *Rev.* xii. 9.

Ver. 14. *curſed from all Cattle*] From their Company, being uncapable of going with them, and from the Bleſſing they enjoyed of eating Vegetables; thus much the Words immediately following inform us, and ſo it is like Ch. iv. 11. *curſed from the Ground*. So alſo the *Sept.* have tranſlated, which *Simon* ignorantly aſſerts *does make no Senſe*, *Crit. Hiſt.* B. 2. Ch. 4. The other Beaſts and Cattle too were not curſed, being all very good, Ch. i. 31.

Ver. 15. *hers*] Why not *his*, ſince the Male Genealogy is uſually counted, or rather *theirs*; but becauſe *Chriſt* was to be born of a Woman without Man?

Ib. *bruiſe*] The Analogy is kept to of a Man's treading on the Head of a Serpent with his Heel.

Ver. 16. *with*] Not *and thy Conception*; for Conception it ſelf was a Bleſſing, not a Curſe, Chap. i. 28.

Ib. *in Anguiſh*] It is obſerved by *Ariſtotle* and others, that no other Creature brings forth its Young, with ſo much Pain and Difficulty as a Woman, *Hiſt. Animal.* vii. 9.

Ib. *Mind*] See Chap. iv. 7.

Ver. 17. *for thy Sake*] Author of *Vulg. Lat. in thy Work*, *Septuag. Works*, and *Theod. in thy Tranſgreſſion*; the former through Miſtake perhaps of the Letter ר for ד; and none of them ſufficiently underſtanding the *Original*.

Ver. 18. *Thiſtles*] or rather *Weeds*, only that *Interpretation* is new.

Brows,

Brows, till thou returneſt to the Ground, ſince thou waſt taken out of it: for thou haſt been Earth, and ſhalt turn to Earth again.

20. And Adam named his Wife Eve, becauſe ſhe was the Mother of every one living.

21. The Lord God alſo made Coats of Skins for Adam and his Wife, and cloathed them.

22. However he ſaid, Lo is Adam become like one of us, in knowing Good and Evil? Now therefore *care is to be taken* leſt he ſhould put forth his Hand, and taking likewiſe of the Tree of Life, eat, that he may live for ever.

23. So the Lord God ſent him out of the Garden of Eden, to till the Ground from whence he was taken.

24. And having driven him out, he placed Cherubs at the Eaſt of it, with a flaming Sword that turned about, to keep the Way to the Tree of Life.

CHAP. IV.

AND Adam had the knowledge of Eve his Wife, ſo that ſhe conceived, and bearing Cain, ſaid, I have gained the Lord with a Man.

Ver. 19. *haſt been*] That is really, not comparatively as Chap. xviii. 27. and hereby is avoided the jarring which is between *art* and *ſhalt thou return*; for how ſhould he return to that which he then was?

Ib. *Earth*] Look Chap. ii. 7. ſo *Tyndal*'s *Tranſlation* has it.

Ib. *turn—again*] So *Job* xxxiv. 15. *Eccleſ.* iii. 20.

Ver. 20. *Eve*] *Heb. Havah, Life*, from *hayah, lived.*

Ver. 21. *made*] which might be only by the Death of a Calf and Colt, or the like.

Ver. 22. *is Adam*] or *Adam is* ironically, in the ſame Senſe, but more obſcure; which is according to the beſt *Interpreters*, whom I need not particularize.

Ib. care is to be taken] The Sentence is evidently and confeſſedly imperfect. Such Phraſes, ſays *Ainſworth*, are uſual, as *Gen.* xxxviii. 11. and xlii. 4. to which add *Job* xxxvi. 18. *Iſa.* xxxvi. 18. *Jun.* and *Trem.* inſert *videndum*, like this: in *Caſtalio*'s and the *Tigurin Verſion* is *periculum eſt, there is Danger.* The joining it to the next Verſe, ſeems only to alter it from defective to abſurd.

Ver. 24. *Cherubs*] *Cherubims* is improper, if we conſider that *im* is the *Heb.* Termination of plural Nouns maſculine, as *s* is the common Ending of our Nouns plural; ſo that it has a double plural Ending, as if we ſhould ſay, *Feets, Teeths, Sheeps, Mens, &c.* which to avoid, ſome have uſed *Cherubim* plurally, ſomewhat more tolerable than the other. They are ſuppoſed to be Angels, the Repreſentation of whom was afterwards put over the Mercy-ſeat, in a human Shape as ſuppoſed with Wings; vid. *Exod.* xxvii. 7, 8, 9. 1 *King.* vi. 23, 27. but by *Ezek.* x. 14. compared with Ch. i. 10. appear to have a Face like an Ox.

Ver. 1. *ſo that*] *Tranſlators* have made *knew his Wife* ſuperfluous. Not only ſo, but an Error has been founded on it, that their firſt carnal Knowledge was after the Fall, on which *Bayle* in his *Dictionary* under *Abel* lays great Streſs; but it is eaſily refuted by thus ſignificantly rendering it, as alſo by Ver. 17. 1 *Sam.* i. 19. for who will pretend that *Elkanah* did not know *Hannah* till they had been married ſeveral Years, Ver. 7. or *Cain* his Wife till they dwelt in *Nod?* As they were doubtleſs married before he murdered *Abel*, which appears to be but a little before the Birth of *Seth*, Ver. 25. Chap. v. 3. And indeed who would have him for a Huſband juſt after the Murder? But even ſuppoſing that to be, if the Murder did not hinder their Marriage, much leſs would it hinder their cohabiting thus together. This however is not all, as Errors are naturally pregnant: for on the Suppoſition that *Adam* did not know *Eve* before their Fall, it is inferred they fell the ſame Day they were created, or very ſoon; againſt which I have this to object, viz. It is improbable, as being unneceſſary, that there were more than two Beaſts of a Sort created, a Male and Female to propagate, according to *Patrick*'s Obſervation on Chap. i. 29. and we find God making our firſt Parents Coats of Skins preſently after the Fall and Curſe, Chap. iii. 21. as they were then immediately wanting; which conſequently could not be before thoſe Creatures had bred, becauſe it would deſtroy the Species, ſince none I ſuppoſe will pretend that God created more Beaſts only for their Skins, and that before thoſe were wanted; beſides the Creation being in Autumn, Chap. i. 1. the Trees would not have Fruit for *Eve* to gather in the Winter; after which was probably the Time of the Tranſgreſſion. *Loridano* indeed in his *Life of Adam* ventures to aſſert, that *Adam* was in Paradiſe but three Hours before he diſobeyed; which may ſerve for Company among other of his crude Notions. And did not the Progenitors of Mankind live before that in Obedience to the divine Command, Chap. i. 28? ſee *Milt. Par. Loſt*, B. iv. and on the other hand what miſerable Work is made with the contrary Opinion, for Inſtance, in *Biblioth. Bibl.* Occaſ. Annot. 8.

Ib. *Cain*] From *kanah, he purchaſed* or *gained. Sanchoniatho* relates, that of *Protogonos* and *Æon*, the firſt Man and Woman, were begotten *Genos* & *Genea*, that is *Cain* and his Wife, which Names ſignify the *Male* and *Female Offſpring.*

Ib. *gained the Lord*] With which agrees 1 *Tim.* ii. 14, 15. *Eth* before *the Lord* denoting the Accuſative, may determine that ſhe meant ſhe had gained him, that is got his Favour again which ſhe had loſt; or purchaſed him, as it were, with this Son. We find *Leah* ſpeaking much after the ſame Manner, concerning her Huſband, at the Birth of three of her Sons, *Reuben, Levi* and *Zebulun.* It is likely *Eve* might take it for a Sign of God's Favour reſtored to her, that he ſuffered her to increaſe the World: for that was his Bleſſing to them, Ch. i. 28. *Gell* and others own *the Lord* to be taken accuſatively, by rendering *gotten the Man the Lord*, and *Luther* in his *high Dutch Tranſ. gotten a Man which is the Lord*, as if *Eve* thought *Cain* was the promiſed Seed; but it is quite improbable that ſhe took her Child to be *the Lord*, ſignifying in *Heb. the Supreme Divine Being*, nor is there the accuſative Article before *Man* as before *Lord. Iſh*, a *Man*, is here a naked Word without any Prefix, in which manner Words are often left in *Heb.* (as always in *Latin*) ſignifying the Inſtrument with which Something is done, the Letter ב being omitted by reaſon of the Frequency of it. Examples are *Zeph.* i. 9. *with Violence and with Deceit, Hab.* ii. 9. *with Gold and with Silver, Judg.* xviii. 11. *with Inſtruments of War, Zech.* iii. 3. *with filthy Garments, Lam.* iii. 15. *with Wormwood, Pſa.* xc. 14. *with thy Kindneſs, Ex.* iii. 8. *with Milk and Honey*; and divers others. For a parallel Phraſe to this, ſee *Gen.* ii. 7. where to follow the *com. Tranſ.* here, muſt be read, *formed Duſt from Man*; others in this *Book* are Chap. vi. 14. & xii. 17. & xlvii. 12.

2. After which ſhe bore his Brother Abel; who became the Shepherd of the Flock, as Cain was the Tiller of the Ground.

3. So at the End of the Year, Cain brought an Offering to the Lord of the Crop of the Land.

4. And Abel alſo bringing *one*, of the Firſtlings of his Flock, and of their Fat, the Lord had reſpect to him, and his Offering;

5. But to Cain and his he had none: at which Cain was very angry, and his Countenance loured.

6. Then the Lord ſaid to him; Why art thou angry? And why is thy Look caſt down?

7. If thou doeſt well, will it not be accepted? (But if thou doſt not, Sin lies at the Door;) his Mind alſo will be to thee, for thou ruleſt over him.

8. Nevertheleſs Cain ſpeaking to Abel his Brother; when they were in the Field, he roſe up againſt his Brother Abel, and killed him.

9. Upon this the Lord aſked Cain, Where is Abel thy Brother? Who anſwered, I know not; am I my Brother's Keeper?

10. But he replied; What haſt thou done? The Voice of thy Brother's Blood cries to me from the Ground.

11. Now therefore thou ſhalt be curſed, from the Ground, which opened its Mouth, to receive the ſame from thy Hand.

12. When thou tilleſt the Ground, it ſhall no more yield its Strength to thee: a Wanderer and a Vagabond ſhalt thou be on the Earth.

13. And Cain complained to the Lord; The Puniſhment of my Iniquity is too great to bear.

14. Behold thou driveſt me off to Day from the Surface of the Ground, that I may be hid from thy Face; and when I am a Wanderer and Vagabond on the Earth, whoever finds me will kill me.

15. To whom the Lord ſaid, Therefore whoever kills Cain, it ſhall be revenged ſe-

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One Objection to this *Interpretation* may ariſe, that *eth* does ſometimes ſignify *with*, and ſo it may be tranſlated, *gained a Man with the Lord:* but then that *with* muſt not be taken inſtrumentally, as above, for *by* or *from*, but conjunctively for *together with*, as *Judg.* i. 3. the want of which Obſervation ſeems to have miſled *Tranſlators.* The Verb too denotes ſuch a gaining as is by Purchaſe, which may very well be according to this *Verſion*, but not by others. The Firſt-born were afterwards ſanctified to the Lord, *Exod.* xiii. 2. and was not that likewiſe to gain or purchaſe his Favour? And that it was done thus early may appear by Ver. 4.

Ver. 2. *After which ſhe bore*] *Heb. added to bear.* Here not unfitly may be inſerted what is written in the *Jewiſh Talmud*, *Lib. Kidduſh.* and elſewhere, לעולם ילמד אדם את בנו אומנות נקייה *For ever let a Man teach his Son a blameleſs Trade* or *Employment.*

Ib. *Flock*] The Word comprehends both Sheep and Goats, as may be ſeen Chap. xxx. 32. *Lev.* i. 10. ſo *Buxtorf* explains it, *ovium ſcilicet & caprarum*; and *Santes* in *Theſauro*, *Significat communiter minuta animalia, ut oves, ut capras.*

Ver. 3. *Year*] *the End*, as it is in the *Original*, ſhews it was of ſome determinate Time, and what ſhould that be but a Year, viz. at Autumn when the Corn was ripe, and the Lambs grown fit to kill? That the ſame Word ſo ſignifies, ſee alſo *Exod.* xiii. 10. *Numb.* ix. 22. 1 *Sam.* i. 7. *Amos* iv. 4. and *Ainſ.* in Loc.

Ib. *brought*] not by any Command of God, ſays *Grotius* in his *Annotations*; but the contrary Opinion of *Patrick*, *&c.* ſeems better, elſe how did God accept *Abel*'s Offering? Or how he perform it rightly, and be righteous in ſo doing, *Heb.* xi. 4?

Ver. 5. *But*] The Reaſon we have *Heb.* xi. 4. which deſtroys the inconſiſtent Fictions that have been invented about it, for which *Calmet*'s *Dictionary* may be conſulted. *Abel* it ſeems did it ſpiritually, *Cain* formally.

Ib. *none*] Becauſe it was not done well, Ver. 7.

Ib. *loured*] which is the Word *Tynd.* uſes, the *Biſh.* have it *abated.*

Ver. 7. *If thou doeſt well*] In *Pirke Aboth*, Chap. 2. it is written, העושה מצוה אחת קונה לו פרקליט אחד והעובר עבירה אחת קונה לו קטיגור אחד i. e. *He who does one Command, gets himſelf one Advocate: and he that commits one Tranſgreſſion, gains to himſelf one Accuſer.*

Ib. *Mind*] As the Mind of a Servant is to his Maſter to pleaſe him, which the Words *ruleſt over him* ſhew. So it is to be underſtood Chap. iii. 16. and not that *Eve*'s Deſire or Affection to her Huſband, was her Curſe or Puniſhment. To bring Cain out of his Sullenneſs, God not only let him know that he might be accepted, but that his Brother would be ſubject to him.

Ver. 8. *ſpeaking to Abel*] Perſuading him to go into the Field, that he might kill him: inſomuch that ſome *Verſions* have added in *Let us go into the Field*, as it ſeems to me from the *Sept.* who took ſuch Liberties; for it is unlikely had theſe Words been in the *Original*, that they would be after left out.

Ver. 11. *curſed from the Ground*] Not receiving the Increaſe of it as before, nor ſettling upon it, which the next Verſe ſhews. And though he built a City, it is not ſaid he dwelt in it, as *Joſh.* xix. 50. *Judg.* viii. 28. His Guilt might drive him from thence, and make it an Addition to his Curſe. Beſides his dwelling in the Country of *Nod*, appears to be not his ſettling, but wandering about there, from whence it was called *Nod*, which ſignifies *wandering*, *Pſa.* lvi. 8.

Ver. 12. *yield*] As this was a particular Curſe to *Cain*, over and above the Barrenneſs which the Earth received from the general one denounced to *Adam*; ſo *Sanchoniatho* ſpeaks of great Droughts, where *Genos* and *Genea* were.

Ver. 13. *The Puniſhment of my Iniquity, &c.*] As rendered *Lam.* iv. 6. The Noun ſignifying moſtly *Iniquity*, and the Verb ſometimes *to forgive*, divers have rendered it after this manner, *My Iniquity is too great to be forgiven*; but as it is eaſy to ſee that this does not agree with what is before and after, ſome noted modern Expounders have thought it better turned into a Queſtion, which I think is no leſs injurious to the Senſe; however the *Heb.* has no Sign of a Queſtion, as at Ver. 7. The Meaning of thoſe Words is not to be conſidered ſo much apart as together, when they commonly ſignify as I have put it, ſeveral times turned in the *com. Tranſ. bear Iniquity*, where *the Puniſhment* of it is to be underſtood, but may be better expreſſed, *ſuffer for Iniquity*, as I uſually put it; and might be here, *My Iniquity is too great to ſuffer for*, but with leſs Propriety.

Ver. 14. *from thy Face*] This is to be looked upon only as the Words of *Cain*, who having not Faith to believe what God was, an Infinite and All-preſent Being, *Heb.* xii. 4, 6. ſpoke thus; whoſe whole Speech was extravagant and untrue.

Ver. 15. *Therefore*] But the 70 *Interp.* for it *not ſo*, as though they took לכן for לא כן and conformable to it, as frequently, the *Vulgate* has, *It ſhall by no means be ſo, but*, as likewiſe *Symmachus* & *Theodotion*, *not ſo, but*; either in

venfold.

venfold. Beſides the Lord ſhewed a Sign to Cain, that none who found him ſhould ſlay him.

16. Now he going out from before the Lord, dwelt in the Country of Nod, on the Eaſt of Eden.

17. And Cain had the knowledge of his Wife, ſo that ſhe conceived, and bore Enoch; he alſo built a City, and called the Name of it Enoch, like that of his Son.

18. To Enoch likewiſe was born Irad, who begot Mehujael, as he did Methuſael, and this Lamech.

19. Next Lamech took him two Wives; the Name of one was Adah, and the other's Name Zillah.

20. And Adah bore Jabal; he was the firſt of ſuch as dwelt with Tents and Cattle.

21. Whoſe Brother's Name was Jubal; he was the firſt of all who played upon the Harp and Organ.

22. And Zillah too bore Tubal-cain, a Maker of all Edge-tools with Steel and Iron; his Siſter being Naamah.

23. And Lamech ſaid to theſe his Wives; Hear what I ſay, you Wives of Lamech, give ear to my Expreſſion; becauſe I have killed a Man to my own Wounding, and a young Man to my Hurt:

24. Since Cain ſhall have Vengeance taken ſevenfold, ſo ſhall Lamech ſeventy and ſevenfold.

25. Adam moreover had the knowledge of his Wife again, ſo that ſhe brought forth a Son, and called his Name Seth: for God has put me, *ſaid ſhe*, other Offſpring inſtead of Abel, becauſe Cain ſlew him.

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the ſame Manner, or rendering לכן *but*, and ſupplying the other; yet *Aquila*, who may be counted the beſt of the *Gr. Tranſlators*, has *Therefore* only, and *Onkelos* the like in *Chald.*

Ib. *Sign to*] The proper and uſual Signification of אות is *a Sign*, and of ל *to*; nor is it *left* in the *Hebrew:* how much more agreeable to the Context, as well as likely in itſelf this is, I leave to the Reader's Underſtanding.

Ver. 17. *Cain*] who, *Joſephus* ſays, invented Weights and Meaſures, *Antiq.* Lib. i. 3.

Ib. *Wife*] *Abul Pharagius*, a noted Author of the *Chriſtian Jacobites* in *Leſſer Armenia* about the End of the 13th Century, writes that *Cain* had a Twin-ſiſter named *Azrun*, and *Abel* another named *Owain: Eutychius* alſo, one of the *Melchites* and a Patriarch of *Alexandria* in the 10th Century, ſays in his *Annals*, that *Adam* would have *Cain* marry *Abel*'s Twin-ſiſter, but he would not, becauſe his own was more beautiful. The *Hiſtories* and *Annals* of thoſe Authors written in *Arabick*, have been publiſhed by *Pocock* at *Oxford.*

Ver. 18. *Enoch*] *Sanchoniatho* carrying on his Hiſtory in the Line of *Cain*, has the Genealogies from the Beginning to the Flood thus:

1. *Protogonos* and *Æon*; ſee Chap. i. 26.
2. *Genos* and *Genea*, ſee Ver. 1.
3. *Phos*, *Pyr* and *Phlox*; who found out Fire by rubbing Pieces of Wood together.
4. *Caſſios* and *Libanos*, *Antilibanos* and *Brathys*; who were Giants, from whom the Names of thoſe Mountains were ſo called.
5. *Hypſuranios* and *Uſôos*; who invented, the one Houſes of Reeds, and the other Boats.
6. *Agreus* and *Halieus*; who invented Hunting and Fiſhing.
7. *Chryſor* and another; who invented Iron and Fiſhing-inſtruments.
8. *Technites* and *Geinos*; who invented Tiles.
9. *Agros* and *Agrueros*; who invented Courts to Houſes, Fences and Cellars.
10. *Amynos* and *Magos*; who conſtituted Villages and Flocks.

In the other Line are only two Genealogies inſerted to that Time, viz.

Eliun, ſuppoſed for *Lamech*; and
Uranos, for *Noah*.

Which are continued in this manner, as *Sanchoniatho* may be underſtood;

11. *Sydyc*, *Chronos* and *Nereus*, for *Shem*, *Ham* and *Japheth.*
12. *Miſor* for *Mizraim.*
13. *Thoth* and the *Cabiri*; by whom thoſe Records were firſt kept at *Berytus.*

Ver. 19. *Lamech*] Of whom *Joſephus* relates, that he had 77 Children, *Ant.* Lib. i. 3. But I query whether there was any more Proof for it, than his living ſo many odd Years, Chap. v. 31. if that be any.

Ver. 22. *Tubal-cain*] Whence the Heathen Deity *Vulcan* the Smith plainly, the *Heb.* being rather [v] than [b;] and this being an Inſtance ſo early, it is more likely that later Perſons and Names after the Flood, were adopted into the Gentile-Divinity.

Ib. *a Maker of all Edge-tools with*] or *Heb. a Sharpener of every Work of*; the Verb ſignifying no more *to inſtruct*, than *ſharpen* and *whet* do in *Engliſh.* The chief Uſe of Iron and Steel at firſt, we may ſuppoſe, was in Tools for cutting Wood, and manuring the Ground, ſuch as had Edges; and therefore the Maker of them might fitly be called a *Sharpener.* To this conſents דוד קמחי *David Kimhi*, the celebrated Jewiſh Expoſitor, in his *Book of Roots*, and of the *Tranſlators Pagnin. Caſtal.* and *Tyndal*, with the *com. Latin* and *French Verſions*; *Vatablus* and *Sebaſt. Munſt.* have it, *qui expoliebat*, *who poliſhed.*

Ib. *Steel*] According to the beſt Underſtanding we have of the *Heb.* Word, it ſignifies both *Braſs* and *Steel*; or as *Mercerus* on *Pagninus* ſays, *Rabbi Joſeph Kimhi* (who was Father to *David* and *Moſes Kimhi*) thinks it ſhould every where in *Scripture* be underſtood *Steel.* However it is clear enough it ought to be ſo here, by reaſon of the ſharpening, as well as in ſome other Places.

Ver. 23. *young Man*] It is plain by this that it was not *Cain*, as has been thought; and likewiſe that it was Somebody (for that too has been denied, it being ſuppoſed to be a Queſtion) ſince it is ſo particularly deſcribed.

Ver. 24. *Since &c.*] *Lamech* having killed his Man as it ſeems in fighting, and ſo his Crime much leſs than Cain's.

Ver. 25. *a Son*] The *Banians*, as on Chap. i. 27. reckon to the firſt Man and Woman four Sons, named *Brammon*, *Cuttery*, *Shuddery* and *Wyſe*; but this appears to me a Fiction, made from their Account of the Creation conſiſting of four Elements, with the Quality of which theſe Sons were diſtinctly endued, and from the four Quarters of the Earth, whither they were ſaid to go.

Ib. *Seth*] *Heb. Sheth*, derived from its Verb *ſhuth*, *he put.* As the Account of ſome Names, with the Reaſons aſſigned for them, even before the Flood, Ch. ii. 23. and iii. 20. and iv. 1. and v. 29. ſhew that one of thoſe Kindred-Languages the *Heb.* or *Chald.* was the firſt: ſo this turns the Scale for the former, the *Chald. ſhuth* being a Noun, ſignifying *Meditation* or *Speech*; ſee for it more *Mercer* on Ch. ii. *Fuller* in *Miſc. Sacr.* Lib. iv. 4.

26. And

26. And to Seth himſelf alſo there was a Son born, whom he named Enos. Then it was begun to be called by the Name of the Lord.

CHAP. V.

THIS is the Book of Adam's Generations. On the Day that God created Mankind, he made each of them in his own Likeneſs;

2. Creating them Male and Female: whom he bleſſed, and called their Name Mankind the ſame Day they were created.

3. And Adam living a hundred and thirty Years, begot *him* in his Likeneſs, after his Similitude, whoſe Name was called Seth.

4. After which his Time was eight hundred Years, and he begot Sons and Daughters.

5. So all the Time which Adam had lived, was nine hundred and thirty Years, when he died.

6. And Seth living a hundred and five Years, begot Enos.

7. After which he lived eight hundred and ſeven Years, and begot Sons and Daughters.

8. So all the Time of Seth was nine hundred and twelve Years, when he died.

9. And Enos living ninety Years, begot Cainan.

10. After which he lived eight hundred and fifteen Years, and begot Sons and Daughters.

11. So all the Time of Enos was nine hundred and five Years, when he died.

12. And Cainan living ſeventy Years, begot Mahalaleel.

13. After which he lived eight hundred and forty Years, and begot Sons and Daughters.

Ver. 26. *called by*] This Place is not only rendered and underſtood according to our *Eng. Bible*, but the Verb for *begun* ſometimes ſignifying *to profane*, it has been done as if they were then profane, or idolatrous in their worſhip. Whereas the former falls, by conſidering that God muſt needs be, and was worſhipped before; the latter, as he was in *Seth*'s not *Cain*'s Family, and becauſe when the Word ſignifies *to profane*, it has a Noun, not a Verb following it as here. The *Original* has not *Men*, on the contrary the Verb is ſingular, as agreeing with *Enos*, probably the firſt of *Seth*'s Poſterity, who are agreed to be thoſe called *the Sons of God*, Chap. vi. 2. which way of Appellation began it ſeems by this Text, and as it is natural to ſuppoſe with *Enos*; ſee the *Annotations* of the eminent *Hugo Grotius*. Thus thoſe two Paſſages caſt Light on each other. Here now appears a Reaſon for the Verb being ſingular, which otherwiſe is diſagreeable; as alſo paſſive, ſince it would be improper to ſay *he began* when it related to many others, and *it began* would be more abſurd. A *Tranſlator* has not only the Senſe of Places to get with an Expoſitor, but after that as great or a greater Difficulty to expreſs them aptly, which is ſtill heightened when it is to be done literally.

Ver. 1. *Generations*] *Beroſus*, a Prieſt of *Belus* at *Babylon*, who lived in the Time of *Alexander* called the Great and after, wrote a *Hiſtory* of the *Chaldeans*, in a Fragment of which, that is preſerved in the *Chronicon* of *Euſebius*, p. 5. or compoſed by *Scaliger* from *Euſebius*, and in *Syncel.* p. 18. he relates, agreeable to the ten Generations here, that there were ten Kings of *Chaldea* before the Flood, *Alorus*, *Alaſparus*, *Amelon*, *Amenon*, *Metalarus*, *Daonus*, *Euedorachus*, *Amphis*, *Otiartes*, and *Xiſuthrus*.

Manetho, a Prieſt of *Heliopolis* in *Egypt*, wrote the *Antiquities* of that Country, in the Reign of *Ptolemy Philadelphus*, in the Quotations of which, remaining in the *Chronographia* of *Syncellus*, an Abbot under the Patriarch of *Conſtantinople*, there is the following Account, *Shuckf. Connec.* B. i. p. 21.

113	Gods reigned — —	36525	Years.
8	Demi-gods — — —	217	
15	Heroes — — —	443	

Shuckford rationally obſerves, that an entire Revolution of the Heavenly Bodies being counted 36525 Years, and the *Egyptians* worſhipping them, the firſt Number may be accounted for in ſuch a manner; to which may be added, that 113 might have Names given them, eſpecially as there are about ſo many remarkable Stars in the northern Hemiſphere. The other two Numbers he ſuppoſes to be the Time that *Egypt* was peopled before the Flood, and that thoſe Demi-gods and Heroes were not all ſucceſſive; I would alſo add to this, that by the former ſeem to be intended ſome of the Poſterity of *Seth*, called *the Sons of God*, Ch. vi. 2. and by the latter ſome of *Cain*'s, or rather the Giants who came from both, Ch. vi. 4. conſidering that the *Heb. Scripture* was then firſt tranſlated into *Greek*, by Order of that very King to whom *Manetho* was Keeper of his Library, and dedicated his *Book* to him; the *Tranſlation* too being done towards the Beginning of that King's Reign, *Manetho* may well be thought acquainted with the Scripture Account, nay has been ſuppoſed to write his *Antiquities* with the Deſign of making them more ancient than the Hiſtory of *Moſes*, in Honour to his own Nation. Since *Cain* alſo went eaſtward, Ch. iv. 16. it is not likely that his Poſterity poſſeſſed *Egypt* firſt; and it is probable the Giants might have it afterwards, Ch. vi. 11. Beſides if we examine the Space of 217 Years at the Diſtance of 443 Years before the Flood, we ſhall find that theſe eight of *Seth*'s Line lived in that Time, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, *Methuſelah*, *Lamech* and *Noah*. Now though the *Egyptians* might have a Tradition of the Number of Perſons and Years, they probably had not of their Names, as it was reduced to the Memory of *Noah* only; and ſo they might aſcribe the Names of their inferior Deities to them, which is done thus in *Diodorus Siculus*, Lib. i. *Sol*, *Saturn*, *Rhea*, *Jupiter*, *Juno*, *Vulcan*, *Veſta*, *Mercury*.

Ver. 2. *Mankind*] as we read, Chap. i. 26.

Ver. 3. *a hundred*] I have framed the following *Tables* to find out readily what Age each Perſon was of (the Time of whoſe Birth and Death may be known) when many remarkable Things were done, which the *Scriptures* give us Account of, with the Age of the World, &c. adding the Years of the *Julian Period*, invented by *Scaliger*, which begin on our New-year's Day, as in the *Almanacks*; and by thoſe that have this Reckoning, it may be known at a ſingle Subſtraction how long ago any other Year here inſerted was: by which alſo this *Chronology* may be eaſily and readily compared with others, where thoſe Years are now commonly uſed, as comprehending and as it were bringing all other *Epochas* into this one.

14. So

14. So all the Time of Cainan was nine hundred and ten Years, when he died.

15. And Mahalaleel living ſixty five Years, begot Jared.

TABLE the firſt of SCRIPTURE AGES.

Year of the Julian Period.	Age of the World,	Adam,	Seth,	Enos,	Cainan,	Mahalaleel,	Jared,	Enoch,	Methuſelah,	Lamech,	Noah,	Shem.	
684	0	0											The World created, *Gen.* i.
815	131	131	0										*Seth* born, Ch. v. 3.
921	237	237	106	0									*Enos* born, Ch. v. 6.
1012	328	328	197	91	0								*Cainan* born, Ch. v. 9.
1083	399	399	268	162	71	0							*Mahalaleel* born, Ch. v. 12.
1149	465	465	334	228	137	66	0						*Jared* born, Ch. v. 15.
1312	628	628	497	391	300	229	163	0					*Enoch* born, Ch. v. 18.
1378	694	694	563	457	366	295	229	66	0				*Methuſelah* born, Ch. v. 21.
1566	882	882	751	645	554	483	417	254	188	0			*Lamech* born, Ch. v. 25.
1614	930	930	799	693	602	531	465	302	236	48			*Adam* died, Ch. v. 5.
1677	993		862	756	665	594	528	365	299	111			*Enoch* taken away, Ch. v. 23.
1727	1043		912	806	715	644	578		349	161			*Seth* died, Ch. v. 8.
1749	1065			828	737	666	600		371	183	0		*Noah* born, Ch. v. 28.
1826	1142			905	814	743	677		448	260	77		*Enos* died, Ch. v. 11.
1922	1238				910	839	773		544	356	173		*Cainan* died, Ch. v. 14.
1978	1294					895	829		600	412	229		*Mahalaleel* died, Ch. v. 17.
2111	1427						962		733	545	362		*Jared* died, Ch. v. 20.
2249	1565								871	683	500		*Japheth* born, Ch. v. 32. and x. 21.
2252	1568								874	686	503	0	*Shem* born, Ch. xi. 10.
2343	1659								965	777	594	91	*Lamech* died, Ch. v. 31.
2347	1663								969		598	95	*Methuſelah* died, Ch. v. 27.
2348	1664										599	96	The Flood came, Ch. vii. 6.

All Writers, who have undertaken to calculate the Space of Time from the Creation to the Flood, have I think miſſed it. Such as were not miſled by the *Greek* and *Samaritan Copies* (for the Refutation of which I refer to *Beaford*'s *Scripture Chronology*, Book i. Chap. 5.) but computed from the *Hebrew*, have ſtated it at 1656 Years; by ſuppoſing the Son was born when the *Scripture* ſays he was begot, and that invariably each of them at the End of ſuch a Year of his Father's Life; Poſitions methinks too improbable to be allowed, much leſs ſo generally received.

Since *Moſes* ſays nothing of the odd Months or Days, and *This* might probably live one, *That* two, and *Another* three Quarters of a Year, longer than the Time mentioned when they begot a Son; a Medium for one with another would be half a Year overplus: ſo the Time is ſaid to be ſeven Years, 1 *Kings* ii. 11. which was ſeven Years and ſix Months, 2 *Sam.* v. 5. But if any of them lived almoſt the Year out, or till the laſt Quarter, it was counted for a Year, then between one Quarter before, and three Quarters of a Year after, the mean Time is one Quarter more than the Years mentioned. By this Allowance, moderate as it is, if *Adam* when he had lived 130¼ Years, begot *Seth*, he was 131 at *Seth*'s Birth, as in the *Table*, and ſo of the reſt. According to the other Account, *Methuſelah* muſt have lived till the End of the Flood, when *Noah* was 600 Years old, Ch. vii. 11. & ix. 28, 29. he being not 969 before by that Reckoning, as may be ſeen by adding 187, Chap. v. 25. 182, Ver. 28. and 600 together: To avoid which, the *Index* to the *preſent Fol. Bible* has it computed with others, that he died before he was 969 Years old, in Contradiction to the Text. But *Methuſelah*'s dying in the Year before the Flood (which might be but a ſmall Time) is highly probable; for his Name is in *Heb. dead and a Dart*, as (with little Alteration) obſerves *Bochart* in *Phaleg.* Lib. ii. 13. *Broughton* on the *Epiſtle* of *Jude*, *&c.* when he was dead, the Dart of Deſtruction or Vengeance ſmote the World; which his Father *Enoch*, being a Prophet, *Jude* 14. ſeems to have had the Foreknowledge of, and ſo named him thus. From whence we may alſo take notice of God's great Favour and Long-ſuffering towards the Inhabitants of the Earth, who notwithſtanding he would fulfil what he had revealed to *Enoch*, lengthened the Time, by cauſing his Son to live the longeſt of all Men; and perhaps added to his Life the 120 Years mentioned Chap. vi. 3. as 15 were to *Hezekiah*'s, 2 *Kings* xx. 6. So *Mahalaleel*, i. e. *a Praiſer of God*, being born in

16. After which he lived eight hundred and thirty Years, and begot Sons and Daughters.

17. So all the Time of Mahalaleel was eight hundred ninety five Years, when he died.

18. And Jared living a hundred ſixty two Years, begot Enoch.

19. After which he lived eight hundred Years, and begot Sons and Daughters.

20. So all the Time of Jared was nine hundred ſixty two Years, when he died.

21. And Enoch living ſixty five Years, begot Methuſelah.

22. After which he walked continually with God three hundred Years, and begot Sons and Daughters.

23. So all the Time of Enoch was three hundred ſixty five Years.

24. Then he having walked ſo with God, was gone; for God took him.

25. And Methuſelah living a hundred eighty ſeven Years, begot Lamech.

26. After which he lived ſeven hundred eighty two Years, and begot Sons and Daughters.

27. So all the Time of Methuſelah was nine hundred ſixty nine Years, when he died.

28. And Lamech living a hundred eighty two Years, begot a Son:

29. Whoſe Name he called Noah, ſaying, This will comfort us for our Work, and for the Labour of our Hands, by the Ground which the Lord has curſed.

30. And Lamech lived after he begot Noah five hundred ninety five Years, and begot Sons and Daughters.

31. So his whole Time was ſeven hundred ſeventy ſeven Years, when he died.

32. Laſtly Noah being in his five hundredth Year, begot Shem, Ham and Japheth.

CHAP. VI.

AND when the Men began to multiply upon the Surface of the Ground, and they had Daughters born;

2. The Sons of God ſeeing the Daughters of Men that they were beautiful, took them Wives whomſoever they choſe.

3. Then the Lord ſaid, My Spirit ſhall not always ſtrive with Man, becauſe even he is fleſhly; his Time however ſhall be a hundred and twenty Years.

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the 8th Jubile of the World, and when his Father was 70 Years old, might likely have his Name from thence; which agrees preciſely with this *Chronology*, and this only. I would add, that *begetting* and *being born* are not to be taken one for the other in *Heb.* any more than in *Engliſh*; beſides it is ſpoken of the Father, not of the Mother nor Son; ſee Chap. xi. 10.

Ib. him—*whoſe Name was called*] For *Eve* named him, Chap. iv. 25. The *Heb.* Verb is in other Places to be thus underſtood, or taken paſſively, Chap. xxv. 26. & xxix. 34. & xi. 9. with many more. By adding *a Son*, it may ſeem as if *Cain* and *Abel* were not in his Likeneſs.

Ver. 7. *Sons*] *Joſephus* writes, that the Sons of *Seth* erected two Pillars, one of Brick and the other of Stone, on which were engraved their Diſcoveries in Aſtronomy; and that the latter then remained in *Syria*, which was after the Deſtruction of *Jeruſalem* by the *Romans*, *Antiq.* Lib. i. 3.

Ver. 18. *Enoch*] It is *Hanoch* in *com. Bible*, Ch. xxv. 4. & xlvi. 9. and *Henoch*, 1 *Chron.* i. 33. but all three are one Name in the *Original*.

Ver. 22. *he walked*] *Abu'l Pharagius* relates that he was very learned, as well as virtuous, and thought to be the ancient *Hermes* or *Triſmegiſtus*, *Hiſtoria Dynaſtarum*, pag. 9. Not only *Tertullian*, *De Idololatria*, and *Clemens Alexandrinus* in *Excerptis*, affirm that they had ſeen Writings of *Enoch*, but *Origen* mentions them as quoted by *Celſus*, the great Adverſary of the Chriſtian Religion, *Contra Celſum*, Lib. v. as does alſo *Iræneus*, Lib. iv. It is likewiſe ſaid to be cited in *Zohar*, counted one of the moſt ancient *Books* of the *Jews* that is extant in their *Rabbinical* Language. *Tertullian* ſays, the *Book* was intituled *The Revelation of Enoch*, wherein the Paſſage mentioned *Jude* 14, 15. was written.

Ibid. *walked continually*] The Verb in the Conjugation *Hithpahel* ſignifying ſo; and thus *Jun.* and *Trem.* render it, viz. *ambulavitque indeſinenter*.

Ver. 24. *gone*] which we uſe for *dead*. *Tynd*, *&c. was no more ſene*.

Ver. 29. *Noah*] From *naham*, *he comforted*, (and ſo does not ſignify *Reſt*, as Expoſitors ſay) which the ſucceeding Words ſhew, taking part of the Root, as in *Abraham*, Ch. xvii. 5. as if he meant, This Son will comfort us in part, though we do labour; *Noah* becoming a Preacher of Righteouſneſs in that wicked Age, 2 *Pet.* ii. 5. Other *Interpretations* ſeem leſs ſuitable, and if accepted may be along with this, that *Noah* might make Improvements in Huſbandry, &c.

Ib. *Labour*] by *Tynd.* and others *Sorow*.

Ver. 32. *in his*] See Chap. vii. 6.

Ib. *begot*] *Interpreters* expound it that he began to beget theſe Sons, as of *Terah*, Chap. xi. 26. It appears that *Japheth* was the eldeſt by Chap. x. 21. and conſequently was begotten at this Time, as I have put it in the *Table*; that *Ham* was the youngeſt by Chap. ix. 24. and that *Shem* was begotten three Years after *Japheth*, and in the five hundred and ſecond Year of *Noah*'s Life by Chap. xi. 10. *Shem* I imagine was put firſt for his Dignity, and *Japheth* laſt for the better Sound in Pronunciation.

Ver. 1. *the Men*] *Cain*'s Race in Diſtinction from that of *Seth*, as in the following Verſe, here being alſo the Article ה for *the* in *Engliſh*.

Ib. *upon the*] *Biſh. in the upper*.

Ib. *they had Daughters*] *Patrick*'s Remark is groundleſs, that they had now more than twice as many Daughters as Sons, eſpecially when *multiply* is rather ſaid of *the Men*.

Ver. 2. *whomſoever*] ם being here redundant, as in *Lev.* vi. 5. *Jer.* xl. 7. *Deut.* xv. 7.

Ver. 3. *always*] This Verſe ſhews that לעלם is not reſtricted to 50 nor 100 Years; ſee *Buxt. Lex.*

Ib. *even he*] who is a rational Being, and ſpiritually endowed.

Ib. *a hundred and twenty*] The *Chaldeans* reckoned to the Reigns of their ten firſt Dynaſties or Kings (which Number is the ſame with the *Scripture* Account) from *Alarus* or *Adam*, to *Xiſuthrus* or *Noah* incluſive, 120

4. There

4. There were Giants on the Earth in thoſe Days, and likewiſe afterwards, whom upon the Sons of God going in to the Daughters of Men they bore to them: theſe were ſtrong, who were renowned Men of old Time.

5. And the Lord ſeeing that Man's Wickedneſs was great in the World, and every Idea of the Thoughts of his Mind only evil daily;

6. He was ſorry becauſe he had made Mankind on the Earth, and was grieved at his Heart.

7. So the Lord ſaid, I will deſtroy Man whom I have created, from the Surface of the Ground; and not only Man, but alſo the Beaſts, creeping Things, and Fowls of the Air: for I am ſorry becauſe I made them.

8. However Noah was in favour with the Lord.

9. Theſe were his Offspring, who was a righteous perfect Man in his Age, that walked continually with God:

10. He begot three Sons, Shem, Ham and Japheth.

11. But the Earth was corrupt before God; it being full of Violence.

12. And he took particular notice that it was corrupted, becauſe all Fleſh had made its Way corrupt on the Earth.

13. Upon this God ſaid to Noah: The End of all Mortals is come before me, for the Earth is filled with Violence by their means; lo therefore I will deſtroy them with it.

14. Make thee an Ark of Cypreſs-wood, doing it with Lodgings; and pitch it both on the Inſide and Outſide with Pitch.

15. And in this manner ſhalt thou make it; let three hundred Cubits be the Length of the Ark, fifty Cubits its Breadth, and the Height of it thirty.

16. Thou ſhalt make a Light to the Ark, and finiſh it a Cubit above, as alſo put the Door of it in its Side: making it into lower, ſecond and third *Stories*.

17. For behold I my ſelf will bring a Flood of Water upon the Earth, to deſtroy all Fleſh in which there is the Faculty of Life from under Heaven: all that is on the Land ſhall die.

18. But I confirm my Covenant with thee, that thou ſhalt go into the Ark, thy Sons, thy Wife, and Sons Wives along with thee;

Saroi, and each Saros to be 3600 Years, making the whole 432000 Years, *Syncel.* p. 17, 38. *Stillingfleet*'s *Origines Sacræ*, Book i. 5. 4. This Chronologers have been much puzzled to deal with, to little Satisfaction; but the Truth of the Matter ſeems to me as follows: They having ſome Knowledge of *Moſes*'s Account, and underſtanding it was 120 Years to the Flood, and their Year being then 360 Days, which multiplied by the Dynaſties was 3600; from hence they framed the foregoing extravagant Computation, which is to be reconciled to the *Scripture*, I ſuppoſe, no otherwiſe.

Ver. 4. *whom*] Beſides that *aſher* is the *Heb.* Relative, *when* reads as if thoſe Women did not bear Giants till after that, and yet that there were Giants then by ſome other Means; neither of which are allowable: notwithſtanding *Patrick*'s *Commentary* runs thus, "*In thoſe Days*] "*i. e.* Before the Sons of God married with the Daughters of Men;" whereas it is evident *thoſe Days* were when they married.

Ib. *ſtrong*] ſo did what they liſted, Ver. 13. for which Reaſon their being ſtrong might be mentioned.

Ver. 5. *the Lord*] Here is an open Miſtake in the *preſ. Tranſ.* or following the old corrupt *Lat. Bible*, which has *Deus, God*; inſtead of the Original *Hebrew*, from which it would have been *the LORD*.

Ib. *Idea*] the Reſult or Object of Thoughts.

Ver. 6. *ſorry becauſe*] His making them was an Occaſion remotely, that he was now ſorry for their Wickedneſs: whereas repenting, which muſt imply a having done amiſs, is not only inconſiſtent with the All-Holy, Wiſe and Unchangeable God, but the *Scripture* expreſsly tells us he does not repent, *Numb.* xxiii. 19. 1 *Sam.* xv. 29. It may indeed be objected, that the Original Verb is the ſame there as here; which will however admit of this ſufficient Anſwer, that as divers ſingle Words in all Languages have different Meanings, to be determined by the Uſe that is made of them, נחם is certainly ſuch a one, as it uſually ſignifies *to comfort*.

Ver. 9.] The *Jews* have divided the five Books of *Moſes* into 54 Sections or Leſſons, to be read on their Sabbath Days, beginning after the Feaſt of Tabernacles; which are finiſhed in a Year by reading two together twice. This Verſe begins the Second Leſſon, each of which they call *Paraſhah*, putting commonly the firſt Letter of that Word three Times before it. They have alſo another Leſſon anſwering to every one of theſe, out of the Prophets, &c. named *Haphtarah*.

Ver. 11. *corrupt before God*] The following Words ſhewing Mankind were ſo bad, that the Lord took ſuch notice of it as to puniſh them; ſee Chap. xviii. 20, 21.

Ver. 14. *Cypreſs*] Which ſeems plain by the Durableneſs of this Wood, its growing plentifully in *Aſſyria*, as Authors ſhew, and eſpecially by the Analogy of the Words; for כ being inſtead of ג as has been obſerved to be in other Words, the *Hebrew* might be read without the Points *Cyper*; ſee *Bedford*'s *Scripture Chronology*, Book i. 9. 3, *&c.*

Ver. 15. *in this manner*] *Heb. this is what.*

Ib. *Cubits*] *Greaves of the Roman Foot*, p. 40. *Arbuthnot on Weights and Meaſures*, Tab. 4. *Cumberland of Scripture Weights and Meaſures*, p. 34, 40, 43. and *Ward* (to name no more) *Math. Guide*, p. 38. agree that a Cubit was 21,888 Inches: according to which the Ark had theſe Dimenſions,

	Poles	Feet	Inches
Length	33	2	8
Breadth	5	8	8
Height	3	5	2

Ver. 16. *Light*] I ſuppoſe it to be a Row of Lattice or ſeveral Holes, perhaps almoſt or quite round the Ark for Light and Air, with ſufficient Strength between to ſupport the upper Part.

Ib. *finiſh it*] The Ark, not the Light, as the fem. Pronoun in the *Original* ſhews. The Sides of the Ark might be a Cubit higher, and then turn in for a Covering.

Ver. 18. *Sons*] *Patrick* makes here the following Remark in his *Commentary*; "This Paſſage ſhows the Ark "was not an hundred Years in building: for none of "theſe Sons were born an hundred Years before the "Flood." Whereas the learned Author ſeems not to have minded, that as God knew *Noah* would have Sons, he might well ſpeak it before they were born: on the contrary by his manner of reaſoning, it muſt be alſo after

19. And

19. And ſhalt have of all living Things of all Fleſh, two of every *Sort* into the Ark, to keep alive with thee, which ſhall be Male and Female.

20. Of the Fowls and Beaſts of each Kind, of all manner of creeping Things of the Ground; two of every *Sort* ſhall come to thee, that thou mayeſt keep *them* alive.

21. Do thou therefore take thee of all Food that is eat, which thou ſhalt gather to thee; that it may be for thee, and them to eat.

22. Thus Noah did, doing entirely according as God commanded him.

CHAP. VII.

THE Lord afterwards ſaid to him; Go thou and all thy Family into the Ark, ſince I have ſeen thee to be righteous before me in this Age:

2. Taking to thee of all clean Beaſts by ſevens, and of ſuch as are unclean two, of each the Male and his Female;

3. Of the Fowls of the Air likewiſe by ſevens, the Cock and the Hen; to keep Offſpring alive all over the Earth:

4. Becauſe ſeven Days hence I ſhall make it rain upon the Earth, forty Days and forty Nights; that I may deſtroy all living Subſtance which I have made, from the Face of the Ground.

5. So did Noah altogether as the Lord commanded him;

6. He being in his ſix hundredth Year, when the Flood of Water was on the Earth:

7. For Noah went, having his Sons, his Wife, and Sons Wives with him, into the Ark, by reaſon of the Water of the Flood.

8. Of the clean Beaſts, and of thoſe that were unclean, as likewiſe of Fowls, and all Things which did creep on the Ground,

9. There came by Couples to Noah into the Ark, the Male and Female; according as God had ordered him.

10. And on the ſeventh Day the Water of the Deluge was upon the Earth.

11. In the ſix hundredth Year of Noah's Life, on the ſeventeenth Day of the ſecond Month, were all the Fountains of the vaſt Ocean broken up, and the Flood-gates of Heaven thrown open.

12. And there was a Storm of Rain upon the Earth, forty Days and forty Nights.

13. That ſame Day did Noah, Shem, Ham and Japheth, his Sons, Noah's Wife, and the three Wives of his Sons with them, go into the Ark;

14. As alſo every Kind of Beaſts, of Cattle, of Reptiles that creeped on the Earth, and of Birds, all manner of winged Fowls.

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all three of them had Wives, which appears to be a very little while before the Flood, by their having no Child, too ſhort a Time for building the Ark; the Addition to which daily, by Computation made, for 120 Years, would be not much leſs than two thouſand Pound Weight.

Ver. 2, 3. *by ſevens*] The odd one ſeems to be for Sacrifice, Ch. viii. 20. and the Number greater of theſe than of the unclean, becauſe they were to be eat after the Flood, Chap. ix. 3. the different Sorts of which Beaſts may be ſeen, *Deut.* xiv. 4, 5. The *Heb.* being *ſeven ſeven*, *Poole* pleads that there were fourteen, as the *two* is not doubled; whereas the latter is alſo in Ver. 9. without *and* between, as tranſlated in the *com. Bib.* and is the *Heb.* Idiom for what is here rendered.

Ver. 6. *in his ſix hundredth Year*] *Heb. the Son* or *Offſpring of ſix hundred Year*, his Life being compriſed therein; and ſo not 600 Years old, but in his ſix hundredth Year, as alſo Ver. 11. plainly declares, and Chap. ix. 28, 29. ſhews that he was 600 Years old when the Flood was over. Thus *the Son of a Year* in *Exod.* xii. 5. is rendered by our *Tranſlators a Male of the firſt Year*; ſee too *Exod.* xxix. 38. and accordingly *Ainſworth* ſhews from the Jewiſh Writers, that the Lamb muſt be leſs than a Year old, and might be of any Age after eight Days. In like manner, that *a Son of eight Days*, *Gen.* xvii. 12. to be circumciſed, was one in his eighth Day, the following Places inform us, *Lev.* xii. 3. *Luke* i. 59. *Acts* vii. 8. *Phil.* iii. 5. that one Sabbath might firſt be over, according to *Menahem* on *Gen.* xvii. It is done commonly in the Morning of the eighth Day, *Buxt. Synag. Jud.* Cap. 4. and, as the *Jews* have told me, that Day Week on which the Child is born: this the Days kept for the Birth and Circumciſion of *Chriſt* likewiſe exhibit; read *Ainſworth*'s *Annotations* on Chap. v. 32. & xvii. 12. *Exod.* xii. 5.

Ver. 7. *Wife*] According to *Eutychius* her Name was *Haical*, and ſhe was the Daughter of *Namuſa* the Son of *Enoch*, as the Wives of *Noah*'s Sons were the Daughters of *Methuſelah*, *Shem*'s Wife being called *Salit*, *Ham*'s *Nahlat*, and *Japheth*'s *Ariſiſah*; *Annales*, p. 35.

Ver. 9. According as God bade *Noah* take them in with him, ſo they came to him.

Ver. 10. *on the ſeventh Day*] which it muſt be to agree with Ver. 4. beſides that the *Heb.* Prefix is not *after*, but *at* or *on*.

Ver. 11. *Fountains*] whereby Paſſage was opened for the ſubterraneous Waters, which may extend to the Center of the Earth; where if a ſufficient Vacuum were made, by reaſon of central Fire or otherwiſe, the Earth muſt of conſequence be univerſally drowned. The Attraction of the upper Water by a Comet, or any other Way that would not require the Springs of the Deep to be broke open, does not ſeem coherent with this Scripture Account. It is obſervable that thoſe Fountains were afterwards ſhut up or contracted as before, Chap. viii. 2. *Prov.* iv. 4.

Ib. *Flood-gates*] as in the *Eng. Margin.* The *Latin Interpreters* agree moſtly in rendering it *cataractæ*; the *Greek* likewiſe has καταῤῥάκται, and the *French les bondes*.

Ib. *thrown open*] The Terror of this tremendous Period would be agreeably painted in the Words, ſo far as is conſiſtent with literal Tranſlation.

Ver. 12. *Storm of Rain*] as the *Hebrew* properly ſignifies.

Ib. *forty Days*] So not *all Night*, as ſays *Henry* on Ch. viii. inter fines, *probably it was while the Rain was deſcending*.

15. Thoſe

15. Thoſe went into the Ark to Noah, by Pairs of all Fleſh, wherein there was the Faculty of Life.

16. And they that entered, did Male and Female of all Fleſh, as God had commanded him; and the Lord ſhut him in.

17. And the Deluge being forty Days on the Earth, the Water increaſed, inſomuch that it lifted up the Ark, raiſing it up from the Ground.

18. Then it was powerful, and increaſed exceedingly on the Earth, and the Ark floated atop of the Water.

19. Which at laſt had power on the Earth ſo exceeding much, that all the high Mountains which were under the whole Heaven being covered;

20. The Water prevailed fifteen Cubits upward, when they were overwhelmed.

21. Whereby all Fleſh expired that moved on the Earth, of the Fowls, Cattle, Beaſts, and all crawling Things that crawled upon the Ground; with all Mankind.

22. Every Thing in whoſe Noſtrils was the Breath of the Faculty of Life, of all which was on the dry Land, died.

23. Thus all living Subſtance that was on the Surface of the Ground, both Man and Beaſt, with the creeping Things, and Fowls of the Air, were deſtroyed from the Earth; ſo that Noah only was left, and ſuch as were with him in the Ark.

24. And the Water prevailed upon the Earth a hundred and fifty Days.

CHAP. VIII.

HOWEVER as God remembred Noah, and all the Beaſts and Cattle that were with him in the Ark, he made a Wind paſs over the Earth, and the Water aſſwaged.

2. The Fountains alſo of the Ocean, and the Flood-gates of Heaven were ſhut up, and the Rain from thence was reſtrained.

3. Upon which the Water returning from off the Earth, went on ebbing; ſo that it failed at the End of a hundred and fifty Days.

4. And the Ark reſted on the ſeventeenth Day of the ſeventh Month, upon the Mountains of Ararat.

5. When the Water had kept on de-

Ver. 15. *Faculty*] properly, and not the ſame as in Chap. ii. 7.

Ver. 20. *fifteen Cubits*] which was about 27 Feet, 4 Inches; high enough to deſtroy whatever ſhould ſeek to be ſaved on the Mountains, even by Trees growing there. However it is credible that the Tops of all the Trees were not covered, by which they might afterwards know how high the Water went, as mentioned here.

Ib. *when*] *Trem.* and *Jun.* turn it *poſtquam, after that*, others to the ſame Effect: for the Verſe before relates that all the Mountains were covered; where the Word is the ſame, having alſo the Epithet *high*.

Ver. 22. *of the Faculty*] That the Omiſſion of this ſhould either be an Overſight of ſo many of the laſt *Tranſlators*, or of Purpoſe for want of a Word to expreſs it by, may ſeem ſtrange; but I know not what elſe to aſcribe it to.

Ver. 23. *only*] *Beroſus* the *Chaldean*, a famous Gentile Writer, as he is quoted by *Joſephus* againſt *Apion*, by *Syncellus* and *Euſebius* in their *Chronicons*, and the latter in his Book *Of the Preparation of the Goſpel*, from *Abydenus*, and *Alexander Polyhiſtor*, gives account of the Flood to this Purpoſe: That *Xiſuthrus* was warned in a Dream of a Flood, which ſhould deſtroy Mankind on the 15th Day of the Month *Dæſius*, was withal ordered to build a kind of a Ship, taking into it his Relations and Friends, with Proviſions, as alſo Fowls and Beaſts; which he having done, the Flood came; and upon its abating he let out ſome Birds, which came back again, and being let out ſome Days after, returned with their Legs muddy; the third Time they not returning at all, *Xiſuthrus* took down ſome of the Boards, and ſaw that the Veſſel reſted on a Mountain: that then he, his Wife and Pilot, going out to offer Sacrifice, were ſeen no more; and when the reſt could not find them, they went and built *Babylon*. This Teſtimony I look upon as of the beſt Kind: for if it agreed little or nothing with the *Scripture*, the Validity of it might be proportionable with Believers, and its Service with Unbelievers; and if it very nearly or wholly agreed with the *Scripture*, it might be ſaid it was taken from thence, and ſo be rendered of little Uſe on that Account; whereas it is now a noble Evidence of the Deluge according to Holy Writ. The Circumſtance of *Xiſuthrus* and the other two being ſeen no more, ſeems to have riſen from the Silence of Hiſtory concerning *Noah* afterwards, by his going with ſome others into the remote eaſtern Parts, and not coming with the main Bulk of Mankind to the Country of *Shinar*, where they built *Babylon*. It may be worth remarking that *Beroſus*, who gives this Relation of the Flood, lived before the firſt Tranſlation of the *Heb. Scripture* into another Language, namely the *Greek* one of the *Septuagint*.

Ver. 24. *prevailed*] by keeping up the Ark from the Earth, Chap. viii. 3, 4.

Ver. 1. *aſſwaged*] I tranſlate here upon the Authority of our *preſent Eng. Bible*, to which I would pay what Deference I well can.

Ver. 2. *Fountains*] Thoſe might be large Holes in the Cavity of the Ocean, which the Water under the Earth had burſt out in overflowing it; which being now ſtopt by the Water driving their Earth, &c. into them, after the inward Force that ſent it up ceaſed; it might return back, as it naturally would, more leiſurely through the ſmaller Springs, by which the upper Water uſed to have Communication with the lower; this alſo agreeing with the different Time mentioned for each.

Ver. 3. *went on ebbing*] which is accordingly two Verbs in the *Heb.*

Ib. *failed*] So that they did not bear up the Ark, as in the next Verſe.

Ib. *at the End*] as in Ver. 6.

Ver. 3, 4. By comparing theſe with Chap. vii. 11. we may learn that thoſe ancient Months had thirty Days each.

Ver. 4. *Ararat*] This is agreed to be the Scripture Name of *Armenia*, 2 *Kings* xix. 37. but then that lay about North from *Babylon*, whereas *Noah*'s Poſterity came thither from the Eaſt, Chap. xi. 2. theſe Things however may be reconciled by the ancient *Ararat* reaching farther eaſtward than *Armenia*, or by thoſe Mountains extending out of *Armenia* under the ſame Name (as in *Biblioth. Bibl.* Occaſ. Annot. 17. 54.) to the North-eaſt of *Babylon*, where the Ark reſted; and ſince the *Scripture* does not join two cardinal Points together, that might be

creaſing till the tenth Month, on the firſt of it the Tops of the Mountains appeared.

6. But at the End of forty Days, Noah opened the Window of the Ark which he had made;

7. And ſent out a Raven, that went forth, going out and returning, till the Water was dried up from the Earth.

8. He likewiſe ſent out a Dove from him, that he might ſee whether the Water was abated from the Surface of the Ground.

9. Whereas this finding no Reſt for the Sole of its Foot, came back to him at the Ark, becauſe the Water was all over the Earth; ſo he reached out his Hand, and taking it, pulled it into the Ark to him.

10. Next he ſtaid other ſeven Days longer, and ſent it out again from thence.

11. Which came to him at the Evening-time, and behold there was in its Mouth an Olive-leaf torn off; whereby he knew that the Water was abated from the Earth.

12. And ſtaying yet other ſeven Days, and ſending out the Dove, it returned to him again no more.

13. So in the ſix hundred and firſt Year, on the firſt of the firſt Month, the Water being dried up from the Earth, Noah took away the Covering of the Ark, when he ſaw plainly that the Top of the Ground was dried.

14. And on the twenty ſeventh Day of

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called the Eaſt. Beſides the overflowing of the *Perſian* Ocean from the South, and of the *Mediterranean* Sea urged on by the weſtern Ocean at the Straits of *Gibraltar*, and both being at about an equal Diſtance from *Aſſyria*, would naturally drive the Ark North-eaſt towards the *Caſpian Sea*; the guſhing out of which when it came near, I imagine, might be of Force enough to ſtop it, with the Obſtruction of the Mountains in its Way thither, which are plentiful in thoſe Parts, according to *Herman Moll*'s Deſcription in his *Atlas*, Map 27 of the *Roman* Empire; conſidering alſo that the different Courſes of the *Perſian* and *Mediterranean Seas* would weaken each other, when they met about the Place of the Ark, and form a Courſe far leſs forcible, to be oppoſed by a direct one of the *Caſpian* Water. So that it is probable the Ark reſted on the ſouth Side of the *Caſpian Sea*; neither in *Armenia*, nor much further eaſtward on the North of *India*, as divers have ſuppoſed. The ſettling of the Place is of the more Conſequence, as the whole Earth was peopled from thence, and a clearer Underſtanding may be had of ſeveral Matters.

Ver. 6. *forty Days*] After the 150, and before the Mountains appeared.

Ver. 7. *going out and returning*] The Verb *yaza*, *he went out*, is repeated. It is not to be imagined that the Raven flew about a Week or two, without any Reſt or Suſtenance, ſince ſeven Days after at leaſt, the Water was over all the Earth, Ver. 9, 10. nor is any Regard to be paid to what the old *Latin Tranſlation* ſays, *non revertebatur*, *it did not return*; that *Bible* being often erroneous, and it is confeſſed in the *Lovain Edition* printed at *Antwerp* by *Plantin*, that *non* was not in ſix *Manuſcripts*. However whether the *Latin* followed the *Greek*, which has it in the ſame manner, or the *Greek* was altered to the *Latin*, it is quite contrary to the *Hebrew*, as thoſe *Tranſlations* are both very incorrect. And *Croſs* ſays, *The Points* (*Heb.* Accents) *make it*, *He went out*, *but returned*, *Tag.* p. 238.

Ver. 9. *its*] The *Heb.* Noun for *Dove* being feminine, cauſes the Pronoun to be ſo likewiſe; and does not ſhew it was a Hen-dove, as *her* ſignifies in *Engliſh*: on the contrary it might rather be thought a Cock, as the ſtouter for ſuch an Enterprize. This may ſerve for Elucidation of other ſuch following Inſtances.

Ver. 11. *torn off*] Probably by the violent Rain, or the Water which had been on the Earth ſome Months, or elſe as *Buxtorf* writes, *a vento*, *by the Wind*. טָרָף is derived from the Root טָרַף *he tore*; and according to *Kimhi* in the *Book of Roots*, is an Adjective to *Leaf*. It is more natural to think the Dove picked it up, than plucked it from a Tree, if we may reaſonably believe there were any Leaves left on.

Ver. 12. *no more*] Having then but thirteen Days to live on the Trees, hung with Things that floated on the Water, before the Ground appeared.

Ver. 13. *firſt Month*] It ſeems moſt likely that *Noah* and his Family now went out of the Ark, and began the new World, at the very Time of the Year that the old was created; as the next Verſe might be joined to it only to end the Account of the particular Days, and relate the drying of the Earth at once: for their Stay in the Ark afterwards appears unneceſſary; which to reſolve into the mere Pleaſure of God with ſome, when there is no Proof nor Probability of the Thing, is very unwarrantable. However, they might lodge, &c. there a while, after they went out. And ſince it is unlikely that Corn or Fruit grew under the Water, though there might be ſome of the latter at leaſt on the Mountains, I ſuppoſe their Proviſion in the following Winter was chiefly Fiſh left in the Cavities of the Earth, which might be eaſily taken, as the Water would naturally become low and little in ſuch Places, one after another.

Ib. *when he ſaw*] out of the Window, for he need not pull off the Covering of the Ark for that, but to go out.

Ver. 14. *Day*] The following Diary, for the Reader's Eaſe, it may not be amiſs to give of the Deluge:

Mon.	Day	
2	10	God ordered *Noah*, &c. to go into the Ark, Ch. vii. 1, 4, 11.
	17	The Rain began, Ver. 11.
3	26	The Rain ended, Ver. 12.
7	17	The Ark reſted on the Mountain, Ch. vii. 24. & viii. 3, 4.
8	27	*Noah* ſent out the Raven, Ch. viii. 4, 6, 7.
9	4	He firſt ſent out the Dove, Ver. 8, 10.
	11	As he did the ſecond time, Ver. 10.
	18	And the third, Ver. 12.
10	1	The Tops of the Mountains appeared, V. 5.
1	1	The Water dried from the Earth, Ver. 13.
2	27	The Earth was quite dry, Ver. 14.

The general Way of reckoning the forty Days, Ver. 6. from the 1ſt of the 10th Mon. Ver. 5. (whereas this is done from the 17th of the 7th Mon. Ver. 4.) is attended with inſuperable Difficulties: As, 1. The Raven needed not to have flown forward and backward forty Days after the Tops of the Mountains were bare, ſince the Water muſt have been gone off from a conſiderable deal of Land in that Time, the whole or general Part being evacuated in ninety Days. 2. Much leſs would the Dove ſeven Days after that, have found no Reſt for the Sole of its Foot. The Pretence of its not finding the Mountains is exceeding weak, when the Ark reſted there. The Reaſon that *Poole* gives in his *Annotation* on Ver. 9. why the Dove *did not obſerve the Tops of the Hills which then appeared*, was her *not ſoaring ſo high*; which would no doubt have prevented the Sight of them, if the Dove, as it muſt then, *ſoared* under the Water. 3. The Water was upon the Face of the whole Earth when the Dove went forth, Ver. 9. which it could not be 47 Days after the Tops of the Mountains appeared.

the

the ſecond Month, the Earth was become quite dry.

15. Beſides God ſpoke to Noah as follows;

16. Go out of the Ark, thou, thy Wife, thy Sons, and Sons Wives with thee.

17. Every living Thing that is with thee of all Fleſh, of the Fowls, Beaſts, and all creeping Things which creep on the Ground, bring out with thee; that they may breed abundantly upon the Earth, be fruitful and multiply there.

18. Accordingly he went forth; as alſo his Sons, his Wife, and their Wives with him.

19. Every Beaſt, every creeping Thing, and every Fowl, all that ſtirred upon the Earth after their Kinds, went out of the Ark.

20. Then Noah built an Altar to the Lord; and taking both of all clean Beaſts and Fowls, offered up Burnt-offerings on it.

21. And upon the Lord's ſmelling a pleaſant Smell, he ſaid kindly to him; I will no more curſe the Ground for Man's Sake, tho' the Imagination of his Heart be evil from his Youth: nor will I yet again ſlay every living Thing, as I have done.

22. Henceforth as long as the Earth continues, Seed-time and Harveſt, Cold and Heat, Summer and Winter, Day and Night ſhall not ceaſe.

CHAP. IX.

GOD alſo bleſſed Noah and his Sons in the following manner: Be fruitful, multiply, and repleniſh the Earth.

2. And your Fear, and the Dread of you, ſhall be upon all the Beaſts of the Earth, all the Fowls of the Air, every Thing that moves *on* the Ground, and all the Fiſh of the Sea; which are committed into your Power.

3. Every moving Thing which is alive ſhall be for you to eat; I give you all like the green Herb.

4. Only Fleſh with its Life, the Blood of it, you ſhall not eat.

5. And I will certainly require the Blood of your Lives, and that from the Paw of any Beaſt: from the Hand likewiſe of Man, even of any one's Brother, will I require the Life of a Man.

6. He that ſheds Man's Blood, ſhall have his own ſhed by Man; becauſe in the Likeneſs of God he made Mankind.

7. So do you be fruitful, and increaſe:

Patrick too, I obſerve, ſtates it that the 40 *Days Rain but juſt lifted up the Ark from touching the Earth, Comment.* on Chap. vii. 17. which ſeems an uſeleſs Conjunction of Circumſtances, even if it was as he adds; that *by more Rain after, though not in ſuch uninterrupted Showers, the Waters increaſed as related Chap.* vii. 18, 19, 20. whereas the whole appears much better underſtood of the Flood in the 40 Days mentioned, Ver. 17. He ſuppoſes *the Rain continued* 150 *Days, Com.* on Chap. vii. 24. not very conſiſtently with Ver. 4, 12. and that *the Waters then began to decreaſe, Id.* on Chap. viii. 1, 3. which neither agrees with the viſible Meaning of Chap. viii. 3. nor his own Interpretation of it, that the Waters fell by little and little, and after the End of the 150 Days began ſenſibly to decreaſe.

Ver. 21. *kindly to him*] *Heb. to his Mind*, viz. *Noah*'s, as *Ainſworth* in his *Annotations* ſays, *ſome*, and *Gell* in his *Eſſay*, p. 59. *the Ancients*, underſtand it; and *Willet* on *Gen.* p. 97. cites *Mercerus* ſaying, *It is clear that the Lord thus ſpake to* Noah. It agrees with our *Eng.* Expreſſion of doing or ſpeaking ſomething to a Perſon's Mind, that is agreeable or according to it. And it anſwers to the Opinion that has been received of *Noah*'s Fear of another Flood, by reaſon of which the following Promiſe ſeems principally made. I remember no ſuch Expreſſion in the *Hebrew* as God's ſaying any Thing in his own Heart, nor does it ſuit with what follows: it being ſcarce to be doubted, that what was ſaid concerning Seed-time, Harveſt, &c. was ſpoke to *Noah*; who having built an Altar to the Lord, and offered on it, received this gracious Promiſe in return. On the other hand the *Hebrew* has divers Inſtances of this Kind in this Senſe, as Chap. xxxiv. 3. & l. 21. 2 *Sam.* xix. 7. 2 *Chron.* xxx. 22. & xxxii. 6. *Iſa.* xl. 2. *Hoſ.* ii. 14. אָמַר and דָּבַר having the ſame Meaning, as alſo אֶל and עַל but with this Diſtinction, that אמר is commonly uſed, when the Words ſpoken immediately follow (as we uſe *ſaid*, and not *ſpoke*, in ſuch a Caſe) and perhaps אל rather than על with it. In the *com. Lat. Bible* is *ait ad eum, the Lord—ſaid to him.*

Ib. *Sake*] But the *Chald.* חוֹבִי *Sins, Gr.* τὰ ἔργα, *Works*; the latter might be a Miſtake of ר for ד as both were of the *Heb.* Word.

Ib. *though*] which is the meaning of the *Heb.* Particle as well as *for*; and beſides the Inconſiſtency of the latter, there is the ſame Reaſon given for not deſtroying, as there was for deſtroying, Chap. vi. 5. which is too abſurd to be allowed; ſee *Howell's Hiſtory of the Bible*, p. 23. *Marg.* and *Amama, Anti-barb. Bibl.* in Loc. It might be rendered *becauſe*, ſignifying Man's Wickedneſs ſhould not cauſe God to bring another Flood; but that would be obſcure.

Ver. 3. *moving Thing*] This was limited to thoſe that were clean, becauſe had they then eat any other, it would have deſtroyed the Species, Chap. vii. 2.

Ver. 5. *Paw*] with which it has killed any Perſon; ſee it thus rendered 1 *Sam.* xvii. 37. But ſince my firſt *Edit.* of this Part, another *Tranſlator* finds Fault, that *Paw is a very improper Term*; adding, *it is much more congruous and eligible to ſay*, the Hand of a Lion, *than* the Paw of a Horſe: but perhaps it is *no more* ſo, nor *ſo much*; ſince it is ſaid of the Horſe, *He paws, Job* xxxix. 21. which is common and proper *Engliſh*; and *Paws among all manner of Beaſts* is expreſſed *Lev.* xi. 27. Nay how improper would it be, to call a Horſe's hinder Foot, with which he kicks, and might kill, *a Hand!* And how incongruous and uneligible then is the very Inſtance he brings! As to the reſt, if *Hand* may imply any offenſive Weapon, ſo may *Paw*. Beſides this muſt be meant chiefly or only of wild Beaſts, that kill Perſons purpoſely; not tame ones, that may do it accidentally, or even in their own Defence, which is not to be puniſhed with Death; and the wild Beaſts have ſtrictly *Paws*.

produce

produce abundantly on the Earth, and multiply upon it.

8. Moreover God ſpoke to Noah, and his Sons with him, as follows:

9. And lo I my ſelf confirm my Covenant with you, and your Offspring after you,

10. As alſo with every living Creature which ſhall be with you, that is of Fowls, Cattle, and all wild Beaſts; not only all that go out of the Ark, but every Creature which ſhall be on the Earth;

11. I mean that all Fleſh ſhall not be cut off any more by the Waters of a Flood: for there ſhall no more be an Inundation to deſtroy the Earth.

12. This is the Sign of the Covenant, continued God, which I make between my ſelf and you, as likewiſe all living Creatures that are with you, to perpetual Generations;

13. I ſet my Bow in the Clouds, that it may be the Sign of the Contract between me and the Earth.

14. And when I make it cloudy over the Earth, the Bow ſhall appear in the Clouds.

15. Then will I remember my Covenant which is between me and you, with every Creature living of all Fleſh; ſo that there ſhall not be Water for a Deluge any more, to deſtroy it.

16. For when the Bow is in the Clouds, I will look on it, to remember the everlaſting Covenant between my ſelf and every living Creature of all Fleſh, that is upon the Earth.

17. This, ſaid God again to Noah, is the Sign of the Covenant which I ratify betwixt me and all Fleſh that is upon the Earth.

18. And the Sons of Noah who went out of the Ark, were Shem, Ham and Japheth; Ham alſo was the Father of Canaan.

19. From theſe three Sons of his was the whole Earth ſpread about.

20. Now Noah began to be a Husbandman, and having planted a Vineyard;

21. He drank of the Wine, and was drunk, uncovering himſelf within his Tent.

22. With that Ham the Father of Canaan ſaw his Father's Nakedneſs, who told his two Brothers abroad.

23. Upon this Shem and Japheth took Cloaths, which they put on the Shoulders of them both, and going backward, covered it; without ſeeing the ſame, as their Faces were backward.

24. When Noah therefore awaked from his Wine, and knew what his youngeſt Son had done to him;

25. He ſaid, Curſed be Canaan; he will be a Servant of Servants to his Brothers.

Ver. 7. *produce*] *Noah* and his Sons did not *bring forth*.

Ver. 10. *every Creature which ſhall be on the Earth*] hereafter; which compare with the *com. Tranſ.*

Ver. 11. *that*] The *com. Tranſ.* does not tell what the Covenant was.

Ver. 13. *the Sign*] The Bow having neither Arrow nor String, and being turned the contrary way, not as if God was ſhooting at Man.

Ver. 18. *Noah*] *Fohi* the firſt Emperor of *China*, who, by their Hiſtory, reigned 115 Years, is thought to be *Noah*; that being expelled by his Son *Ham*, he went thither, and from thence roſe the Pagan Story of *Jupiter*'s expelling his Father *Saturn* to *Latium*, part of *Italy*, which Place the *Latin* Writers might feign from *Lateo*, *to be hid*, and from that being their own Country: and if we conſider how long *Noah* lived after the Flood, Ver. 2, 8. having nothing mentioned of him in *Scripture* from his curſing *Ham* to his Death, it may ſeem that he removed to ſome Place out of the Limits of Divine Hiſtory; and as the *Chineſe* relate that *Fohi* had no Father but Heaven, that his Mother was ſurrounded with a Rainbow when ſhe conceived him, that he bred up ſeven Sorts of Creatures to ſacrifice to the Supreme Being, and lived in the Province of *Xenſi*, the neareſt Part of *China* to the Place where the Ark reſted, thoſe Things compared with *Scripture* may be taken for pretty ſtrong Hints that it was *Noah*. And beſides their *Chronology* from *Fohi* agreeing with the Time of the Sun's ſtanding ſtill, which ſee on *Joſh.* x. 13. there is recorded a Conjunction of five Planets, and of the Sun and Moon the ſame Day in their Sign *Xe*, which the famous *Caſſini* having calculated, found to be in the 2012th Year before the Æra of *Chriſt*, by my *Tables* three Years after *Noah*'s Death, when ♄ ♃ ☿ ♀ and ☽ were in ♂ the 26th of the 12th Month called *February* by the *Julian* Accompt, and ☉ and ☽ the next Morning. It is alſo ſaid that the winter Solſtice was obſerved to be about the firſt Deg. of their Sign *Hiu*; which the ſame Aſtronomer found to be in the 1847th Year before *Chriſt*, which by my *Tables* will be the Year before *Eſau* and *Jacob* were born; ſee *Loubere*'s *Hiſt. of Siam*, p. 254—259. By which may appear how really ancient their Accompts are.

Ib. *From theſe*] This muſt needs, without any *Comment*, make void *Cumberland*'s Obſervation; *that the Scripture's Silence is no cogent Argument to conclude that* Noah *begat no Children in his laſt* 350 *Years, to people the Earth*; ſee his *Origines Gentium Antiquiſſimæ*, Tract. iv. p. 153, 154.

Ver. 22. *told*] Ὁ χὰμ τῷ πατρὶ καλὴν ἐξέφηνε, ὡς παραβὰς τῆς φύσεως νόμον, Ham *is held guilty of Parricide, as tranſgreſſing the Law of Nature*, *Theodoret* in *Gen. Quæſt.* 57.

Ver. 24. *knew*] *Chryſoſtom* writes, *Serm.* xxix. in *Geneſ.* πόθεν ἔγνω; ἴσως οἱ ἀδελφοὶ ἐγνώρισαν, *How did he know? Perhaps his Brothers made it known.* But *Benedictus Pererius* more ingeniouſly in *Latin* (who commented as far as the 15th Chap. of *Exodus*) in *Gen.* Lib. xiv. Sect. 154, *that* Noah *awaking, when he ſaw his Nakedneſs uncovered of his own Garment, and covered with a ſtrange one, aſked the Cauſe of his Sons, and ſo they were forced to tell what had happened.*

Ib. *youngeſt*] as *Joſephus* calls him, ſpeaking of this Affair in theſe Words, *Ant.* Lib. i. 7. θεασάμενος δ' αὐτὸν ὁ νεώτατος τῶν παίδων τοῖς ἀδελφοῖς σπιγελῶν δείκνυσιν, *the youngeſt of his Sons ſeeing it, told his Brothers in deriſion.*

Ver. 25. *Curſed be Canaan*] A notable Prediction! for *Ham* had other Sons, but the *Canaanites* were particularly curſed. That ſome Children ſuffer in this World for their Parents Faults may be often ſeen, but not all Children, as it was here; and there is no need to think with ſeveral that *Canaan* was guilty, ſince it does not appear that the Curſe was inflicted on him, but on *Ham*'s Poſterity through him, as they were probably more wicked than the reſt, *Levit.* xviii. 24, 25, 27. *Deut.* ix. 4. This Narration might be partly written, to let the *Iſraelites* know of the Curſe, and *Canaan* mentioned rather than

26. He

26. He alſo ſaid; Bleſſed be the Lord God of Shem; and Canaan will be a Servant to them.

27. God will perſuade Japheth to dwell in the Tents of Shem, while Canaan is their Servant.

28. And Noah lived after the Flood three hundred and fifty Years.

29. So all his Time was nine hundred and fifty Years, when he died.

CHAP. X.

AND the following were the Generations of Noah's Sons, Shem, Ham and Japheth; who had Children born after the Deluge.

2. The Sons of Japheth were, Gomer, Magog, Madai, Javan, Tubal, Meſhech and Tiras;

3. And Gomer's Sons, Aſhchenaz, Riphath and Togarmah;

4. As alſo the Sons of Javan, Eliſhah and Tarſhiſh, Chittim and Dodanim.

5. By theſe were the Regions of the Gentiles parted, for their Countries *to* each one after his Language; according to their Families, in their Nations.

6. And the Sons of Ham were, Cuſh, Mizraim, Phut and Canaan.

7. The Sons likewiſe of Cuſh were, Seba, Havilah, Sabtah, Raamah and Sabtecha; Raamah's Sons being Sheba and Dedan.

8. Moreover Cuſh begot Nimrod; who began to be powerful on the Earth:

9. Which he was at Hunting before the Lord; therefore it is ſaid, As Nimrod was powerful at Hunting before the Lord.

10. And the Beginning of his Kingdom

Ham, that they might be encouraged to make War againſt his Offspring.

Ib. *will be*] as his Offspring would bring that temporal Affliction upon themſelves.

Ver. 26. *to them*] viz. his Brothers, in the foregoing Verſe. *The Word* למו *is to them*, *Gell* in *Eſſay*, p. 97. For *Tranſlations* in the plural, ſee *Onkelos*, *Pagninus*, *Ainſworth*, and the *French Verſion*, with the *Eng. Margin*.

Ver. 27. *perſuade*] will perſuade his idolatrous Poſterity to embrace the Worſhip of the true God. Enlarging *Japheth*'s Country by that of *Shem*, is rather a Curſe than Bleſſing to the latter: beſides פתה has no ſuch Signification as *enlarge*; and that פתה in *Chaldee* has, in my Opinion, is a very weak Reaſon to render it ſo: for what is the Word in the *Original?* Is it not *Hebrew?* The *Geneva Bible*, with *Ainſw.* and the *preſent Eng. Marg.* have *perſwade*; *Jun.* & *Trem. alliciet*; and the *French*, *attire en douceur*, *ſweetly allure*. The Word here has the ſame Letters with *Japheth*'s Name, for which reaſon I ſuppoſe it was uſed.

Ver. 2. *Sons*] The People who came from *Noah*'s Grandſons, and the Places where they dwelt, appear to be as follow, in the Order that *Moſes* here names them.

From the Sons of *Japheth*, viz.

Gomer, the *Cimmerians* in the North of *Leſſer Aſia* by the *Euxine* or *Black Sea*, and the *Germans*.

Magog, the *Scythians* on the Eaſt and North-eaſt of the *Black Sea*, to the *Mæotick Lake* and the River *Tanais* or *Don*.

Madai, the *Myſians* and *Illyrians* in the Weſt of *Aſia* by the *Helleſpont* and *Ægæan Sea* or *Archipelago*, and the *Macedonians* in *Greece*.

Javan, the *Ionians* in the South of *Aſia* by the *Mediterranean Sea*, and the *Grecians* at *Peloponneſus* in the South of *Greece*.

Tubal, the *Iberians* of *Aſia* on the South-eaſt of the *Black Sea*, and the *Ruſſians*.

Meſhech, the *Armenians* on the North of *Syria* by the *Moſchick* Mountains.

Tiras, the *Trojans* in *Leſſer Aſia* on the South-eaſt of the *Helleſpont*, and the *Thracians* on the North-weſt of it.

From the Sons of *Ham*, viz.

Cuſh, the *Arabians* on the Eaſt of the *Red Sea*, and the *Ethiopians* on the Weſt of it and South of *Egypt*.

Mizraim, the *Egyptians* on the South of the *Mediterranean* or *Levant*, and Weſt of the *Red Sea*.

Phut, the *Lybians* on the Weſt of *Egypt*, and the *Moors* by the *Atlantick Ocean*. In *Dan.* xi. 43. the Country is called *Lub*, but uſually *Phut* in *Heb.*

Canaan, the *Canaanites* between the *Mediterranean* and the River *Jordan*.

From the Sons of *Shem*, viz.

Elam, the *Perſians* between the *Caſpian Sea* and eaſtern Ocean.

Aſhur, the *Aſſyrians* on the North-eaſt of the River *Tigris*.

Arphaxad, the *Meſopotamians* betwixt the Rivers *Tigris* and *Euphrates*.

Lud, very uncertain.

Aram, the *Syrians* on the North of *Canaan*.

Of which may be conſulted largely *Wells* in his *Hiſtorical Geography of the Old Teſtament*, Vol. i. p. 92, to 208. and *Mede*'s *Works*, p. 271, to 284. I would only add, that the Diviſion being as it appears regular, the Families from the Grandchildren are to be ſuppoſed as ſubdivided in their reſpective Fathers Countries.

Ver. 4. *Chittim*] This is not only the right Spelling after the *Heb.* Letters, but what our *Tranſlators* uſe for this Word when it denotes the Country ſo called from him, as *Numb.* xxiv. 24. *Iſa.* xxiii. 1. *Jer.* ii. 10. *Ezek.* xxvii. 6. the Knowledge of which to a mere *Eng.* Reader is loſt in the different Spelling. *Aſhchenaz* likewiſe has כ *ch*, and not ק *k* as *Aſhkelon* has.

Ib. *Dodanim*] The *LXX Interpreters* miſtaking ד the firſt Letter of this Word for ר as in ſeveral other Inſtances of like Kind, ſhews that they tranſlated from the preſent *Hebrew* Letters.

Ver. 5. *Regions*] which the original Word ſignifying, is certainly preferable here, and is accordingly rendered *Countrey* in the *Vulgar Tranſ. Jer.* xlvii. 4. and ſays *Patrick*, "ſo it plainly ſignifies, *Job* xxii. 30. *Iſa.* xx. 6. where in the *Margin* we tranſlate it *Coun-*" *try.*"

Ver. 9. *As Nimrod was*] The Drift of this Proverb, notwithſtanding Expoſitors applying it to *Nimrod*'s Tyranny and Ambition, might have been very good, viz. to place Proſperity on Providence; through which *Nimrod* of a ſtout Hunter, became a mighty Monarch. Would not *before the Lord* be otherwiſe inſignificant and ſuperfluous? And does not the ſame Expreſſion elſewhere favour this Meaning, viz. Chap. xxvii. 7. & xvii. 18. *Numb.* x. 9. & xviii. 19. *Joſh.* vi. 26. *Judg.* xviii. 6. *Pſal.* cxvi. 9? Upon what Account elſe ſhould God take extraordinary Notice of Hunting? as this Expreſſion intimates he did; and it might be of Benefit to Mankind, as it was probably a hunting of wild Beaſts, by

was Babylon, Erech, Accad and Calneh, in the Country of Shinar.

11. Out of which Country he went to Aſſyria, and built Nineveh, with the Streets of the City, and Calah;

12. As likewiſe Reſen between Nineveh and Calah, that was a great City.

13. And Mizraim begot the Ludites, Anamites, Lehabites, Naphtuhites,

14. Pathruſites, and Caſluhites; from whom came forth the Philiſtines, and the Caphtorites.

15. Canaan alſo begot Zidon his Firſtborn, and Heth,

16. With the Jebuſites, Amorites, Girgaſhites,

17. Hivites, Arkites, Sinites,

18. Arvadites, Zemarites, and Hamathites; after which the Families of the Canaanites were diſperſed abroad.

19. Now the Border of the Canaanites was from Zidon, going by Gerar, to Gaza; paſſing by Sodom, Gomorrah, Admah and Zeboim, to Laſha.

20. Theſe were the Sons of Ham, according to their Families, after their Languages; by their Countries, in their Nations.

21. And there were born alſo to Shem (the

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which *Nimrod* made Places habitable, and then poſſeſſed them. To be notable in any reſpect, and not before God, under the Favour of Providence, will avail little or nothing, *Eccleſ.* ix. 11. ſee *Judg.* xviii. 5, 6. *Lookup*'s late *Tranſlation*, pr. 1740, it muſt be confeſſed is very intelligible, were it not altogether as wrong and ridiculous, viz. "who began to prevail over the other Inhabitants "of the Earth: (which ending with a Colon, the following Words ſhew wherein he prevailed over them) "He was a great Glutton before Jehovah; wherefore it "is ſaid, As *Nimrod* the great Glutton at the Sacri-"fices." To have made it conſiſtent however, the Names of his Cities ſhould have been turned into thoſe of Victuals. But notwithſtanding this, another *Tranſlator* ſince, mentioned on Chap. ix. 5. has, *He became a mighty Man for Veniſon Feaſts*; more reſtrictive, and conſequently worſe than the other, which it would ſeem to improve on.

Ver. 11. *Out of, &c.*] Or *From which Country he went forth.*

Ib. *he went to Aſſyria*] *Jun. & Trem.* turn this Paſſage, *E terra hac proceſſit in Aſſyriam, ubi ædificavit Niniven:* i. e. *From this Country he* [Nimrod] *went forth into Aſſyria, where he built Nineveh.* The like is the *Eng. Marginal Reading*, which *Gell* ſays he prefers, *Eſſay*, p. 131. To omit what *Raleigh, &c.* ſays for this, *Hen. Ainſworth* has the following *Annotat.* on it; "It may "well be tranſlated *he went forth to Aſſur*, that is to *Aſ-"ſyria*, a Countrey lying near to *Shinar*, or *Chaldea*. "So in the *Hebrew* is to be underſtood *to*; as often elſe-"where: which the Scripture itſelf ſheweth; as *the "Houſe*, 2 *Sam.* vi. 10. for *unto the Houſe*, 1 *Chron.* "xiii. 13. *the Land*, 2 *Sam.* x. 2. for *unto the Land*, "2 *Chron.* xix. 2. and many the like." To this may be added that the *Hebrew* Verbs of Motion often include the Power of *to*; *governing an Accuſative Caſe*, as *Phil. Levi* ſays in his *Hebr. Gram.* p. 134. *either without or with Prepoſitions.* So *Onkelos* has in his *Targum*, נְפַק *Jonathan* in his, וּמְלַךְ בְּאַתּוּר *and he reigned in Aſſyria.* *Moſes* is in this Chap. giving the Genealogies of *Noah*'s three Sons, and here of *Ham*, being not yet come to that of *Shem*, whoſe Son *Aſhur* was, Ver. 22. Is it not then utterly improbable, that he would mix an Account of a Son of *Shem* among thoſe of *Ham*, and before he had let us know there was any ſuch Perſon as *Aſhur?* Nor will this Way of putting it make the *Babylonian* and *Aſſyrian* Empires both one, as has been pretended, if we ſuppoſe that after *Nimrod* the Head of the former had built thoſe Cities, the *Aſſyrians*, Deſcendants of *Aſhur*, took them away, and ſo they belonged to the latter Empire; and this may more than be ſuppoſed, ſince *Diodorus Siculus* has a Relation of ſuch a War, wherein the *Aſſyrians* under *Ninus* conquered the others, Lib. xxi. ſee the *Note* on Chap. xi. 9. and *Iſa.* xxiii. 13. *Mic.* v. 6.

Ib. *the Streets of the City*] not only the Walls and principal Edifices, but the Streets or private Houſes. *Onkelos*, who may be more depended on than any other *Tranſlator*, has it, רְחוֹבֵי קַרְתָּא *the Streets of the City*, viz. of *Nineveh*; the *Vulg. Lat. Munſt. Vatablus*, & *Hier.* in *Tradit. plateas civitatis*; the *French Bible*, *les ruës de la ville*; *Coverdale*'s ſmall *Tranſlation*, *the ſtretes of the cytye*, with the *Eng. Margins.* In this Manner is *rehoboth* turned, *Zech.* viii. 5. *the Streets of the City*, Ver. 4. *the Streets of Jeruſalem.* If it had been here the Name of a City, doubtleſs *City* need not have been annexed to it, any more than to *Nineveh* and *Calah*; nor ſo much, becauſe that would have made it unintelligible: therefore I conclude it not to be a proper Name.

Ver. 13. *Mizraim*] *Mizraim* the Founder of *Egypt*, whoſe Name it bears throughout the *Heb. Bible*, being likewiſe the Father of ſeveral other People, ſhews him to be probably the Heathen *Oſiris*, Huſband of *Iſis*, the famous King and Queen of *Egypt*, of whom *Diodorus* writes in Lib. i. Cap. 1, 2. and *Plutarch De Iſide & Oſiride*; particularly that travelling into *Ethiopia*, whereabouts ſome of the following Offspring were, he built Cities, and left Governors; ſee alſo *Cumberland*'s *Sanchoniatho*, Page 94, 97, 109, 346, 470.

Ib. *the Ludites, &c.*] Theſe eight Words are plural, denoting the People, and not the ſingle Perſons they were named from; three of whoſe Names we may gather from other Places to be *Lud. Iſa.* lxvi. 19. *Ezek.* xxvii. 10. *Pathros*, *Iſa.* xi. 11. and *Caphtor*, *Amos* ix. 7. In the *Chaldee* and *Greek Verſions* they ſtand for People; ſo *Ainſworth* has them, with *Jun. & Trem.* who ſay, *Gentilia ſunt hæc, non autem propria nomina, theſe are People, and not proper Names.*

Ver. 14. *from whom*] Thoſe two laſt People coming from the *Caſluhites*, it ſeems that the *Philiſtines* afterwards parted from the *Caphtorites*, by *Amos* ix. 7. *Jer.* xlvii. 4.

Ver. 16. *Jebuſites, &c.*] That the *Scripture* might be more elegant, I ſuppoſe, the Nations or Tribes that came of *Mizraim* are put in the Plural, and of *Canaan* collectively in the Singular Number, as *Canaanites* are in Ver. 18, 19. and ſeveral others, *Exod.* iii. 8. which our *Tranſlators* have rendered plurally. So the *Chald. Targum* has theſe, with *Pagn. Montan. Munſt.* and the *French.* It is very frequent in *Heb.* to uſe a ſingular Name for a plural, but is not proper often to follow it in our *Tranſlations*; becauſe they would be ambiguous, or ſound unpleaſantly, our weſtern Tongues not being much accuſtomed to that Figure of Speech; ſee Chap. xv. at end.

Ib. *Amorites*] This is elſewhere *Amorite* and *Amorites* in the *preſent Bible*, even in this *Book*, Chap. xiv. 7, 13. & xv. 16, 21. & xlviii. 22. Though I would keep the common Names, I do not think it well to write one Name two or three Ways.

Ver. 21. *Hebrews*] as *Children of Iſrael* is properly rendered *Iſraelites, &c. Hebrew* as it appears coming from *Eber*, the Letters of both which are the ſame in the *Original*, beſides the Patronymical Termination of the former; againſt which Derivation, ſays *Patrick* on Ver. 24. he can ſee no Objection lie, but great ones againſt

Father

Father of all the Hebrews, the Brother of Japheth the eldeſt)

22. His Sons, Elam, Aſhur, Arphaxad, Lud and Aram.

23. And Aram's Sons were, Uz, Hul, Gether and Maſh.

24. Beſides Arphaxad begot Shelah, as he did Eber.

25. And the latter had two Sons born; the Name of one was Peleg, becauſe the Earth was divided in his Time, and his Brother's Name was Joktan.

26. Who begot Almodad, Sheleph, Hazarmaveth, Jerah,

27. Hadoram, Uzal, Diklah,

28. Obal, Abimael, Sheba,

29. Ophir, Havilah and Jobab: all theſe were the Sons of Joktan.

30. Whoſe Habitation was from Meſha, going to Sephar, a Mountain in the Eaſt.

31. The Sons of Shem were theſe, after their Families, after their Languages; by their Countries, according to their Nations.

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all others. Here now we may ſee a Reaſon for this Expreſſion, to ſhew that the *Hebrews* ſprung from the eminent *Shem*. So upon Examination I find the illuſtrious *Caſtalio* turning it, *qui fuit autor omnium Hebræorum.*

Ib. *the Brother of Japheth*] I propoſe it to be conſidered, whether *Noah* might not have *Shem* and *Japheth* by a former Wife; which would clearly account for this Digreſſion, as well as *Ham* being called the youngeſt, Ch. ix. 24. ſee Ch. v. 32.

Ver. 22. *Arphaxad*] His being the third Son of *Shem*, yields a ſtrong Proof for the Computation of Time as here made, both before and after the Flood; which ſee Chap. xi. 10. And in Confirmation that he was ſo, we have the following Words of our excellent *Uſher*, that unparalleled Scripture Chronologer, *Chron. Sacr.* p. 68. *Et certe dignatione gratiæ* Arphaxad *utroque fratre prior fuerit; non alia videtur afferri poſſe ratio, cur tertio nominatus ille ſit loco, quam ob nativitatis ordinem: As* Arphaxad *certainly exceeded both his Brothers in Dignity, it ſeems that no Reaſon can be brought, why he ſhould be named in the third Place, but becauſe he was the third Son.*

Ver. 24. *Shelah*] This is the right Name, and is ſo put in 1 *Chron.* i. 18, 24. It is manifeſt that ſome *Tranſlators* did not underſtand the Uſe of the *Heb.* Accents: for *athnah* and *ſilluk* commonly change the Vowel *ſegol*, in the laſt Syllable ſave one, into *kametz*, for the ſake of a longer Pronunciation. So that though in *Heb.* it was to be read *ſhalah* in the firſt Place, there being *athnah* a Stop; yet the Name is *ſhelah*, as written the ſecond Time. The ſame may be obſerved of *Japheth*, *Lamech* and *Jared*. But I was afraid this *Tranſlation* would not have its Service ſo much with all the true *Heb.* Names, as with thoſe People are uſed to.

Ver. 25. *Peleg*] comes from *palag*, *to divide*.

Ib. *divided*] Several would have this not to be done at *Peleg*'s Birth, but afterwards in his Life-time, by ſuch weak Pretences as theſe; that *Peleg* changed his Name, and was called ſo, or that his Father named him thus prophetically, before the Diviſion was made. But if the former had been, why would not that Alteration of Names have been mentioned here as well as elſewhere? And if the latter, why not the Prophecy in like manner? Again, how came *his* Name to be altered only, or rather than any other of Mankind then living? Or to what Purpoſe would ſuch a Prediction be? On the other hand, this *dividing* ſeems ſpoken of, to ſhew the Time when it was; which it does not, unleſs it was at *Peleg*'s Birth. Nay why ſhould this be told as a Thing done only while he lived, when ſo many others were living at the ſame Time, and he not the Chief of them? Others who ſuppoſe the Diviſion here not to be the ſame with that in Chap. xi. 8, 9. but another before, becauſe they think there were not People enow when *Peleg* was born to build *Babylon*, prepare a Weapon againſt themſelves; ſince if Mankind were ſeparated before, as deſcribed in this Chapter, there muſt needs be a leſs Number of them together to erect that City and Tower.

That there might be no want of People for it, the following *Table* will ſhew, which may alſo perhaps be not unacceptable for other Purpoſes, viz. to correct the random Computations of others, to point out a right Method for ſuch Calculations, and ſuccinctly to deſcribe what might be the Number of Mankind in the particular Years; but firſt ſee the Time of *Peleg*'s Birth on the next Chapter.

Years after the Flood.	Daughters.	Grandaughters.	Great Grandaughters.	Great Grandaughters Daughters.	Great Grandaughters Grandaughters.	Great Grandaughters great Grandaughters.	Great Grandaughters great great Grandaughters.
2	1						
4	2						
6	3						
8	4						
10	5						
12	6						
14	7						
16	8						
18	9	1					
20	10	3					
22	11	6					
24	12	10					
26	13	15					
28	14	21					
30	15	28					
32	16	36					
34	17	45	1				
36	18	55	4				
38	19	66	10				
40	20	78	20				
42	21	91	35				
44	22	105	56				
46	23	120	84				
48	24	136	120				
50	25	153	165	1			
52	26	171	220	5			
54	27	190	286	15			
56	28	210	364	35			
58	29	231	455	70			
60	30	253	560	126			
62	31	276	680	210			
64	32	300	816	330			
66	33	325	969	495	1		
68	34	351	1140	715	6		
70	35	378	1330	1001	21		
72	36	406	1540	1365	56		
74	37	435	1771	1820	126		
76	38	465	2024	2380	252		
78	39	496	2300	3060	462		
80	40	528	2600	3876	792		
82	41	561	2925	4845	1287	1	
84	42	595	3276	5985	2002	7	
86	43	630	3654	7315	3003	28	
88	44	666	4060	8855	4368	84	
90	45	703	4495	10626	6186	210	
92	46	741	4960	12650	8568	462	
94	47	780	5456	14950	11628	924	
96	48	820	5984	17550	15504	1716	
98	49	861	6545	20475	20349	3003	1
100	50	903	7140	23751	26334	5005	8
102	51	946	7770	27405	33649	8008	36
104	52	990	8473	31465	42504	12376	120

32. The foregoing were the Families of Noah's Sons, after their Generations, in their Nations; and by these were the Nations parted on the Earth after the Flood.

CHAP. XI.

NOW those of the whole Earth had one Language, and the same Words.

2. And as they were going on from the East, they found a Vale in the Country of Shinar, and dwelt there.

3. Then they said one to another, Come, let us make Bricks, and burn *them* well; they having Brick instead of Stone, as they had Mortar for Clay.

4. And added they, Come, let us build us a City, and a Tower whose Top shall be at Heaven, and make our selves famous; that we may not be dispersed all over the Earth.

5. But the Lord descended to see the City and the Tower, which the Sons of Men were building.

6. For he said; Behold the People are one, and all of them have one Speech; and as they have begun to do this, now there will Nothing which they have contrived to do be kept back from them.

7. Come, let us go down, and confound their Language there; that they may not understand one another's Speech.

8. Thus the Lord dispersed them from thence all over the Earth; and they left off building the City.

9. Therefore it was named Babylon, because there the Lord confounded the Language of those of the whole Earth; that he might disperse them from thence all over it.

10. These were Shem's Generations: Shem

It may be proper to subjoin a few Words for Perspicuity's Sake, concerning the Formation and Use of this *Table*. As to the first, it consists only of the supposed female Offspring of one of *Noah*'s Sons, of which I rather chose to compose it, than as others have done of the Males, or perplexedly of both; for Women's bringing Children is Something to compute from, and of Men we may think there was no want, as one might have several Wives; and why even *Noah*'s Sons might not marry their Nieces I do not see, though the *Table* will admit of their Sons being 17 Years old when the first Grandchildren were born. The Women are then counted to bear at 16, and having a Child every Year, to have a Daughter once in two Years, and they might sometimes oftener, as also bring more at a Time; and they may well be deemed very fruitful in that Age, from the repeated Command, Chap. ix. 1, 7. and there being so many Kings in *Abraham*'s Time. If it should be thought a Daughter-in-law of *Noah* did not continue in Child-bearing so long; we may reckon it but to 88 Years, and her Posterity will be only 8 less; nay if but to 72, and the first Grandaughters to 88, the Diminution will be but 16 more. The several Columns have the supposed Numbers born to that Time. The third Column begins with the first Grandaughter that might be born of the first Daughter of one of *Noah*'s Sons; who being added to the two next Grandaughters, the second of the first Daughter, and the first of the second Daughter, makes three, as in the next Line, and so on throughout. The Use is to see how many Daughters, Grandaughters, &c. one of *Noah*'s Sons might have, within any Term of Years in the first Column after the Flood; which being doubled to include the Males, amounts to six Times the Tabular Numbers for *Noah*'s whole Offspring by his three Sons, Chap. ix. 19. Thus in the Year before *Peleg* was born, there might be 575880 Persons come into the World; and by Computation at the Year 90, the Sum is 66801 Males of 15 Years old and above, at the Time of *Peleg*'s Birth: so that there may be Allowance for some dead (who might be few, considering the whole Space was not a quarter of a Man's Age then, Chap. xi. 10,—17.) and for some not to be at *Babylon*, &c. and yet there might be a sufficient Number of Builders.

Ver. 1. *one Language*] namely *Hebrew*, according to the *Note* on Chap. iv. 25.

Ver. 2. *from the East*] from the Mountains of *Ararat* where the Ark was.

Ib. *Vale*] *Bikhah* is *a Vale* or *Valley*; which *Montan.* has rendered *Vallem*, *Jun.* & *Trem. Convallem.* There is no need to raise the Valley to a Plain or a Hill: for it is not found that the Fear of another Deluge was their Incitement for building; but that they might live together, have one Metropolis, and make themselves famous, Ver. 4. in Confirmation of which they built a City, as well as a Tower.

Ver. 3. *said*] *Nimrod* being the principal Exciter of it, according to *Josephus*, *Ant.* Lib. i. 5.

Ibidem, *Mortar for Clay*] It appears they had invented artificial Materials for Building, instead of natural, which they had before; as Brick for Stone, and Mortar for Clay. Accordingly *Herodotus* in Lib. i. p. 32. informs us, that the Walls of *Babylon* were built with Brick and a Sort of Mortar. The two *Hebrew* Words are the same, excepting in their Vowels, *hemar* and *homer*. The latter is rendered *Clay* in *Job* iv. 19. & x. 9. & xxvii. 16. & xxxiii. 6. & xxxviii. 14. *Isa.* xxix. 16. & xlv. 9. & lxiv. 8. *Jer.* xviii. 4. and of the former *Pagn.* says, חֹמֶר *est lutum quod fit ex calce & arena, ad ædificandum & complanandum:* hemar *is a sort of Clay* (or rather *Mortar*) *which is made of Lime and Sand, for building and plaistering.* *Justin* with other Historians saying it was *Bitumen*, the *Annotation* on *Brown*'s *Transl.* defines it, *A pitchy glutinous Matter, like Mortar, mixed with Sand and Lime.* And *Vitruvius* says, Lib. viii. that the *Bitumen* was Liquid, which would therefore require a Mixture, and so may be very properly called *Mortar*.

Ver. 5. *Tower*] The famous Historian *Herodotus*, who according to *Eusebius* in *Chron.* publickly read his History at *Athens* in the Year that *Nehemiah* went to *Jerusalem*, *Neh.* ii. 1. describes a Tower at *Babylon*, which has been thought this, that was a Furlong square on each Side, Lib. i. p. 33. of which *Strabo* the noted Geographer says the same, adding that it was a Furlong high, Lib. xvi. It is described to be eight Towers one above another, benching in less and less, having the Way up on the Outside.

Ver. 6. *For he said*] before he came down, as the next Verse shews, like what is in Chap. xii. 1.

Ver. 8. *dispersed*] For this *Josephus* brings Testimonies from one of the *Sibyls*, and from *Hestiæus*, *Antiq.* Lib. i. 5. God made the Earth to be inhabited (the Hills as well as the rich Vales) and commanded Mankind to fill it, Chap. i. 28. which they intending not to do, he forced them to it. Nor was it according to the Divine Providence that all should be governed by one Person, God himself separating them into Nations, *Deut.* xxxii. 8.

Ver. 9. *Babylon*] From *balal*, *he confounded*, here used. In this Dispersion no doubt but some staid there; and who should it be but the most powerful, viz. *Nimrod*, as

when

when he was in his hundredth Year begot Arphaxad, two Years after the Flood.

11. After which he lived five hundred Years, and begot Sons and Daughters.

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the chief? For this we have alſo the *Scripture*'s Teſtimony, Chap. x. 10. with which his holding *Babylon* then better agrees, than an imaginary taking it afterwards. He ſeems to have governed from the Birth of *Peleg*, Ch. x. 25. to the Beginning of the Reign of *Belus* in *Aſſyria* 152 Years, as may be ſeen hereafter by the *Catalogue* of the *Aſſyrian* Monarchs. At which Time having built *Nineveh*, *&c.* Chap. x. 11. he might conſtitute *Belus* Governor there, while himſelf ruled at *Babylon*; till *Ninus*, with the Deſcendants of *Aſſur*, who were before in another Part of *Aſſyria*, took it from him, and properly began the *Aſſyrian* Empire. This will perhaps agree the beſt both with ſacred and profane Hiſtory, tho' I find none that have placed it in this Light. How can *Ninus*, ſpoken of in heathen Hiſtory, be *Nimrod*, as has been ſuppoſed, when he began his Kingdom above 200 Years after him? Beſides *Ninus* being originally King of *Aſſyria* before he extended his Dominions to other Countries, *Juſtin*, Lib. i. 1. and the *Aſſyrians* overcoming the *Babylonians*, *Diodorus Siculus*, Lib. ii. 1. are remarkable Circumſtances that aptly anſwer to what I have mentioned: but are quite different to the ſcriptural Account of *Nimrod*, that his Kingdom was firſt at *Babylon*, and afterwards extended into *Aſſyria*; and the Suppoſition that *Ninus* being *Nimrod*, he with his *Babylonians* conquered the *Aſſyrians*, as in *Bedford*'s *Scrip. Chron.* Book ii. Chap. 6. 160, 162. is directly contradictory to *Diod. Siculus*. That *Belus* was neither *Cuſh* nor *Nimrod* may appear thus: not the former, becauſe that is imagined from the miſtaken Notion of *Ninus* being *Nimrod*, and becauſe the Land of *Cuſh* was far off by the *Red Sea*; not the latter, ſince it is unlikely that *Nimrod* would leave his famous *Babylon* to reign in *Aſſyria*, and the *Scripture* mentioning the Cities in the Country of *Shinar* or *Chaldea* as *Nimrod*'s Kingdom, ſays only of thoſe in *Aſſyria* that he built them, Chap. x. 10, 11. beſides that it would partly confound the *Chaldean* and *Aſſyrian* Empires together; to which may be added, that *Belus* being given to Study, and the Inventor of the *Chaldean* Aſtronomy, *Pliny*, Lib. vi. 26. his Character does not agree with *Nimrod*'s; as on the other hand it may ſerve to ſhew that he had been a noted Perſon in *Chaldea*, and ſo was not *Cuſh*. *Raleigh* has a Section intituled, That *Nimrod*, *Belus*, and *Ninus* were three diſtinct Perſons, Chap. x. 2. Upon the whole, *Ninus* appears to be the Deſcendant if not the Son of *Aſhur*, and *Belus* of *Cuſh*, one from *Shem*, and the other from *Ham*.

The ſtrongeſt Argument I find for *Nimrod* and *Ninus* being the ſame Perſon is, that *Nineveh* ſignifies *the Habitation of Nin* or *Ninus*, and *Nimrod* building and conſequently naming that City, from thence it appears that they were one. But the Name has no ſuch Meaning in *Chaldee*, which doubtleſs was *Nimrod*'s Language: and even ſuppoſing it to be *Hebrew*, if *nin* be taken out, the reſt is not *Habitation*, it can ſpare only *ni*; and the נ in the Middle for *n* being not doubled, may be ſufficient to overthrow that *Interpretation*; beſides it ſtands out of the *Hebrew* Order, which would be *Nevehnin* for the Signification above. Another Argument uſed is, that *Ninus* was the Heathen *Bacchus*, which came from *Bar Cuſh*, *the Son of Cuſh*, as *Nimrod* was. Leaving the firſt Part of it, I would remark that *us* is the *Latin* Termination, and ſo quite foreign to *Cuſh*, and how *r* ſhould be changed into ſuch a heterogeneous Letter as *c* is not very eaſy to conceive. A third Argument I confeſs may be made more probable than either of the other, tho' I do not remember to have met with it, viz. that as the *Scripture* ſays *Nimrod* built *Nineveh*, Chap. x. 11. *Diodorus* informs us, *Ninus* builded it, Lib. ii. Cap. 1. and conſequently they were both one. To which however might be anſwered, that by duly conſidering and comparing Circumſtances, it may appear, *Nimrod* firſt made it a ſmall Place, *Ninus* afterwards a very large one, and ſo each are ſaid by thoſe different Hiſtorians to build it; which may be pronounced indubitable, if their building *Nineveh* was not the ſame. Now as *Nimrod* built ſeveral other Cities in the ſame Country, and *Ninus* one grand Metropolis, as the *Sicilian* relates, the foregoing ſtands for Fact. It is not likely the latter Hiſtorian, ſo long after, ſhould know *Nineveh* was in being before that Time, any more than he did that *Babylon* was before the Expedition of *Ninus* into that Country; in which Ignorance of his he affirms *Babylon* was not then built, notwithſtanding we know by *Holy Writ* it muſt: and in like manner he aſſerts farther, that *Babylon* was built afterwards by *Semiramis*; when as *Dionyſius Petavius* ſays in his *Account of Time*, Lib. i. 2. ſhe rather enlarged it. One may add to this, that before *Ninus* built *Nineveh*, as the forementioned Author writes, he made a Confederacy with *Arieus* King of *Arabia*, and having conquered the Land of *Babylon*, he ſubdued *Barzanes* King of *Armenia*, *Pharnus* King of *Media*, with numerous other Countries, too many to name here after him: whereas it is incredible that there were ſuch Kings, &c. before *Nimrod* began to erect *Nineveh*. Nor will the following bear to be applied to him ſo early, which the ſame Hiſtorian from *Cteſias* ſays of *Ninus*; that he went with an Army of ſeventeen hundred thouſand Foot, above two hundred and ten thouſand Horſe, and ten thouſand ſix hundred hooked Chariots, againſt *Oxyartes* King of the *Bactrians*, whoſe Army was four hundred thouſand Men; and the ſame relates *Semiramis* the Widow of *Ninus*, to have provided three Millions of Foot-ſoldiers, &c. to make War on *Stabrobates* the King of *India*, while he had ſtill a far greater Army than ſhe, and that ſo far from *Babylon*, whence the Diſperſion of Mankind was made: Things utterly inconſiſtent with *Ninus* being *Nimrod*, eſpecially as *Ninus* reigned but 52 Years.

lb. *that*] *Tranſlations* of the *Scripture* abound with Tautologies, for want of rightly conſidering the *Original*.

Ver. 10. *begot*] It is not unlikely that the Wives of *Noah*'s Sons were three of the beſt young Women they could find, to whom they were married but a little before the Flood, elſe probably they might have had ſome Offſpring; however the immediate Senſe of God's Judgment, &c. muſt needs keep them from accompanying together as Huſband and Wife in the Ark, *Eliezer*, *Pirke Aboth* 23. which the Command to be fruitful afterwards ſeems to put out of doubt; ſee alſo Chap. viii. 17. *Shem* then having two Sons before *Arphaxad*, Chap. x. 22. which muſt be by one Wife, he could not be born two Years after the Flood; *begot* muſt therefore be taken literally as it is, the Uſe of which has been ſeen before at Chap. v. And as the *Chronology* is here carried on in the ſame Manner as there, by the Father's begetting the Son at ſuch an Age, which it has not been the Cuſtom to underſtand according to the Words; though all Expreſſions, at leaſt proper ones, are ſo to be underſtood (ſuch as are ironical being excepted, as receiving a different Senſe by the Utterance or Behaviour) I will add two or three Remarks on what *Uſher* ſays for the common Opinion in his *Chron. Sac.* p. 55, 56. who argues that the Word for *beget* in *Hebrew*, *Greek* and *Latin*, is common both to Father and Mother, and oftener denotes the Birth than Conception. Well, ſince that Verb has different Meanings, and when it is uſed of the Mother that determines it to ſignify her bearing or being delivered of a Child, does it not accordingly when uſed of the Father mean the other? As for which Way it may be found moſt, that is only as the Subject requires. An Inſtance for his Purpoſe would have been, where it was ſaid of the Father, and evidently ſignified the Birth of the Child; but no ſuch appears. That great Man too, learned, ingenious and worthy as he was, miſtakes in bringing *Mat.* i. 16. for a Proof that the Word is common to both Sexes: for ἐγεννήθη, *born*, is not ſaid of *Mary*, but *Jeſus*. To conclude, when the *Scripture* applies a Child's Birth to the Father, it has another and a proper

12. And when Arphaxad had lived thirty five Years, he begot Shelah.

13. After which he lived four hundred and three Years, and begot Sons and Daughters.

14. And when Shelah had lived thirty Years, he begot Eber.

15. After which he lived four hundred and three Years, and begot Sons and Daughters.

16. And when Eber had lived thirty four Years, he begot Peleg.

17. After which he lived four hundred and thirty Years, and begot Sons and Daughters.

18. And when Peleg had lived thirty Years, he begot Reu.

Way for doing it, as may be ſeen, Chap. xxi. 5. & alibi.

Ver. 12. *Cainan* in *Luke* iii. 36. is from the *Tranſlation* of the *Septuagint*, uſed when *Luke* wrote: therefore the Rehearſal of the *Old Scripture* in the *New*, ought to be read with Underſtanding; ſee the *Notes* on Chap. xlvi. 27. & xlvii. 31. with *Bedford*'s *Script. Chron.* Book i. 5. 14. Though it might be ſuppoſed if there was Occaſion, that *Shem* begot *Arphaxad* at 18, he *Cainan* at 17, and that *Moſes* omitted *Cainan*.

Ib. *Shelah*] *Mircond* the noted *Perſian* Hiſtoriographer relates, that the ancient *Perſees* had a Race of forty five Kings, that continued above a thouſand Years; the firſt of which was *Guiomaras*, whom they called *Adam Aſſeny*, that is *The ſecond Adam*, who was the Son of *Aram*, that of *Sem*, that of *Noah*: according to which he was firſt Couſin to *Shelah*; ſee the Chronicle of thoſe Kings in *Grimſtone*'s *Eſtates and Empires*, &c.

Let us now reſume the *Chronology* from Chap. v.

TABLE the Second of Scripture Ages.

Year of the *Julian Period.*	Age of the World.	After the Flood.	Age of *Noah*,	*Shem*,	*Arphaxad*,	*Shelah*,	*Eber*,	*Peleg*,	*Reu*,	*Serug*,	*Nahor*,	*Terah*,	*Abram*,	*Sarah*.	
2348	1664		599	96											The Flood came.
2349	1665	0	600	97											The End of the Flood.
2352	1668	3	603	100	0										*Arphaxad* born, *Gen.* xi. 10.
2388	1704	39	639	136	36	0									*Shelah* born, Ver. 12.
2419	1735	70	670	167	67	31	0								*Eber* born, Ver. 14.
2454	1770	105	705	202	102	66	35	0							*Peleg* born, Ver. 16. and Mankind diſperſed from *Babylon*, Ch. x. 25. and xi. 8, 9.
2485	1801	136	736	233	133	97	66	31	0						*Reu* born, Ver. 18.
2518	1834	169	769	266	166	130	99	64	33	0					*Serug* born, Ver. 20.
2549	1865	200	800	297	197	161	130	95	64	31	0				*Nahor* born, Ver. 22.
2579	1895	230	830	327	227	191	160	125	94	61	30	0			*Terah* born, Ver. 24.
2650	1966	301	901	398	298	262	231	196	165	132	101	71			*Haran* born, Ver. 26.
2693	2009	344	944	441	341	305	274	239	208	175	144	114			*Peleg* died, Ver. 18, 19.
2697	2013	348	948	445	345	309	278		212	179	148	118			*Nahor* died, Ver. 24, 25.
2699	2015	350	950	447	347	311	280		214	181		120			*Noah* died, Ch. ix. 29.
2710	2026	361		458	358	322	291		225	192		131	0		*Abram* born, Ch. xi. 32. and xii. 4.
2720	2036	371		468	368	332	301		235	202		141	10	0	*Sarah* born, Ch. xvii. 17.
2724	2040	375		472	372	336	305		239	206		145	14	4	*Reu* died, Ch. xi. 20, 21.
2748	2064	399		496	396	360	329			230		169	38	28	*Serug* died, Ver. 22, 23.
2784	2100	435		532	432	396	365					205	74	64	*Terah* died, Ver. 32. and *Abram* went from *Haran*, Ch. xii. 4.

By obſerving what is ſaid on the former *Table* and Chap. vii. 6. with the Peruſal of the Places here cited in this *Tranſlation*, the intelligent Reader may inform himſelf, how juſtly this *Table* is computed. Others pretending to follow the *Heb.* as before-mentioned, reckon the Birth of *Abram* 2009 Years from the Creation at moſt, 17 leſs than ariſe by this Calculation.

19. After

19. After which he lived two hundred and nine Years, and begot Sons and Daughters.

20. And when Reu had lived thirty two Years, he begot Serug.

21. After which he lived two hundred and ſeven Years, and begot Sons and Daughters.

22. And when Serug had lived thirty Years, he begot Nahor.

23. After which he lived two hundred Years, and begot Sons and Daughters.

24. And when Nahor had lived twenty nine Years, he begot Terah.

25. After which he lived a hundred and nineteen Years, and begot Sons and Daughters.

26. And when Terah had lived ſeventy Years, he begot Abram, Nahor and Haran.

27. So the Generations of Terah were theſe: he begot the three now mentioned; and Haran begot Lot.

28. At length Haran died in the Preſence of his Father Terah, in his native Country, at Ur of the Chaldeans.

29. Abram and Nahor alſo took them Wives: the Name of Abram's Wife was Sarai, and that of Nahor's Milcah, the Daughter of Haran; *he* being the Father both of her and Iſcah.

30. But Sarai was barren, having no Child.

31. Afterwards Terah took Abram his Son, with Lot the Son of Haran his Grandſon, and his Daughter-in-law Sarai his Son Abram's Wife: who went out of Ur of the Chaldeans with them, to go to the Country of Canaan; and coming to Haran, they abode there.

32. And the Time of Terah being two hundred and five Years, he died at Haran.

CHAP. XII.

FOR the Lord had ſaid to Abram; Go thou out of thy Country, from thy Kindred and Father's Houſe, to the Country which I will ſhew thee.

2. And I will make thee a great Nation, and bleſs thee, as alſo cauſe thy Name to be great: ſo be thou bleſſed.

3. Nay I will bleſs thoſe who bleſs thee, and him that curſes thee will I curſe; and all Families of the Earth ſhall be bleſſed through thee.

4. Upon this he went according as the Lord ordered him, Lot going with him. And Abram was in his ſeventy fifth Year, when he went out of Haran.

5. Then he took Sarai his Wife, and Lot his Brother's Son, with all their Subſtance that they had gained, and the Perſons whom

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Ver. 26. *Abram, Nahor and Haran*] *Haran* appears to be eldeſt, by *Nahor* marrying his Daughter, and *Abram* being but in his 75th Year at his Father's Deceaſe. *Aben Ezra* ſays on this Chap. and others in ſeveral other Places, אין מוקדם ומאותר בתורה *There is no* before *nor* after *in the Law*, i. e. the *Scripture*; meaning it is not to be regarded. But it is evident enough here that *Abram* was named firſt, becauſe he was the principal Perſon both of this Hiſtory and otherwiſe; ſee Chap. xxviii. 5. & xxxi. 14.

Ver. 28. *in the Preſence of*] So the *Biſh. Ainſw.* turns it *before the Face of*; *Jun.* and *Trem.* ſay, *in conſpectu, in the Sight of*; and *Caſtal. præſente Thara, Terah being preſent.* The *French Verſ.* has, *en la Preſence de, in the Preſence of*, as our *Tranſlators* have rendered the ſame Words, Chap. xxv. 18.

Ver. 29. *Iſcah*] It is certain by Chap. xx. 12. that *Iſcah* was not *Sarai*, notwithſtanding what ſome have fancied.

Ver. 31. *Ur*] ſuppoſed to be that now called *Urſa*, a large City, which *Corten* deſcribes in his *Trav.*

Ib. *with them*] With *Terah* and *Abram:* for *Terah* took *Lot* and *Sarai* with him, according to the Text; and they accompanied *Abram* as the principal Perſon of the Journey, whom God had commanded to go.

Ib. *Haran*] Since called *Carræ*, within *Meſopotamia* on the North-eaſt Side of the River *Euphrates*, near which the *Romans* received the remarkable Overthrow by the *Parthians*, under *Craſſus* who was ſlain himſelf, about 50 Years before the Birth of *Chriſt*, as related by *Plutarch* in *Craſſo*, *Appian* in *Parthicis*, & *Dion Caſſius*, Lib. xl. *Benjamin* in his *Itinerary*, p. 60, ſays, when he came לחרן הקדמונה *to ancient Haran*, בה כמו עשרין יהורין ושם כנסת עסרא *there were about twenty* Jews *in it, and there was a Synagogue of* Ezra. The *Nubienſian* Geographer, (whoſe Words in *Arabick* I omit for want of Types) reckons it to be twelve Miles from *Edeſſa* or now *Roha*; of which Place ſee *Harduin* on *Pliny*'s *Natural Hiſtory*, Lib. v. 24.

Ver. 1. *had ſaid*] As *Stephen* informs us, *Acts* vii. 2, 3. & Chap. xv. 7. *Joſh.* xxiv. 3. imply; but it was not long before they came to *Haran*, *Ur* and *Haran* alſo being not far apart; and their Stay at *Haran* might be only on Account of *Terah*'s Illneſs and Death: for *Abram* did not uſe to linger in the Performance of any Thing which God commanded him to do, Chap. xvii. 23, 26. & xxi. 14. & xxii. 3. and from this Command till *Abram*'s going into *Egypt*, Ver. 10. muſt not be a full Year, being bounded within that Compaſs by *Exod.* xii. 40. & *Gal.* iii. 17. ſee Chap. xxx. Moreover in Ver. 5. may be read, *the Perſons in Haran whom they had got*; which might be done before they came thither.

Ib. *Abram*] *Beroſus*, as he is cited by *Joſephus*, *Antiq.* Lib. i. 8. ſays, In the Tenth Generation after the Flood (which *Abram* was) there was a great and juſt Man among the *Chaldeans*, who was famous for his Celeſtial Obſervations.

Ver. 2. *be thou*] The Word is imperative. God having ſhewn him how he might be bleſſed, perſuades him to it, as *Jer.* xxvii. 12.

Ver. 3. *through thee*] By the Offspring that he would have, as Chap. xxii. 18. & xxvi. 4. & xxviii. 14. namely *Chriſt*, it being thus explained, *Acts* iii. 25, 26. *Gal.* iii. 16. a Truth which the Particle *in* does not convey, or but very obſcurely.

Ver. 4. *Lot going with him*] This former Part of the Verſe anſwering to the three foregoing ones, it will be found that this was ſpoken of *Lot*'s firſt going with *Abram* from *Ur*, &c. ſo what follows in the next Verſe, of their going from *Haran*, will not be a Tautology.

Ver. 5. *Perſons whom they had*] or *the Perſon*, for the Word is ſingular, and *all* not put to it as before *Subſtance*; by which might be meant *Eliezer*, Chap. xv. 2, 3. or ſome other: elſe it might be, *Proſelites that they had made*, the Verb properly ſignifying *made*; and ſo may denote ſome of thoſe *Abram* trained up, Chap. xiv. 14. perhaps choice young Men, who left their Country and Idolatry to accompany him; ſee on Chap. xv. 2.

they

they had got in Haran; and they went forth to go to the Country of Canaan, whither they came:

6. And into which he paſſed, to a Place of Shechem at the Oaks of Moreh; the Canaanites being then in the Country.

7. When the Lord appearing to Abram, ſaid, I will give this Country to thy Offſpring: upon which he built there an Altar to the Lord who appeared to him.

8. He next removed away from thence, to a Mountain on the Eaſt of Bethel, and pitched his Tent; Ai being on the Eaſt, as that on the Weſt: where he built an Altar to the Lord, and called on his Name.

9. Afterwards Abram marched, and continued going on ſouthward.

10. And there being a Famine in that Country, he went down to Egypt to ſojourn there, becauſe it was grievous.

11. Which as he was got near to enter into, he ſaid to his Wife Sarai; Behold now I am ſenſible that thou art a Woman of a fair Countenance.

12. Therefore it may be when the Egyptians ſee thee, that they will ſay, This is his Wife; and will kill me, but keep thee alive.

13. Do tell thou art my Siſter; that it may be well with me for thy Sake; and my Life may be preſerved becauſe of thee.

14. And when he was come into Egypt, the Egyptians took notice of the Woman that ſhe was very fair.

15. The Princes of Pharaoh likewiſe ſeeing her, praiſed her to him: upon which ſhe was taken into Pharaoh's Houſe.

16. Who did well to Abram for her Sake: for he had Flocks, Herds, and He-aſſes, with Servant-men, and Maids; as alſo She-aſſes, and Camels.

17. But the Lord ſmote Pharaoh and his Family with great Plagues, by reaſon of Sarai Abram's Wife.

18. Whereupon he calls Abram, and ſays; What is it thou haſt done to me? Why didſt not thou tell me, that ſhe was thy Wife?

19. Why ſaideſt thou, She is my Siſter? So that I might have married her my ſelf; but now here is thy Wife; take *her*, and go.

Ver. 6. *Shechem*] This is elſewhere in our *Bibles* rightly written ſo.

Ib. *Oaks*] *Elon* being like *Allon*, *an Oak*, and comes from another Noun ſignifying *Strength*, as *Robur* is *Latin* for both, becauſe an Oak is ſtrong. Agreeable to which I find the *Tranſ.* of the *Septuagint*, *Pagnin. Vatab. Tyndal* and *Ainſworth*, with a little Variation; ſee alſo Chap. xviii. 1, 4. & xxxv. 4.

Ib. *then*] Some of the *Canaanites*, peculiarly ſo called, as explained on Chap. xv. 21. were probably come into that Country from *Egypt*, on the Death of their King *Apophis*, which was about two Years before *Abram* went into *Canaan*, by the *Tables* at Chap. xxx. and agrees well with the Mention of it here. This alſo quite overthrows one of *Hobbs*'s ſtrongeſt Arguments in his *Leviathan*, that the *Pentateuch* was not written by *Moſes*, nor till after his Time, becauſe the *Canaanites* were there while he was living; *Hobbs* too confidently ſuppoſing the Expreſſion ſignified the *Canaanites* were not there at the Time of writing it, for which there is no Neceſſity at all. And yet this is an Inſtance brought by *Prideaux* likewiſe (which he interprets as *Hobbs* does) of Addition made to the *Scripture*, *that can never*, ſays he, *be ſolved without*, *Connect.* Anno 446.

Ver. 8. *Ai*] The Place which *Joſhua* afterwards took, Chap. vii. 2. and the Letters are the ſame in *Heb.*

Ver. 16. *Flocks*, *Herds*] Small and great Cattle of the Paſture, as Sheep, Goats, Oxen, Bullocks, &c. beſides labouring Beaſts, as Chap. xlvii. 17. The King's *Tranſlators* have put the ſame Words thus in Ver. 5. of the next Chap.

Ver. 17. *Plagues*] It may be queſtioned how he or they knew what they were puniſhed for. But according to *Herodotus* the *Egyptians* were peculiarly ſkilful in ſuch Matters; Γενομένε γὰρ τέρασι, φυλάσσουσι γραφόμενοι τὸ ποτε ἐγένετο. Καὶ ἢν ποτε ὕστερον παραπλήσιον τούτῳ γένεται, καλὰ τωὐτὸ νομιζόσι ἀποβήσεσθαι. *For when a ſtrange Thing came to paſs, they kept the Event of it in Writing, and if there was ſomething afterwards like it, they judged of the Conſequence according to the former.* And as there had been before this Time remarkable Puniſhments ſent from God in their Country, which they might have obſerved was a Scourge for their doing amiſs, and a Call for Amendment; they might look on theſe Plagues in the ſame View, and find what was the Cauſe of them. Such ancient Matters, and ſo little known, while they illuſtrate the *Comment*, will not I hope diſpleaſe the Reader, if I mention them. There being therefore an early Kingdom in *Egypt*, (ſeparated for a Time from that of *Thebes* or *Upper Egypt*) whoſe Metropolis was at *This* near *Abydus*, on the weſtern Side of the *Nile*, the Succeſſion of its Kings is put firſt among the Dynaſties, both with *Africanus* and *Euſebius*, and is given as follows; to which I have added for our Uſe, the Year of the *Julian Period* when each began reigning, as is to be proved on Chap. xxx.

		Years	Am.	*Jul. Per.*
Menes	reigned —	62	62	2559
Athothes	— —	57	119	2621
Cencenes	—	31	150	2652
Venephes	—	23	173	2675
Uſaphædus	—	20	193	2695
Miſebidus	—	26	219	2721
Sememphſis	—	18	237	2739
Bienaches	—	26	263	2765
Bochus	—	38	301	2803
Caeachos	—	39	340	2842
Binothris	—	47	387	2889
Tlas	— —	17	404	2906
Sethenes	— —	41	445	2947
Chæres	— —	17	462	2964
Nephercheres	—	25	487	2989
Seſochris	— —	48	535	3037
Cheneres	— —	30	565	3067
Necherophes	—	28	593	3095

But *Africanus* has not the laſt of them in this *Catalogue*, but in another.

Now for the preſent Purpoſe: In the Time of King *Venephes*, Λιμὸς κατέσχεν τὴν Αἴγυπτον μέγας, *a great Famine ſeized* Egypt, *Syncellus*, p. 54.

In the Reign of *Sememphſis*, Φθορὰ μεγίστη κατέσχεν τὴν Αἴγυπτον, *a very great Mortality invaded* Egypt, Id. p. 55.

And while *Bochus* reigned, Χάσμα καλὰ Βούβαστιν, καὶ πολλοὶ ἀπώλοντο, *there was an Earthquake at* Bubaſtis, *and many periſhed*, Ib.

That the two firſt were before *Abram* went into *Egypt*, may be ſeen by comparing the Times with the *Table* in the preceding Chapter.

20. Pharaoh

20. Pharaoh alſo charged the Men concerning him; who ſent him away, with his Wife, and all that he had.

CHAP. XIII.

SO Abram went up from Egypt, with his Wife, and all that he had, accompanied by Lot, into the South;

2. He being very wealthy in Cattle, in Silver and Gold.

3. From whence he went on his Journeys to Beth-el, to the Place where his Tent was at firſt, between Beth-el and Ai;

4. The ſame Place where he made an Altar in the Beginning: and there he called on the Name of the Lord.

5. And Lot likewiſe who went with him, had Flocks, Herds and Tents.

6. Inſomuch that the Country would not bear them to dwell together; becauſe their Subſtance was ſo great, that they could not.

7. Beſides there was a Quarrel betwixt them who fed the Cattle of Abram, and thoſe that fed Lot's Cattle; the Canaanites and Perizzites then dwelling in the Country.

8. At which Abram ſaid to Lot; Let there be no Contention, I pray, either between me and thee, or between my Herdmen and thine; for we are Kinſmen.

9. Is not all the Country before thee? Do ſeparate from me: if it be to the left Hand, I will go to the right; but if to the right Hand, I will go to the left.

10. Lot then looking up, ſaw that the whole Plain of Jordan was all of it watered (before the Lord had deſtroyed Sodom and Gomorrah, like the Garden of the Lord, like the Country of Egypt) going to Zoar.

11. So he choſe him all the Plain of Jordan, and journeyed on the Eaſt: thus they ſeparated one from the other.

12. Abram dwelt in the Country of Canaan; and Lot dwelt at the Cities of the Plain, pitching his Tent as far as Sodom:

13. The Men of which were exceeding wicked, and ſinful againſt the Lord.

14. And the Lord ſays to Abram, after Lot was parted from him; Look up now, and view from the Place where thou art, towards the North, South, Eaſt and Weſt.

15. For all the Country which thou canſt ſee, will I give thee, and thy Offſpring for ever.

16. Nay I will make them as the Duſt of the Earth; ſo that if a Man can count up that, thy Offſpring alſo may be counted.

17. Get ready, go about in the Country, to the Length and Breadth of it; for on thee will I beſtow it.

18. Upon this Abram removed his Tent, and came and dwelt among the Oaks of Mamre, which were in Hebron: there he alſo built an Altar to the Lord.

CHAP. XIV.

AND in the Time of Amraphel King of Shinar, Arioch King of Ellaſar, Chedarlaomer King of Elam, and Tidal King of the Nations;

2. They made War with Bera King of

Ver. 1. *South*] not South from *Egypt*, rather the North, but into the South of *Canaan*.

Ver. 5. *Flocks, Herds*] *In ruſticatione antiquiſſima eſt ratio paſcendi eademque quæſtuoſiſſima, Columella* in *Pref. The moſt ancient and that the moſt gainful Way was feeding Cattle.*

Ver. 7. *Perizzites*] a ſtraggling Part of the *Canaanites*, as deſcribed Chap. xv. 21. the Word denoting ſuch as live in Villages; ſee Chap. xii. 6.

Ver. 8. *or*] Thus *Patrick* obſerves it ſhould be.

Ver. 10. *looking up*] For which the *Hebrew* having no Verb, it is done by this Circumlocution, *lifting up his Eyes:* in like manner our *Tranſlators*, with leſs Reaſon, leave out *Hand*, 2 *Sam.* viii. 10. & xv. 36. *Ex.* ix. 35. *Mouth*, 2 *Sam.* xvii. 5. *Ear*, 1 *Sam.* xx. 12, 13. & xxii. 8, 17. 2 *Sam.* vii. 27. *Ruth* iv. 4. and alſo *Eyes*, 1 *Sam.* xxix. 6, 7. 2 *Sam.* xv. 26. & xvii. 4. & xix. 6, 18.

Ib. *going*] *Zoar* being a neighbouring Town to *Sodom* and *Gomorrah*, where *Lot* was afterwards ſaved, ſhews that the Words before in the Parentheſis are to be ſo put or underſtood.

Ver. 11. *on the Eaſt*] This Word with the ſame Prefix is *at* or *on the Eaſt*, Chap. ii. 8. & iii. 24. as the latter is uſed in *Pſal.* xvi. 8. and other Places. Now from *Bethel* to *Hebron*, whither *Abram* went, Ver. 3, 18. and from *Bethel* to *Sodom*, whither *Lot* went, Ver. 12. appear to be both ſouthward, only *Sodom* was conſiderably more to the Eaſt: ſo that *Lot* went on the eaſt Side, as well in reſpect to *Abram* the main Subject of the Hiſtory, as to the Country which was bounded on the Eaſt by *Jordan*, at the Side of which *Lot* paſſed. That he went ſouthward to *Sodom* is clear, eſpecially if *Sodom* lay at the ſouth End of that which is now the *Dead Sea*, as it is placed in the *Maps* of *Cellarius* and *Prideaux*; and appears to be by Chap. x. 19. concerning which *Lightfoot* writes; "It doth not pleaſe me, that *Sodom* in the Maps "is placed in the northern Bounds of the *Aſphaltites*, "when it ſeems rather to be placed in the ſouthern Ex- "tremity of it:" for which he gives Reaſons, *Horæ Heb. & Talm.* Part i. Chap. v. The *Tranſlation* might be *from the Eaſt*, and *Aben Ezra* annotates on it סדום מערב בית אל *Sodom was weſt of Beth-el*; but the Situation does not allow it. On the other hand it will not bear being rendered *Eaſt* alone, nor *eaſtward*; neither is any Part of the *Dead Sea* Eaſt from *Bethel*.

Ver. 12. *as far as Sodom*] *Jun. Leo Jud.* & *Pagn.* have *uſque*, *Munſt. uſque ad*, and *Caſtal. ad*, *to*; ſee the like *Judg.* iv. 11. the *old Lat.* and *Gr.* is *in*.

Ver. 18. *Oaks*] It is the ſame Word, only plural and in the conſtructed Form, as in Chap. xii. 6. The *old Tranſlations* of *Tyndal* and *Coverdale* have *okegroue*.

Ver. 1. *the Nations*] viz. ſome particular ones.

Sodom, with Birſha King of Gomorrah, Shinab King of Admah, Shemeber King of Zeboiim, and the King of Bela, which is Zoar:

3. All thoſe joining together at the Vale of Siddim, which is the ſalt Sea.

4. Theſe had ſerved Chedarlaomer twelve Years, and in the thirteenth Year rebelled.

5. So he, and the Kings who were with him, went in the fourteenth Year, and ſmote the Giants at Aſhteroth-karnaim, the Zuzites in Ham, the Emites in the Plain of Kirjathaim,

6. And the Horites on their Mount Seir, to the Entrance of Paran, which is by the Wilderneſs.

7. Next they went back to the Fountain of Judgment, which is Kadeſh, and ſmote all the Country of the Amalekites; and alſo the Amorites, who dwelt at Hazazon-tamar.

8. With that the Kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela, which is Zoar, went forth, and ſet the Battle in order with them in the Vale of Siddim;

9. Namely with Chedarlaomer King of Elam, Tidal King of the Nations, Amraphel King of Shinar, and Arioch King of Ellaſar: four Kings being againſt five.

10. And the Vale of Siddim having many Pits for Mortar, the Kings of Sodom and Gomorrah fled, and got down there; and thoſe who were left ran away to the Mountains.

11. So they took the whole Subſtance of Sodom and Gomorrah, with all their Food, and went off.

12. They alſo took away Lot, and his Subſtance, the Son of Abram's Brother; for he dwelt in Sodom.

13. But one who eſcaped comes, and tells Abram the Hebrew; who dwelt among the Oaks of Mamre the Amorite, the Brother both of Eſhcol and Aner, who were Men in League with Abram.

14. And when he heard that his Nephew was taken Captive, he took out thoſe who were of his own training up, born of his Family, three hundred and eighteen, and purſued *them* to Dan.

Ver. 5. *fourteenth*] This *Uſher* places two Years before the Birth of *Iſhmael*, in his *Annals*, *Lat.* p. 8. *Eng.* p. 5.

Ib. *Giants*] The King's *Tranſlators* have rendered the ſame Word thus, *Deut.* ii. 11, 20. and in the *old Bibles* it is ſo here, as likewiſe in the *Greek* and *Chaldee Verſions*, with that of *Munſter*. The *com. Eng.* has three double Plurals in this Verſe, like that in Chap. iii. 24.

Ib. *Aſhteroth-karnaim*] It appears pretty plain by *Sanchoniatho* from whence this Name came, and is perhaps no ſmall Indication that his Hiſtory is genuine. He repreſents *Ham*'s Wife to be a famous Woman, whom he calls *Aſtarte*, ſaying, *She put a Bull's Head on hers, as a Mark of her Sovereignty*, that is probably Part of its Skin, and the Horns, *karnaim* ſignifying *two Horns*: ſo that the Reader, I imagine, will ſcarce help thinking this Name aroſe upon ſome Account from her. *Aſhteroth* however is twice uſed for *Flocks* in *Scripture*, *Deut.* vii. 13. & xxviii. 4. but then another Word for *Sheep* follows. *Sanchoniatho* alſo calling *Ham Chronos*, קרן *a Horn* might be read *Chron*, and *os* is but the *Greek* Termination: thus what *Aſtarte* put on ſeems to be her Huſband's, being done as Regent in his Abſence. It is evident that ſhe was counted a Goddeſs afterwards, both by the Name and the Country, 1 *Kings* xi. 5. though hardly ſo ſoon as this; but the Place here mentioned might be called ſo in honour to her, and her Image ſet up, by which ſhe came to be worſhipped. See 1 *Mac.* v. 43. 2 *Mac.* xii. 26. *Selden De Diis Syris*, *Syntagm.* ii. Cap. 3. and *Cicero De Natura Deorum* ſays, *the Syrian* Aſtarte *is called* Venus.

Ib. *Emites*] ſignifies *terrible ones*.

Ib. *Plain*] *Shaveh* comes from *Shavah*, *he made plain* or *level*. So it is in *Tyndal*'s, *Coverdale*'s, the *Geneva* and *French Bibles*; and thus *Jun.* and *Trem.* together with *Vatablus* and *Munſter*, have turned it.

Ver. 6. *Entrance*] *Heb. Threſhold*, or more properly *Door-poſt*. It is rendered *Poſt*, *Ezek.* xli. 3. and *Poſts* ſeveral times when plural by our *Tranſlators* in the 40th Chap. of *Ezek.* and 1 *Kings* vi. 31. *Lintel*. The like Word with the *Chald.* Termination alſo ſignifies *Poſt* in that Language, as the *Lexicons* in Folio both of *Buxtorf* and *Caſtellus* ſhew. Others have *the Plain of Paran*.

Ver. 7. *the Fountain of Judgment*] The Reaſon why *Moſes* called *Kadeſh* thus, may be ſeen in *Num.* xx. How many Words in this Chap. are left untranſlated in our *preſent Bible!*

Ib. *Hazazon-tamar*] So it is here, but in 2 *Chron.* xx. 2. *Hazezon-tamar*, which are changed, and conſequently both wrong in the *com. Tranſ.* The *Maſoreth* on this Place ſays ל חס׳ וחד מל which is in Words at length לא חסר וחד מלא ſignifying that the Word is not any where elſe defective, and is once written full; namely in *Chron.* as above.

Ver. 10. *for Mortar*] *Pagn.* reads *cæmenti*, with whom agrees *Montan.* and *Munſt.* has this *Note*, *ut aliis placet, ex puteis illis accipiebant cementum pro ædificiis: from thoſe Pits they had Mortar for Buildings, as ſome have thought.*

Ib. *got down*] As the ſame Verb ſignifies, Ch. xxiv. 64. 2 *Kings* v. 21. and that they did not die there, Ver. 17. ſhews. For this the learned *Cartwright* quotes *Ab. Ezra*, and writes himſelf, *Electa Thargumico-Rabbinica*, in Loc. It ſeems as if theſe two Kings firſt fled to the Pits undiſcovered.

Ver. 13. *Oaks*] The ſame as at Chap. xiii. 18.

Ver. 14. *took out*] Or as *Ainſworth* ſays, "Drew out, "that is, led forth of his Houſe;" and *Lud. De Dieu* in *Animadv. Produxit nempe ex ædibus, quæ adeo evacuabantur; ea enim perpetua hujus verbi eſt ſignificatio: Brought out, to wit of the Houſe, ſo that it was emptied, which is the conſtant Meaning of this Word*; of which he gives Inſtances. *Geneva Tranſlation*, *brought forth*.

Ib. *Dan*] As the Hiſtory was writ by *Moſes* before the *Iſraelites* poſſeſſed the Country, and ſo he could not uſe the Name as then called from the Tribe of *Dan*, in the manner that he might *the Amalekites*, Ver. 7. this Place ſeems to have had its Name from *Jordan*, i. e. *the River Dan*; accordingly *Fuller* places it at one Head of that River, and deſcribes it not to be that *Dan* which was *Laiſh*, *Judg.* xviii. 29. *Piſgah-ſight of Paleſt.* Book iv. Chap. 1. nay *Joſephus* ſays, it was one of the Heads of the River *Jordan*, *Antiq.* Lib. i. 11. as likewiſe *Benjamin* in his *Itinerary*; ſo that there is no need to ſuppoſe with *Prideaux*, that *Ezra* afterwards changed the Name here into *Dan*, *Connect.* Part i. Book v. ſee alſo *Biblioth. Bibl. Introd.* at Obj. 9.

15. Then

15. Then coming upon them ſeparately by Night, with his Servants, he beat them, and purſued them to Hobah, which was on the left Side of Damaſcus.

16. Nay he brought back all the Subſtance, particularly his Kinſman Lot's, with him, the Women and People.

17. And the King of Sodom went out to meet him, after he was returned from ſmiting Chedarlaomer and the Kings who were with him, to the Vale of the Plain, which was the King's Vale.

18. Melchi-zedek King of Salem too brought forth Bread and Wine; who was Prieſt of the Supreme God.

19. Beſides he bleſſed him thus; Let Abram be bleſſed of the Supreme God, Owner of Heaven and Earth.

20. And bleſſed be the Supreme God, who has delivered thy Enemies into thy Power. And he gave him the Tenth of all.

21. The King of Sodom alſo ſaid to Abram, Give me the Perſons, and take the Goods thy ſelf.

22. Whom Abram anſwered; By my lifting up my Hand to the Supreme Lord God, Owner of Heaven and Earth,

23. I will not take either a String, or the Latchet of a Shoe, nor even of any Thing which is thine; that thou mayeſt not ſay, I made Abram rich:

24. Excepting only what the young Men eat, and their Share who went with me, Aner, Eſhcol and Mamre, that let them receive.

CHAP. XV.

AFTER theſe Things Abram had this Word of the Lord in a Viſion, Do not fear, Abram; I will be a Shield to thee, thy Reward ſhall be very great.

2. And he ſaid, O Sovereign Lord, what wilt thou give me, ſince I go childleſs, and the Son left of my Family is Eliezer of Damaſcus?

3. Lo, continued he, thou having given me no Offspring; behold he is the Heir to me.

4. When behold it was anſwered him by

Ver. 15. *Hobah*] The *Vulg. Lat. Bibles* of the *Sixtine* and *Lovain Editions* add, *and Phenice.*

Ver. 17. *Plain*] *Sebaſtian Munſt.* and the *Tigurin Verſion* have *vallem planam, the plain Valley*; *Miles Coverdale*'s ſmall *Tranſ. the playne felde*; the *French* like this, *au val de la plaine*; ſee the Word Ver. 5.

Ib. *King's Vale*] Our laſt *Tranſlator*, heretofore mentioned, ſays, *This could not be inſerted by* Moſes, *for it could not be called ſo till* Saul's *Time at ſooneſt*; as if the King of *Sodom* was not a King as well as *Saul.* And that in 2 *Sam.* xviii. 18. (which this Author does not produce in his own Vindication) might be another, or the ſame called ſo from this Time.

Ver. 18. *Melchi-zedek*] Omitting the various Opinions who this was, as alſo the Reaſons alledged by ſome that it was *Shem*; I will offer one which I take to be new, and ſtronger than any other, that *Shem* was called thus. The Name is parted in *Hebrew*, the former Part ſignifying *King*, and *Sanchoniatho* as on Chap. 4. calls *Shem*, *Sydyc*; which ſmall Alteration might well be in another Language, eſpecially the *Hebrew* Vowels being left out, and ſo inſerted arbitrarily in the other; the *s* with *z*, and the *c* with *k* being quite commutable. Probably *Shem* at that Time went by the Name of *The righteous King*, which is the meaning of *Melchi-zedek*. *Sanchoniatho* living but about 600 Years after his Death, which might not be many Generations then, and compiling his Hiſtory from the Records in *Berytus*, begun by *Thoth*, *Ham*'s Grandſon, may well be ſuppoſed to know by what Name he was called.

Ib. *Bread*] By which is commonly meant in *Scripture Victuals* or *Food* in general; as Chap. iii. 19. & xliii. 25, 31. 1 *Kings* iv. 22. *Deut.* viii. 3, *&c.*

Ver. 19. *him*] which the new *Tranſlator* before named ſtrangely expounds to be *himſelf*, after making *Melchizedek Chriſt*, King of *Jeruſalem* in Heaven.

Ver. 23. *I will not take*] The *Heb.* Manner of Swearing, which on Chap. xlii. 15, 16. ſee more.

Ib. *a String*] The *Heb.* Word is in *Joſh.* ii. 18. & *Eccleſ.* iv. 12. where it muſt ſignify Something bigger than a Thread.

Ver. 1. *had*] Literally, *was to him*; but that is the *Heb.* Manner of expreſſing *had, &c.*

Ib. *thy Reward ſhall*] Not to inſiſt on the Impropriety of God being his Reward, the leaving out the Conjunction *and* ſhews it to be thus taken; in which manner *Jun.* and *Trem.* render it, and with this agrees *Abram*'s Anſwer. Both *Pagnin.* and *Caſtal.* have it in the future Tenſe.

Ver. 2. *Sovereign Lord*] The Words אדני and יהוה are each of them uſually rendered *Lord*, only the latter with capital Letters, in our *Bible*; ſo that to avoid *Lord LORD*, it is put *Lord God*, whereas that is alſo the conſtant Tranſlation of יהוה אלוהים To keep therefore a proper Diſtinction, and as אדני may well ſignify *Sovereign*, I have turned it thus.

Ib. *left of my Family*] He only of his Kindred left in thoſe Parts with him, when *Lot* and his Family were now gone. *Meſhek*, *left*, ſeems to come from *maſhak*, as *mimſhak* does, *a Place left* or *forſaken*. *Jun.* and *Trem.* are in this of the ſame Mind, but turn it otherwiſe, *is cui relinquitur domus mea, he to whom my Houſe is left*: i. e. ſay they, *hæres extraneus, ac (ut Jurecoſ. loquuntur) non ſuus*; *that is, as the Lawyers ſpeak, an Heir at Law. Caſtalio* alſo taking the Word to ſignify *left*, tranſlates, *meæ domus ſucceſſor futurus, the Succeſſor of my Houſe after me. Pagnin.* likewiſe mentions *Rabbi Joſeph*, ſo called, thus expounding the Word; which he ſays, *ſecundum ipſum eſt* relinquere, *according to him is* to leave; and thus it is in *Buxtorf*'s *Heb. Concordance.* After which Meaning I have tranſlated literally, and given the Words their natural Force as they lie in the *Original.*

Ib. *Damaſcus*] *Joſephus* quotes *Nicolas Damaſcenus* ſaying, Αβράμης ἐβασίλευσε Δαμασκῦ ἔπηλυς σὺν στρατῷ ἀφιγμένος ἐκ τῆς γῆς Χαλδαίων. Μεταναστὰς δὲ εἰς Χαναναίαν, καὶ οἱ ἀπ' ἐκείνου πληθύσαντες. Abraham *bore Rule* at Damaſcus, *a Stranger who came with a great Train from the Land of* Chaldea; *and wandering into* Canaan, *had a numerous Offſpring*, *Antiq.* Lib. i. 8. Though this Word is the ſame in the *Original* as *Damaſcus* elſewhere, our lateſt *Eng. Tranſlator* renders it otherwiſe, as if the ſame (which he ſays) as in *Amos* iii. 12. not obſerving I ſuppoſe that one has the Letter *Shin*, the other *Sin*, though he could ſcarce avoid ſeeing them different with *Sheva* and *Pathah.*

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the Word of the Lord, This ſhall not be thy Heir, but one who will proceed forth from thy ſelf ſhall.

5. Nay he had him out abroad, and ſaid, Look now towards Heaven, and tell the Stars, if thou canſt do it; thus, added he to him, ſhall thy Offspring be.

6. And he believed the Lord, who reckoned it Righteouſneſs to him.

7. Moreover he ſaid to him, I am the Lord, who brought thee out of Ur of the Chaldeans, to give thee this Country to inherit.

8. Upon whoſe aſking, Sovereign Lord, by what ſhall I know, that I ſhall inherit it?

9. He anſwers him, Fetch me a Heifer, a She-goat and a Ram, each of the third Year, with a Turtle-dove, and a young Pigeon.

10. So he fetched him all theſe, and cut them apart in the middle, putting the Pieces one againſt the other; but did not cut apart the Birds.

11. And the Fowls coming down upon the Carcaſſes, Abram drove them away.

12. And at Sun-ſet a deep Sleep fell upon him, as behold there did alſo a Terror of great Darkneſs.

13. Then he ſaid to him; Know fully that thy Offspring ſhall be Sojourners in a Country which is not theirs, and ſhall ſerve thoſe of it, who will afflict them, four hundred Years.

14. But I will alſo judge the Nation which they are to ſerve; and after that they ſhall come out with great Subſtance.

15. And when thou art gone to thy Fathers in Peace, being buried in a good old Age;

16. At the fourth Generation they ſhall return hither: for the Iniquity of the Amorites is not yet finiſhed.

17. When the Sun likewiſe was gone down, and it was Twilight, lo there was a ſmoaking Oven, and a Lamp of Fire, which paſſed between thoſe Parts.

18. That Day the Lord made the following Covenant with Abram; I give this Country to thy Offspring, from the River of Egypt, to the great one, the River Euphrates;

19. Namely of the Kenites, and the Kenizzites, and the Kadmonites,

20. And the Hittites, and the Perizzites, and the Giants,

21. And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

CHAP. XVI.

NOW Sarai the Wife of Abram did not bear to him, and having an Egyptian Servant-maid, whoſe Name was Hagar,

2. She ſays to him, Behold now the Lord having ſhut me up from bearing, do go in to

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Ver. 5. *Stars*] This might be in the Morning while they could be ſeen, and what is related Ver. 10, 11. afterwards in the Day-time. By which the whole is regular, and there is no need to fancy with Some, that the Things were only viſionary, and not really done. To explain how *Abram* looked at the Stars, it is ſaid in the *Aſſembly's Annotations*, *the entercourſe betwixt God and Abraham might be continued until Night*. Which it was, but then how the other Things to Ver. 12. were done afterwards before Sun-ſet, thoſe *Divines* have not informed us.

Ver. 10. *apart*] So *Calchas*, the Heathen Prophet, a Boar, to prepare for the War of *Troy*, *Dictys Cret.*

Ver. 13. *Sojourners*] *Ger*, from *gur*, *he ſojourned*, is uſed collectively for ſeveral, as *Zerah*, *Offspring*, is.

Ib. *afflict*] In *Baal Akeda* is read, היסורים הזמניים הם נר דלוק ביד אדם לדעת מה טיבו עם בוראו *Temporal Corrections are a Lamp lighted in a Man's Hand, that he may know what his State is with his Creator.*

Ib. *four hundred*] Which being parted from *them* with a *Heb.* Point, may ſhew that all the foregoing was to be in that Time, according to the Truth of Chronology, and the Obſervation of *Croſs* in his *Taghm. Art*, p. 193, 194.

Ver. 16. *finiſhed*] *Wm. Tyndal* in his *Prologe* to this *Book* writes, *God is euer ready to reape tyrauntes from of the face of the erth aſſone as theyr ſynnes ar rype.*

Ver. 17. *likewiſe*] The ſmoaking Oven and Lamp of Fire ſignifying their Servitude in *Egypt* at the Brick-kilns, and their being led from thence to *Canaan* by the Pillar of Fire; both which were between their going from that Country, and returning to it again. And ſo this was a Sign of what was ſaid in the 13, 14, and 16 Verſes.

Ib. *Twilight*] It is not *dark* when the Sun goes down. The Word is found but three times more in *Scripture*, and there it is *Twilight*, viz. *Ezek.* xii. 6, 7, 12.

Ver. 18. *River of Egypt*] A little River in the Wilderneſs between *Judea* and *Egypt*, running into the *Mediterranean*, called *Shihor*, *Joſh.* xiii. 3. & xv. 4, 47. 1 *Chron.* xiii. 5. *Iſa.* xxiii. 3. *Jer.* ii. 18.

Ib. *Euphrates*] which is, where *Rauwolff* came to it, as he ſays, *about a Mile broad*; in his *Travels*, Part i. Chap. 2.

Ver. 20. *Giants*] For this ſee Chap. xiv. 5.

Ver. 21. *Canaanites*] Since ſome of theſe here mentioned were particular Branches of the Iſſue of *Canaan* the Son of *Ham*, Chap. x. 16. it may ſeem ſtrange there ſhould be another People called *Canaanites*, that were a Part of his Poſterity, when the whole were not called ſo. The Matter may be thus explained, that an Army of People belonging to ſeveral of *Canaan*'s Children as they were diſtinct from each other, ſeized on lower *Egypt*, according to the Account of *Manetho* by *Joſephus*, of which ſee the *Tables* on Chap. xxx. who with their Offſpring coming into the Land of *Canaan* many Years after, might not diſtribute themſelves to their ſeveral Sorts, but continue together as one, and ſo be properly called *Canaanites*. Of this Mind I find *Cumberland* in *Orig. Gent. Antiq.* who ingeniouſly expounds it pag. 131, 132.

Ver. 1. *bear*] There is nothing for *Children* in the *Original.*

Ver. 2. *ſhut me up*] Look Chap. xx. 18.

Ib. *built up*] ſo the *Biſh.* and ſee *Gell*'s *Eſſay*, &c. p. 155.

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my Maid, perhaps I may be built up by her; and Abram hearkened to what ſhe ſaid.

3. So Sarai his Wife took and gave her in Marriage to him, when he had dwelt to the End of ten Years in the Country of Canaan.

4. And he went in to Hagar, who conceived; and when ſhe found that ſhe was with child, her Miſtreſs was contemptible in her Sight.

5. At this Sarai ſays to Abram, My Wrong is upon thee; I have given my Maid into thy Boſom, who perceives that ſhe is with child, and I am contemptible in her Sight: the Lord judge betwixt me and thee.

6. And he anſwered her, Lo thy Maid is in thy Power, do to her what thou likeſt. Upon this Sarai ſo afflicted her, that ſhe fled from her Preſence.

7. But the Angel of the Lord found her at a Fountain of Water in the Wilderneſs, that is in the Way to Shur.

8. And he ſaid, Hagar, Sarai's Handmaid, from whence doſt thou come? And whither art thou going? Who anſwered, I am fleeing from the Preſence of my Miſtreſs Sarai.

9. To whom the ſame replies, Go back to thy Miſtreſs, and humble thy ſelf under her Authority.

10. He alſo ſaid to her, I will multiply thy Offspring abundantly; inſomuch that it ſhall not be counted up for Multitude.

11. Behold thou being with child, continued he to her, ſhalt bear a Son; whom thou ſhalt name Iſhmael, becauſe the Lord has hearkened to thy Affliction.

12. However he will be *like* a wild Aſs to Men, his Hand being againſt every one, and every one's Hand againſt him; yet he ſhall dwell before all his Brethren.

13. And ſhe called the Name of the Lord who ſpoke to her, Thou God of Sight: for ſhe ſaid, Do I alſo ſee here after the Sight?

14. Therefore the Well was called, The Well Lahai-roi: lo it is between Kadeſh and Bered.

15. At length Hagar bore Abram a Son; who named his Son, that ſhe did bear, Iſhmael.

16. And he was in his eighty ſixth Year, when ſhe bore Iſhmael to him.

CHAP. XVII.

AFTERWARDS when he was in his ninety ninth Year, the Lord appeared to Abram, and ſays to him; I am God Almighty, walk continually before me, and be perfect.

2. So will I cauſe my Covenant to be between me and thee, that I will multiply thee exceeding much.

3. With that he falling upon his Face, God ſpoke to him as follows;

Ver. 4. *Miſtreſs*] *Gen. dame.*

Ver. 5. *My Wrong is upon thee*] Thou ſhouldeſt redreſs it; and if thou wilt not, the Lord will judge betwixt us. So *Lud. de Dieu* animadverts, *tibi incumbit, tuum eſt eam præſtare; it lies on thee, belongs to thee to manage it.*

Ver. 9. *humble*] or *afflict thy ſelf:* for it is the ſame Verb as at Ver. 6. that is humble thy ſelf to be afflicted, as ſhe afflicted thee.

Ver. 9, 10, 11. Theſe three Verſes beginning all with, *And the Angel of the Lord ſaid unto her*, make the Reading dull.

Ver. 11. *Iſhmael*] is *God hearkens* or *hears.*

Ver. 12. *will*] by the *Gen. Tranſlators ſhall*, ſuitable to their Predeſtinarian Opinion.

Ib. like *a wild Aſs*] Sometimes כ the Letter of Compariſon is omitted, which requires *as* or *like* to be ſupplied. Inſtances of which may be ſeen abundantly in *Noldius's Heb. Concord.* p. 378, 379, 380. and eſpecially to parallel this, *Job* xi. 12. *like* might be left out as in Chap. xlix. and the literal *Heb.* be, *he will be the wild Aſs of Men.*

Ib. *to Men*] Which accords with the following Words. Here was more than his being wild, viz. ſeparating from Men, and being at variance with them; but *Tranſlators* have generally loſt it, except the *Chald. Paraphraſt*, who renders the Words פרוד באנשא *a wild Aſs among Men*; and the *French*, where is read, *il ſera reſſemblant à un homme afne ſauvage, he will be like a wild Aſs to a Man.* Moreover no *and* or Conjunction following, ſhews that the next Words explain it. *Jarhi* expounds it thus, אוהב מדברות לצוד היות כמו שכתוב וישב במדבר ויהי רובה קשת *one loving the deſart Places to hunt wild Beaſts, according to that which is written, And he dwelt in the Wilderneſs, and was an Archer.*

Ver. 13. *God of Sight*] Not only for the Sight ſhe had of God, but alſo for her own Sight being preſerved in it, as the following Words ſhew. *Trem.* and *Jun.* call him, *fortis Deus viſionis, ſtrong God of Viſion*; ſaying in the *Margin, The firſt Vowel of the Heb. Word ſhews it to be a Noun, not a Participle*, as our *Tranſlators* underſtood it: ſo the *French Verſ. le Dieu fort de viſion. Pagnin.* alſo in *Theſ.* and *David Kimhi* expound it, *the God of Viſion*; ſee *Buxt. Lex.*

Ib. *after*] The *Heb.* אַחֲרָי *after* is not like the *after* belonging to *look*, which is only Part of the *Eng.* Verb. It was too great Ignorance for any to take it ſo. *Tyndal* and *Coverdale* following the *old Lat.* have it, *I have ſene the backe partes of him*, taking *after* for *behind*; as likewiſe *Caſtal.* ſays, *a tergo.* The other *Lat. Tranſlators* have the Prepoſition *poſt, after:* which *Trem.* and *Jun.* expound, *poſtquam Angelus mihi apparuit, after the Angel appeared to me*; and *Seb. Munſt. poſtquam ego vidi, after I have ſeen.* The Meaning is eaſy if we conſider it was thought to be preſent or ſpeedy Death to ſee God, Chap. xxxii. 30. *Exod.* xxxiii. 20. *Judg.* vi. 22. & xiii. 22.

Ver. 14. *The Well Lahai-roi*] See Chap. xxiv. 62. It may be interpreted, *The Well of living in* or *after the Sight.* Thus *Trem.* and *Jun.* apply *living* to *Hagar*, not to God; *Ab. Ez.* to the Child.

Ver. 2. *cauſe-to be*] *Heb. give* or *put.* The Terms of this Covenant on God's Part are in Ver. 2, 4, 6, 7, 8, &c. on *Abraham's* in Ver. 1, 9, 10, and the following.

4. It is I, whoſe Covenant behold is with thee, that thou ſhalt be the Father of many Nations.

5. Therefore thy Name ſhall not henceforth be called Abram, but it ſhall be Abraham; becauſe I make thee the Father of many Nations.

6. For I will cauſe thee to be fruitful exceeding much, that I may make thee Nations; and Kings ſhall proceed forth from thee.

7. Beſides I will confirm my Covenant betwixt me and thee, with thy Offspring after thee in their Generations, for a laſting Covenant; to be a God to thee, and to them hereafter.

8. To both of whom I will give the Country of thy Sojournings, all that of Canaan, for a laſting Poſſeſſion; as well as be a God to them.

9. Thou ſhalt then keep my Covenant, ſaid God alſo to him, and thy future Poſterity throughout their Generations:

10. Which is this between me and you, with them, that you ſhall obſerve; every Male of you ſhall be circumciſed.

11. For you ſhall cut off the Fleſh of your Foreſkins, that it may be a Sign of the Covenant between me and you.

12. And all your Males ſhall be circumciſed on their eighth Day, throughout your Generations; home-born, and bought with Money of any Stranger, who is not of thy Offspring.

13. He who is born of thy Family, and he who is bought with thy Money ſhall be throughly circumciſed; that my Covenant may be a laſting one in your Fleſh.

14. As for the uncircumciſed Male, the Fleſh of whoſe Foreſkin is not circumciſed, that Perſon ſhall be cut off from his People, having broken my Covenant.

15. God ſaid further to him; Thou ſhalt not call the Name of Sarai thy Wife ſo; for it ſhall be Sarah.

16. And I will bleſs her, and alſo give thee a Son by her; nay I will ſo bleſs her, that ſhe ſhall become Nations, there ſhall be Kings of People from her.

17. Again Abraham fell on his Face, and ſmiled, ſaying in his Heart, Shall he who is in his hundredth Year have *one* born? And ſhall Sarah bear in her ninetieth Year?

18. And he ſaid to God, Oh that Iſhmael may live before thee!

19. To which God replied; Verily thy Wife Sarah ſhall bear thee a Son, whom thou ſhalt name Iſaac; and I will confirm my Covenant with him, to be a laſting one to his Offspring after him.

20. I have hearkened to thee alſo for Iſhmael; behold I bleſs him, will make him fruitful, and increaſe him exceeding much: he ſhall beget twelve Princes, and I will cauſe him to be a great Nation.

21. But I will confirm my Covenant with Iſaac; whom Sarah ſhall bear to thee at this appointed Time, in the next Year.

22. So making an end of converſing with him, God aſcended from Abraham.

23. Then he took his Son Iſhmael, with all who were born of his Family, and every one who was bought with his Money, each Male of his Domeſticks, and cut off the Fleſh of their Foreſkins that ſame Day, according as God ordered him.

24. And Abraham was in his ninety ninth Year, when he was circumciſed in his Foreſkin.

25. As was his Son Iſhmael in his thirteenth Year, when his Foreſkin was cut off.

Ver. 4. *many Nations*] For all the Faithful are the Children of *Abraham*; as the Apoſtle expounds this Paſſage, *Rom.* iv. 16, 17. and further explains how it is, *Gal.* iii. 16, 28, 29.

Ver. 5. *Abram*] *Abram* is *high Father*, compounded of *ab*, *Father* and *ram*, *high*; *Abraham*, *high Father of a Multitude*, by taking in Part of *hamon*, *a Multitude*.

Ver. 13. *throughly*] that it might always remain, according to the following Words: ſo the doubling of the Verb uſually ſignifies; *Trem.* and *Junius* have *omnino*.

Ver. 14. *be cut off*] be one cut off or disjoined, but not as joined before.

Ver. 15. *Sarai*] In *Heb. my Princeſs*, *Sarah*, *a Princeſs*, the Reſtriction being taken off. Her Father or Mother might name her *my Princeſs*, but God named her *a Princeſs*: for ſhe was not to be a Princeſs in her own Family only, but of Nations. If the Daughters of Kings are called ſo, well might the Mother. Ver. 16. The *Sept.* change it from *Sara* to *Sarra*, as they alſo make ſad Work with many other Names.

Ver. 16. *ſhe ſhall become Nations*] as God ſaid he would make *Abraham*, Ver. 6. What need was there to add *Mother* here, any more than *Father* there? ſee alſo Ver. 20.

Ver. 17. *ſmiled*] The ingenious *Caſtalio* has *ſubridens*, *ſmiling*; the *French Tranſ. ſouſrit*, *ſmiled*. The Difference ſpeaks for it ſelf.

Ver. 19. *Iſaac*] *Heb. Izhak*, of *zahak*, *he ſmiled*.

Ver. 21. *Iſaac*] Probably *Abraham* had hitherto taken *Iſhmael* to be the Son promiſed, Chap. xv. 4.

Ib. *at this &c.*] *Tynd. even thys tyme twelve moneth.*

Ver. 25. *in his thirteenth Year*] *Iſhmael* was born in the 86th Year of *Abraham*'s Life according to Chap. xvi. 16. and this was the 99th; which at firſt View may ſpeak *Iſhmael* to be thirteen Years old, and not in his thirteenth Year. But this Objection is ſolved, by only ſuppoſing his Circumciſion was ſooner in the 99th Year, than his Birth was in the 86th, of his Father's Age; by which he could be but in his thirteenth Year. And by the Deſtruction of *Sodom* and *Gomorrah* being alſo in *Abraham*'s 99th Year, after the Circumciſion, Chap. xviii. 10, 16, with Chap. xvii. 21. and not ſpoken of as immediately following, or at that Time, it may appear that *Iſhmael* was circumciſed in the former Part of the ſaid Year. In purſuance of which, I put his Age double that Year in *Tab.* third to theſe two Things.

26. On that very Day were they both circumciſed.

27. All the Men likewiſe of his Family, home-born, and bought with Money of Strangers, were circumciſed with him.

CHAP. XVIII.

MOREOVER the Lord appeared to him among the Oaks of Mamre, as he was ſitting at the Door of the Tent, in the Heat of the Day.

2. Where looking up, he ſaw apparently that three Men were ſtanding before him; whom when he ſaw, he ran to meet from the Tent-door, and bowed down to the Ground.

3. And ſaid; Lord, if now I am in favour with thee, go not away, I beſeech thee, from thy Servant.

4. Let a little Water, I pray, be fetched, and waſh your Feet, and lean down under a Tree.

5. Beſides that let me fetch a Bit of Bread, and do you ſupport your Hearts, after which you may go on; for therefore have you come before your Servant. And they ſaid, Do according as thou haſt ſpoken.

6. Abraham accordingly haſtened into the Tent to Sarah, and ſaid, Knead quickly three Seahs of fine Flour, and make Cakes.

Ver. 26. *very Day*] It might be repeated becauſe of *Abraham*'s Readineſs to obey; who did what he was commanded that very Day: or *in the Strength of that Day*, as the *Heb.* may ſignify, before it was too far gone. "Not "regarding, ſays *Hen. Ainſworth*, the Affliction, Dan"ger, Shame, Scandal, and Fooliſhneſs, which this "Action in the Eyes of the World ſeemed to bring "with it."

Ib. *circumciſed*] The Manner of it is deſcribed by *Buxtorf*, *Synagog. Judaic.* Chap. 4. By the Operation which I ſaw at *London*, upon the Prieſt's inviting me, I obſerved that the Child is put both to the greateſt Pain and Danger, after the Circumciſion is performed in cutting off the Foreſkin (which ſeems to be all that God commanded) by tearing apart what remains with long Nails, kept for that Purpoſe by the *Mohel* or *Circumciſer*: which the *Jews* ſeem very unwarrantably and ignorantly to found upon *Joſh.* v. 2. as if that ſignified this ſecond Part of their Ceremony. The firſt Part being in a manner inſtantaneous, may be no great Puniſhment, and little or no Danger; but the latter taking up ſome Time, upon the Sore already made, and offering too great Violence to Nature, muſt give exquiſite Torture, as well as be dangerous. And upon my aſking them, whether it was not the Occaſion of ſome Children's Death; they ſeemed to acknowledge that, by ſaying they might have died without it. We may hence obſerve how the Commands of God, which are mild and harmleſs, are made rigorous and hurtful by Men. So God requiring *Abraham*, for a Trial of his Obedience, to offer up his Son, without ſuffering him to do it; it became the Practice of People to burn their Children to their gods, as has been thought.

It is pretended that Circumciſion was uſed before *Abraham*'s Time, ſince *Herodotus* ſays, Lib. ii. 104. μοῦνοι πάντων ἀνθρώπων Κόλχοι, καὶ Αἰγύπλιοι, καὶ Αἰθίοπες περιλάμνονλαι ἀπ' ἀρχῆς τὰ αἰδοῖα, *The* Colchites, Egyptians, *and* Ethiopians, *only of all Men circumciſed from the Beginning*. To invalidate which we muſt go a little round about: *Joſephus ag. Apion*, tells us, τῶν δὲ τὴν Παλαιςίνην καλοικένλων μόνοι τᾶτο ποιᾶσιν Ιεδᾶιοι, *of thoſe who inhabited* Paleſtine *the* Jews *only did this*; conſequently the *Philiſtines* did not circumciſe; next *Bochart* having largely ſhewn in his *Geog. Sac.* Part i. Lib. iv. Chap. 31. that the *Caſluhites*, from whom the *Philiſtines* came, Chap. x. 14. were the *Colchites*; it will follow that the *Colchites* were not in the Practice of Circumciſion when the *Philiſtines* ſprung from them: but rather that the *Colchites*, who lived between the *Mediterranean* and *Red Sea*, had it from their Neighbours the *Arabians* that were *Abraham*'s Poſterity, after the *Philiſtines* were ſeparated from them; and ſo it might be communicated to the *Egyptians* and *Ethiopians*; eſpecially ſince *Euſtathius* ſays, the *Arabians*, as Deſcendants of *Iſhmael*, defer their Circumciſion to the 13th Year of Life, becauſe he was circumciſed then, *Hex.* p. 60. that Age of theirs for the ſame being alſo in *Euſebius*, Lib. vi. 11. but *Joſephus* has it *after the 13th Year*, *Ant.* Lib. i. 13. and *Ambroſe* writes in the *Treatiſe De Abraham*, Lib. ii. 11. Ægyptii *quarto decimo anno circumcidunt mares*, *the* Egyptians *circumciſed the Males in the 14th Year*, becauſe that too ſhews it was taken from *Iſhmael*'s being circumciſed, by reckoning him ſo old in Ver. 25. ſee *Joſh.* v. 9.

Ver. 1. *Oaks*] One of which it is likely they were under, Ver. 4, 8. vid. Chap. xiii. 18. and xiv. 13. *Joſephus* writes, *Abraham* was ſitting at his Tent-door under the Oak of *Mambres*, *Ant.* Lib. i. 12.

Ver. 2. *three Men*] *Anaſhim* implies they were like mortal Men. One was the Lord we may obſerve by Ver. 1, 22. who ſtaid with *Abraham*, while the two Angels went to *Sodom*, Chap. xix. 1. But *Lightfoot* hereon ſays, they were the three Perſons in the Trinity; others, as *Whitby*, &c. on *John* i. 1. count them to be three Angels, and that the Lord was there viſibly beſide.

Ib. *before him*] *Jun.* and *Ainſ. before*; *Caſt. ex adverſo*, *over againſt*, as *Coverdale* alſo has it. So *Noldius* too interprets the *Heb.* Prepoſition here, and gives Inſtances of the ſame in divers other Places, *Concord. Particul. Ebr.* p. 694, 695, 691. If they had ſtood by *Abraham*, he would not have run to meet them.

Ib. *bowed down to the Ground*] Or proſtrated himſelf on it, in the Manner of the eaſtern Countries, as *Buxtorf* obſerves on the Verb; ſee the *com. Tranſ. Ruth* ii. 10. 1 *Sam.* xxv. 41. 2 *Sam.* ix. 6. and xiv. 33, 4, 22. 1 *Kings* i. 31. 2 *Kings* ii. 15. and iv. 37. 2 *Chr.* vii. 3. and xx. 18.

Ver. 3. *Lord*] The ſame as at Ver. 27, 30, 31, 32. and when *my* is joined to it the Pointing is otherwiſe, as in Ver. 12. It agrees with *Abraham*'s calling himſelf here his Servant; as that does with his waiting upon thoſe heavenly Gueſts, according to his Offer.

Ver. 4. *lean down*] on the Elbow, as was the eaſtern Poſture at Meals, *John* xiii. 23.

Ver. 5. *ſupport*] *comfort* was not tranſlated from the *Heb.* (for *ſabad* has no ſuch Signification) but from the *old Lat. comfortetur*.

Ib. *for therefore*] i. e. you went along here in my Sight through Providence, that you might eat, and be refreſhed.

Ib. *before*] The like Particle as at the ſecond Verſe.

Ver. 6. *Seah*] Why ſhould not this *Hebrew* Name be kept, as *Homer*, *Bath*, *Kab* and *Ephah* are; ſince our Meaſures of Capacity are not of the ſame Bigneſs, and they were *Meaſures* as well as this? A *Seah* was about two Gallons and a half. The Quantity was rather proportionable to the Calf, than to three Men's eating, the Remainder of which might be for the Servants Dinner.

Ib. *make Cakes*] *upon the hearth* is of the *Tranſlators* adding, but is added no where elſe in the *preſ. Bib.* as *Exod.* xii. 39. *Numb.* xi. 8. and four Places where the Word is ſing. as *Buxt. Concordantiæ Heb.* ſhew.

7. He

7. He likewiſe ran to the Herd, and taking a tender and good Calf, gave to a young Man, that he might make haſte to get it ready.

8. After which he took Butter and Milk, with the Calf that was dreſſed, and put before them; and he ſtood by them under the Tree, while they eat.

9. And they aſked him, Where is Sarah thy Wife? Who anſwered, There in the Tent.

10. Then replied one, I will certainly return to thee according to the Time of Life, ſo that behold ſhe ſhall have a Son: which Sarah heard at the Door of the Tent, that was behind him.

11. Now Abraham and Sarah were got into old Years, it being ceaſed for her to be after the Manner of Women.

12. Therefore ſhe ſmiling within her ſelf, ſaid, Shall I have Pleaſure after I am become aged, and my Lord is old?

13. Upon this the Lord ſaid to Abraham; Why does Sarah ſmile, ſaying, What, ſhall I bear indeed, when I am grown old?

14. Is there any thing too wonderful for the Lord? At the Time appointed, according to the Seaſon of Life, will I return to thee, ſo that ſhe ſhall have a Son.

15. Yet Sarah thus denied, I did not ſmile, becauſe ſhe was afraid; and he ſaid, No, but thou didſt.

16. At length the Men got up to go thence, and looked towards Sodom; whom Abraham accompanied, to bring them on the Way.

17. And the Lord ſays; Shall I conceal from Abraham what I am about to do?

18. Since he will fully become a great and mighty Nation, and through him will all the Nations of the Earth be bleſſed.

19. For I know that he is one who will command his Children and Family after him, that they ſhould obſerve the Way of the Lord, by doing Righteouſneſs and Equity; that the Lord may bring to Abraham what he has ſpoken to him.

20. So he ſaid; Becauſe the Cry of Sodom and Gomorrah is great, namely that their Sin is very grievous;

21. I am going down now, that I may ſee, whether they have done wholly according to the Cry of it that is come to me; or if not, I ſhall know.

22. But when the Men turned from thence, that they might go to Sodom, Abraham ſtood yet before the Lord.

23. And drawing nigh, he ſaid; What, wilt thou deſtroy the Righteous with the Wicked?

24. Suppoſe there are fifty righteous ones within the City; what, wilt thou conſume *them*, and not ſpare the Place by reaſon of thoſe fifty?

25. Far be it from thee that thou ſhouldeſt do ſuch a Thing as this, to cauſe the Righteous to die with the Wicked, for the former to be the ſame as the latter: let that be far from thee; will not the Judge of the whole Earth do Juſtice?

26. To which the Lord ſaid, If I find at Sodom fifty righteous ones within the City, I will ſpare all the Place for their Sake.

27. And Abraham made anſwer; Behold now I would ſpeak to the Lord, though I am Duſt and Aſhes.

28. Suppoſe five ſhould be wanting of the forementioned fifty, wilt thou deſtroy the whole City for the five? And he ſaid, I will not, if I find there five and forty.

29. Then he proceeded to ſpeak thus to him further, Perhaps forty may be found there: who ſaid, I will not do *it* for their Sake.

30. In the next Place he ſaid, Let not the Lord now be angry that I ſpeak; perhaps thirty may be found there: I will not do *it*, anſwered he, if I find ſo many there.

31. Behold now, ſaid he again, I would ſpeak to the Lord, Poſſibly twenty may be found there: then he ſaid, I will not deſtroy *it* for them.

32. Laſtly he ſaid; Let not the Lord now be angry, and I will ſpeak only this Time,

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Ver. 7. *ran*] Obſerve how *Abraham* almoſt a hundred Years old, ran about to entertain Strangers!

Ver. 8. *was dreſſed*] For *Abraham* did not dreſs it himſelf. Active for Paſſive is ſometimes in *Scripture*, as Chap. xvi. 14. and xix. 22. *Num.* xxx. 13. *Neh.* ii. 7. *Eſt.* v. 14. and ſee *Buxt. Gram.* Part ii. p. 101. otherwiſe *the young Man* ſhould have been inſerted.

Ver. 10. *Time of Life*] Time of Child-bearing, as this ſeems to have been at that of Conception, and three Months after the preceding Appearance, Chap. xvii. 21. compare Chap. xvii. 21, 24. with Chap. xxi. 5. So *Gualtperius* expounds it, *ſecundum morem, quo ſolet infans vivificari in utero, & naſci; ita vivificabitur, & naſcetur* Iſaac *quoque: according to the manner that a Child uſes to be made alive and born, ſo ſhall* Iſaac *alſo.*

Ver. 12. *ſmiling within her ſelf*] It being inwardly, was not properly *laughing*; nor would the Circumſtances, or Words ſaid, have provoked it in lighter People. So *Abraham* is repreſented to laugh in *com. Tranſ.* at what God ſaid, when he knew it was God, Chap. xvii. 17.

Ib. *Pleaſure*] *Gen. luſt*, with *Tynd.* and the *Biſh. geve my ſelfe to luſt?* that being an old Word for *deſire.*

Ver. 13. *What*] The ſame that is rendered *alſo* in the *com. Bib.* Ver. 23, 24. אַף being redundant like *what.*

Ver. 18. *fully*] *Jun. prorſus*; ſo the repeating of the Verb-ſubſtantive is done by *altogether* in our *Bible*, *Pſal.* l. 21.

Ver. 27. *I would*] This is the Meaning which Grammarians generally give the Word, and particularly *Buxtorf.* It is as it were a half Verb, uſually followed by another. *Sol. Jarhi* on this Place expounds it by רציתי *I would.* *Jun.* and *Trem.* turn it *cuperem*; *Munſt. complacuit.*

There

There may perhaps be ten found there: to which he ſaid, I will not deſtroy it for ten's Sake.

33. And the Lord went away when he had made an end of converſing with Abraham; and he returned to his Place.

CHAP. XIX.

NOW the two Angels came to Sodom in the Evening, at the Gate of which Lot was ſitting; whom ſeeing, he roſe up to meet them, and bowed down with the Face to the Ground,

2. And ſaid, Behold now, Lord, turn aſide, I pray, to your Servant's Houſe, lodge, and waſh your Feet; then you may riſe early, and go on your Way: but they anſwered, No, for we can lodge in the Street.

3. Yet he preſſed on them ſo much, that they turned aſide to him, and went to his Houſe; where he made a Feaſt for them, baking unleavened Cakes, and they eat.

4. Before they lay down however, the Men of the City of Sodom beſet the Houſe about, all of them both young and old, from the uttermoſt Part.

5. And calling to Lot, they ſaid to him, Where are the Men who came to thee to Night? Bring them out to us, that we may have the knowledge of them.

6. Upon which Lot goes forth to them at the Gate, ſhutting the Door after him,

7. And ſays; Do not wickedly, my Brethren, I beſeech you.

8. Lo now I have two Daughters who have not known a Man, them now would I bring out to you, that you may do to them what you pleaſe; only do nothing to theſe Men, for therefore they came into the Shelter of my Roof.

9. But they ſaid, Get thee further; adding, There is one come to ſojourn, and he muſt needs judge; now will we do more wickedly to thee than to them: accordingly they preſſed on that Man exceedingly, and came nigh to break open the Door.

10. However the Men reached out their Hands, and pulled Lot into the Houſe to them, and ſhut the Door.

11. Thoſe alſo who were at the Gate of the Houſe they ſtruck with Blindneſs, both ſmall and great; ſo that they were tired of finding out the Gate.

12. Afterwards the Men ſaid to Lot; Whom thou haſt elſe here, Son-in-law, or thy Sons, Daughters, and all that belong to thee in the City, bring out of this Place.

13. For we ſhall deſtroy it; becauſe their Cry is great before the Lord, and he has ſent us to deſtroy it.

14. Whereupon Lot went forth, and ſpoke thus to his Sons-in-law, who were taking his Daughters, Get ready; go out of this Place, for the Lord will deſtroy the City; but they looked on him as if he was in jeſt.

Ver. 1. *the two Angels*] Thoſe who were with *Abraham*, and left him with God, Chap. xviii. 22. which in the *old Eng. Bible* is, *the twoo Aungels*; and *Caſtal.* tranſlates, *Angeli illi duo*. The *Heb.* expreſſes it by the demonſtrative Letter ה.

Ver. 2. *Lord*] The ſame Word with that in Chap. xviii. 3. and Ver. 18. of this Chap. *Lot* might not improperly ſpeak to one, and invite both.

Ib. *can*] or it might be turned, *let us lodge*. *No* was not an Anſwer to any Queſtion, but ſignified their Refuſal. The Reaſon of their conſenting afterwards is told Ver. 8. on which account *Lot* might be ſo preſſing as he was on them.

Ver. 3. *unleavened Cakes*] The Word is plural, and ſo rendered, *Judg.* vi. 19, 20, 21. *Ainſworth* has the ſame; and the *Tigurin Verſion*, *placentas infermentatas*: but *Coverdale* likes it, *ſwete cakes*.

Ver. 4. *young and old*] which is the *Heb.* Order, inverted as it ſeems through Inattention by the laſt *Tranſlators*.

Ver. 6. *at the Gate*] *Heb. to the Gate*. I have kept the *Hebrew* Diſtinction of *Gate* and *Door* likewiſe in the following Verſes, which appear not to be the ſame, but that there was a Gate before the Door.

Ver. 7. *my Brethren*] So this is rendered every where elſe in the *com. Bib.* particularly *Judg.* xix. 23. and here in *Tranſlations* which keep cloſe to the *Original*.

Ver. 8. *them now would I bring out*] The *Heb. na*, *now*, is the ſame as before in this Verſe. Doubtleſs *Lot* did not *pray* them to let him bring his Daughters out for ſuch a wicked Purpoſe; nor does one of the many *Tranſlations* I have conſulted ſay it, beſides the *preſent Engliſh*. *Caſtal.* tranſlates freely, *Eas malo vobis ad veſtram libidinem producere quam, I had rather bring them out to your will than*. It was a noble Reſolution in *Lot*, rather to deliver up his Daughters than his Gueſts; and was accordingly rewarded, with his Daughters Preſervation, as well as his own.

Ib. *what you pleaſe*] So I render this *Heb.* Idiom; other Ways in the *com. Tranſ.* ſee 2 *Sam.* iii. 19. *Deut.* i. 23. 2 *King.* xx. 3.

Ver. 9. *do more wickedly to thee*] They mock him with his own Word, Ver. 7. which is the manner of ungodly Scoffers.

Ver. 11. *tired of finding out the Gate*] The Gate might be more difficult to find as they were in the Street, than the Door would if they had been in the Court.

Ver. 12. *or*] So *Patrick* obſerves, and ſays it ſhould be tranſlated.

Ver. 13. *before the Lord*] by the *Biſh. before the Face of God*, away from the *Heb.*

Ver. 14. *were taking*] The Marriage being not accompliſhed, Ver. 8. This is quite literal, the *Heb.* Word being a Participle; accordingly we find both thoſe Daughters were marriageable. It is unlikely that *Lot* had other Daughters married, and all or both dead, as has been thought; ſince they muſt alſo have had no Children living, becauſe *Lot* would certainly have regarded his own Offspring along with, if not above his wicked Sons-in-law, and that after his Daughters Deceaſe. But it being not expreſſed by the preterperfect Tenſe, conſidering the manner of the *Heb.* that may be taken for a full Confirmation of the former Meaning; for which we have alſo the Verdict of *Joſephus*, *Ant.* Lib. i. 12. of *Jerome* in *Hebr. Queſt.* & *Chryſoſt. Hom.* in Loc.

15. And as ſoon as it was break of Day, the Angels were urgent with Lot as follows, Get ready, take thy Wife and two Daughters who are preſent, leſt thou ſhouldeſt be conſumed through the Iniquity of the City.

16. And he delaying, the Men took hold of his Hand, and thoſe of his Wife and two Daughters, by the Compaſſion of the Lord to him; and had him forth, putting him without the City.

17. Which they had no ſooner done, but one cries, Eſcape for thy Life, neither look behind thee, nor ſtay in all the Plain: eſcape to the Mountain, leſt thou ſhouldeſt be conſumed.

18. Whom Lot intreated; Let not that be, I pray thee, Lord.

19. Behold now *as* thy Servant is in Favour with thee, and thou makeſt thy Kindneſs which thou ſheweſt to me great, to ſave my Life; and I cannot eſcape to the Mountain, leſt Harm ſhould overtake me, and I die:

20. Lo now this City is near, whither I can flee, and it is little; let me, I pray, eſcape thither (is it not a little one?) that my Life may be ſaved.

21. And he replied to him; Behold I accept thy Perſon alſo in this Thing, that I will not overthrow the City of which thou ſpeakeſt.

22. Make haſte, eſcape to it; for I can do Nothing till thou art got thither; therefore the City was named Zoar.

23. The Sun came forth above the Horizon when Lot reached Zoar.

24. Then the Lord made it rain Brimſtone and Fire, upon Sodom and Gomorrah, from him out of Heaven.

25. Thus he overthrew thoſe Cities, with the whole Plain, and all the Inhabitants of the Cities, as well as the Product of the Ground.

26. But his Wife looking behind him, became a Pillar of Salt.

27. And Abraham went early in the Morning, to the Place where he ſtood before the Lord.

28. When looking towards Sodom and Gomorrah, and towards all the Country of the Plain, he ſaw clearly that the Smoak of the Country went up, like that of a Kiln.

29. Yet when God deſtroyed the Cities of the Plain, he remembered Abraham, ſending Lot from within the Overthrow, when he overthrew the Cities in which he dwelt.

30. Lot afterwards went up from Zoar, and dwelt on the Mountain, having his two Daughters with him, becauſe he was afraid to dwell in Zoar; where he and they abode in a Cave.

31. And the Firſt-born ſaid to the Youngeſt; Our Father is old, and there being no Man in the World to come in to us after the manner of the whole Earth;

32. Come, let us make him drink Wine, and lie with him, that we may cauſe Offſpring to live from our Father.

33. Accordingly they made their Father drink Wine that Night, and the Firſt-born went in, and lay with him; who knew not when ſhe lay down, nor when ſhe got up.

34. On the next Day likewiſe ſhe ſaid to the other, Lo I lay laſt Night with my Father; let us make him drink Wine alſo to Night, and go thou in, lie with him, that we may cauſe Offspring to live from our Father.

35. So they made their Father drink Wine too that Night, and the Youngeſt got ready, and lay with him; who knew not when ſhe lay down, nor when ſhe got up.

36. And Lot's two Daughters conceiving by their Father;

37. The Firſt-born bore a Son, and named him Moab; who is the Father of the Moabites to this Day.

Ver. 15. *urgent*] The Verb which in the *Vulg. Tranſ.* is rendered *labour*, *Iſai.* xxii. 4.

Ib. *preſent*] as this is uſually tranſlated; *Heb. found.*

Ver. 21. *of which*] So *Munſt. de qua*, and *L. Jud. de quo*; in which Manner alſo are the Renderings of *Jun. Mont.* and *Caſtal. for the which* being the *vulg. Lat. pro qua.*

Ver. 22. *Zoar*] of *zahar*, *to be little.*

Ver. 24. *Fire*] There being the Marks of it in burnt Rocks, aſhy Ground, &c. according as *Strabo* relates, Lib. xvi.

Ver. 25. *overthrew*] The Place of it is called in *Scripture* the *ſalt Sea*, Chap. xiv. 3. *Numb.* xxxiv. 3, 12. *Deut.* iii. 17. by Heathen Writers the *Lake Aſphaltites.* It is a ſtanding Water, computed to be about ſeventy *Eng.* Miles long from North to South, eighteen wide at the largeſt Place, and five at the narroweſt; the Rivers *Jordan* and *Arnon* running into it at the north End, but none coming out; ſee *Thevenot's Travels*, Part i. Book ii. 41. *Maundrel's Journey from Aleppo to Jeruſalem*, p. 83, 84. *Joſephus's Wars of the Jews* Lib. v. 5. *Pliny's Natural Hiſtory*, Lib. v. 16. *Diod. Sicul.* Lib. ii. 4. *Tacit. Hiſt.* 5.

Ver. 26. *Wife*] whom *Eliezer* in *Pirk* 25. calls עדית which may be the ſame as our *Edith.*

Ib. *behind him*] See Ver. 17.

Ib. *Pillar*] which *Joſephus*, who wrote a little after *Chriſt* was on the Earth, ſays he himſelf ſaw, *Ant.* Lib. i. 12. Nay both *Benjamin* the *Jew* and *Rauwolff* relate it is ſtill remaining, and when diminiſhed, increaſes again; ſee *Wiſd.* x. 7. and more in *Biblioth. Biblica.*

Ver. 28. *Kiln*] ſuch wherein Bricks, Lime, or earthen Ware is burnt, as the *Lexicons* explain it. *Sol: Jarhi* (who ſhould not be called *Jarki*, as *Simon* notes in his *Critical Hiſtory of the Old Teſtament*) interprets it, חפירה ששורפין בה את האבנים לסיד *a Pit in which they burn Stones for Lime*; and *Aben Ezra*, מקום אש דולקת תמיד *a Place of Fire continually burning.*

Ver. 35. *got ready*] See Chap. xxiii. 7. *aroſe* being very odd here.

Ver. 37. *Moab*] ſignifies *from the Father.*

38. And

38. And the Youngeſt alſo bore a Son, whom ſhe named Ben-ammi; he is the Father of the Ammonites to this Day.

CHAP. XX.

AND Abraham travelled from thence to the South-country, and dwelt between Kadeſh and Shur, ſojourning in Gerar.

2. And he reporting of Sarah his Wife, She is my Siſter; Abimelech King of Gerar ſent, and took her.

3. But God came to him in a Dream by Night, and ſaid to him, Behold thou art a dead Man becauſe of the Woman whom thou haſt taken, for ſhe has a Husband.

4. Nevertheleſs Abimelech having not come near her, pleaded; Lord, wilt thou ſlay even a righteous Nation?

5. Did not he tell me, She is my Siſter? And ſhe too her ſelf ſaid, He is my Brother: in the Integrity of my Heart, and Innocency of my Hands, I did this.

6. To whom God replied in the Dream; Yes, I knew that thou didſt it in the Integrity of thy Heart, and I alſo with-held thee from ſinning againſt me: therefore I did not let thee meddle with her.

7. So now reſtore the Man's Wife; for he is a Prophet, and will pray for thee; and do thou live: but if thou doſt not reſtore *her*, know that thou ſhalt quite die, with every one whom thou haſt.

8. With this Abimelech got up early in the Morning, and calling all his Servants, related all theſe Words in their Hearing; and the Men were exceedingly afraid.

9. He likewiſe called Abraham, and ſaid to him, What haſt thou done to us? And wherein had I offended thee, that thou wouldeſt have brought a great Sin upon me and my Kingdom? Thou haſt done to me Deeds which ſhould not be done.

10. What didſt thou ſee, continued Abimelech to him, that thou haſt done this Thing?

11. To which Abraham anſwered; It was becauſe I thought there was no Fear of God at all in this Place, and they would ſlay me for my Wife's Sake.

12. Nay ſhe is alſo indeed my Siſter, my Father's Daughter, but not my Mother's, and I had her for a Wife.

13. And when God made me wander from my Father's Houſe, I ſaid to her; This is thy Kindneſs which thou ſhalt do to me; at every Place whither we ſhall come, report of me, He is my Brother.

14. Then Abimelech took Sheep, Oxen, Servant-men and Maids, and gave to Abraham; reſtoring to him Sarah his Wife.

15. Moreover he ſaid, Behold my Country is before thee, dwell where it pleaſes thee.

16. Beſides he ſaid to Sarah, Lo I give thy Brother a thouſand *Shekels* of Silver, behold it is to thee a Covering of the Eyes for all who are with thee; and all was that ſhe might be reproved.

Ver. 38. *Ben-ammi*] *Son of my People.*

Ver. 3. *God came*] So *Homer* makes his Hero ſay, *Iliad* 1. καὶ γὰρ τ' ὄναρ ἐκ Διός ἐστιν, *for even a Dream is from God.*

Ver. 5. *She is*] In the *State of the printed Hebrew Text*, publiſhed in 1753, the Author ſays; if truly tranſlated, this Paſſage contains, *HE is my Siſter? And SHE, even HE ſaid:* wherein he alledges more for the Validity of the *Heb.* Points, than he was aware of; for the Points make thoſe pretended *Hes* to be *Shes.*

Ver. 7. *do thou live*] By doing what I command thee; coherent with what is read Chap. xii. 2.

Ver. 9. *wouldeſt have brought*] to agree with Ver. 6.

Ver. 11. *at all*] רַק Tantum, Tantummodo, Duntaxat, *Particula extenuandi*, *Geneſ.* xx. 11. *Buxt. in Heb. & Chald. Lex.* that is Rak *is* only, but only, nothing but, *a Particle of leſſening*, *Gen.* xx. 11. *Leigh* alſo in *Crit. Sacra* expounds it, *Tantum*, *Tantummodo*, *Saltem*, *Gen.* xx. 11. Herein they are agreeable to *Montan.* with *Jun.* and *Trem. There is only* (or *nothing but*) *no Fear*, muſt be, *There is no Fear at all.*

Ver. 16. Shekels] See 2 *Sam.* xviii. 11, 12. 2 *Chron.* i. 17. and compare with 2 *Sam.* xxiv. 24. 2 *Kings* xv. 20. *Nehem.* v. 15. ſee alſo *Ainſworth's Annot.* on it.

Ib. *it is to thee a Covering*] *Sebaſt. Munſt.* in his *Annot.* writes, *ſudant hic multi ut ſententiam iſtam explicent, many here ſweat to expound this Paſſage.*

The firſt Difficulty that occurs is, whether *Abimelech* intended *hu* to be *he* or *it*, for the Word ſignifies either. I have choſen the latter with the *Septuagint*, the Authors of the *Chald. Targum* and *Vulg. Lat Bib. Santes Pagninus*, *Munſt. Leo Judæ*, *Caſtalio*, *Montanus*, *Tyndal*, *Coverdale*, and the *Biſhops*; judging that the Gift was meant by it, becauſe he had no need elſe to have mentioned the Silver, but might have ſaid, *Thy Brother is to thee a Covering*, *&c.* and the Silver would have been reckoned in Order with the other Things, Ver. 14. *Moſes Gerundenſis* alſo, and *Sol. Jarhi*, celebrated *Heb.* Writers, agree with this; and *Howel* pleads for it to be, *which is to thee a Covering*, *Hiſt. of the H. Bib.* p. 50. I underſtand it as if the King had ſaid: 'People will not think very well of 'thee being a married Woman, to ſay, thy Huſband was 'thy Brother, but will imagine thou hadſt a mind that I 'or ſome other ſhould take thee; if thou hadſt not acted 'ſo indiſcreetly, I might have given thee this Gift, to 'thy Credit and Advantage: but ſince thou calleſt *Abraham* thy Brother, it is neceſſary, to cover thee from all 'Suſpicion, that I give it to *thy Brother*, for it will in-'creaſe the Surmiſes if I beſtow it on thee; thus thou 'fareſt the worſe by being *Abraham's* Siſter, rather than 'his Wife.' Ironical Speeches ſhould be ſhort, and that this was ſuch, appears by his ſaying *thy Brother*, inſtead of *thy Huſband.*

Ib. *and all was*] This is parted from the foregoing by the great Pauſe *Athnah*, anſwering to our Colon or Semicolon; which Diſtinction is kept in the *Greek*, *Chald.* and *Vulg. Lat. Bibles*, with that of *Gryphius* amending the latter, in the laſt *Editions* of *Jun.* and *Trem.* by *Munſter* and *Ainſworth*; *Ab. Ezra* explaining it thus ועם כל זה נתוכח' שרה *and with all this Sarah was reproved*; and *David Kimhi* in the ſecond Part of his *Michlol*, otherwiſe

17. After-

17. Afterwards Abraham prayed to God; and he cured Abimelech, with his Wife and Handmaids, ſo that they bore.

18. For the Lord had faſt ſhut up every Womb of his Family, upon the account of Sarah Abraham's Wife.

CHAP. XXI.

AND the Lord viſited Sarah as he had promiſed, doing for her according as he ſpoke.

2. For ſhe conceived, and bore Abraham a Son in his old Age, at the ſet Time that God had told him.

3. And he named his Son, whom he had born to him by her, Iſaac.

4. Whom he circumciſed on his eighth Day, as God commanded him.

5. He himſelf being in his hundredth Year, when he was born to him.

6. And Sarah ſaid, God has made me to be ſmiled about; every one who hears *it* will ſmile concerning me.

7. Who, ſays ſhe, would have ſpoken to Abraham of Sarah's giving Children ſuck? becauſe I have born a Son in his old Years.

8. At length the Child being grown, ſo that it ſhould be weaned, Abraham made a great Feaſt the Day that was done.

9. And Sarah ſeeing the Son of Hagar the Egyptian, whom ſhe bore to him, making ſport;

10. She ſaid to Abraham, Drive out this Maid-ſervant and her Son: for he ſhall not inherit along with my Son Iſaac.

11. Which Thing Abraham was much diſpleaſed with, by reaſon of his Son.

12. But God ſaid to him, Be not diſpleaſed concerning the Youth and thy Handmaid; in all that Sarah has expreſſed to thee, hearken to what ſhe ſays: for of Iſaac it ſhall be called thy Offspring.

13. Yet I will alſo make the Son of the Handmaid a Nation, becauſe he is the Offſpring of thee.

14. So Abraham got up early in the Morning, and took Bread and a Bottle of Water, which he gave to Hagar (putting *it* on her Shoulder) with the Boy, and ſent her away; who went and wandered in the Wilderneſs of Beer-ſheba.

15. And when the Water was conſumed out of the Bottle, ſhe caſt the Boy under one of the Shrubs.

16. Then ſhe went, and ſate her ſelf down at a Diſtance, about a Bow-ſhot off; for ſhe ſaid, Let me not ſee the Child's Death; and ſitting there, ſhe burſt out a crying.

17. And God hearing the Lad's Voice, the Angel of God calls to Hagar from Heaven, ſaying to her; What is the matter with thee, Hagar? Do not fear, for God has hearkened to the Voice of the Youth, where he is.

18. Ariſe, lift him up, and hold him in thy Hand: for I will cauſe him to be a great Nation.

19. Beſides God opened her Eyes, ſo that ſhe ſaw a Well of Water; and ſhe went, and filling the Bottle with Water, gave the Lad drink.

20. Moreover God was with him, and he grew up; who dwelling in the Wilderneſs, became an Archer.

21. And he dwelt in that of Paran; for whom his Mother took a Wife out of the Country of Egypt.

22. At that Time alſo Abimelech ſpoke to Abraham, with Phichol the Captain of his Army, as follows; God is with thee in all that thou doeſt.

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called *The Book of Roots* (my *Edition*, all in the *Original*, being printed at *Venice* by *Bombergius*) writes, הם דברי משה אמר כי עם כל אלה הדברים שארעו לה באמרה אחי הוא עם פרעה ועם אבימלך נוכחה שרה ונוסרה מאמיר אחי הוא *Thoſe are the Words of* Moſes: *he ſays, that with all theſe Things which befel her, when ſhe ſaid, He is my Brother, both with* Pharaoh *and* Abimelech, Sarah *was reproved, that ſhe might not ſay further, He is my Brother.* The *com. Eng. Tranſ.* has it as if it were, *all People that are with all People.*

Ib. *reproved*] Hear *Munſter* again, *neſcio quid his* Santi *in mentem venerit, ut pro* נוכחת *verteret*, erudivit ſe, *cum ſit participium paſſivum a radice* יכח corripuit: *I know not what came into the mind of* Santes *here, that for* nocahath *he turned*, it has inſtructed thy ſelf, *ſince it is a Participle paſſive from the Root* yacah, he reproved. But how *Sarah* was reproved according to our latter *Tranſlations*, I cannot tell.

Ver. 6. *made me to be ſmiled about*] *Heb. made ſmiling at me.* It is commonly interpreted in *Latin*, *riſum fecit mihi*; by *Ainſworth*, one of our beſt Hebricians, *made me a Laughter.*

Ver. 9. *making ſport*] the ſame Participle that is uſed of *Iſaac*, Chap. xxvi. 8. as the Verb is of *Samſon*, *Judg.* xvi. 25. The *Gr.* has added, *with Iſaac her Son*; but it might be at *Sarah* her ſelf, or at both of them: and if ſuch Enudations muſt be thruſt into the Text, why not every where?

Ver. 11. *by reaſon of his Son*] From hence, and here, it is confidently argued, in the *Annotation of the Aſſembly*, that *Hagar* was not *Abraham*'s Wife; to the ſhameful Diſgrace of that good Man, but as it happens to the expreſs Contradiction of the *Scripture*, Chap. xvi. 3.

Ver. 14. *wandered*] Having it ſeems loſt her Way there, going towards *Egypt* her own Country, or as ſhe was before Chap. xvi. 7. to *Shur*, whereabout ſhe now ſettled, Chap. xxv. 18. this Wilderneſs being in the Way thither, 1 *Kings* xix. 3, 4. *Joſh.* xv. 21, 28. 2 *Sam.* xxiv. 7. and it is remarked in *A Voyage for the Diſcovery of a North-weſt Paſſage*, Vol. i. p. 209. that *Hagar*, after the preſent Manner of the *Indians*, being ſeparated by Divorce from *Abraham*'s Tent or Family, was going to her own Relations.

Ver. 15. *caſt the Boy*] who might be but about fourteen Years old, Chap. xvii. 21, 25. and this might be before the Weaning of *Iſaac*, Ver. 8.

Ver. 22. *Phichol*] The *Gr.* has alſo the other in Ch. xxvi. 26. and pretty plainly from thence.

23. Now

23. Now therefore ſwear to me here by him, that without dealing falſely with me, my Son, or Grandſon, thou wilt do to me, and the Country wherein thou ſojourneſt, according to the Kindneſs which I have done to thee.

24. And Abraham anſwered, I will ſwear.

25. But he reproved Abimelech, by reaſon of a Well of Water which his Servants had forcibly taken away.

26. However Abimelech ſaid, I know not who did this Thing; and beſides thou didſt not tell *it* me, nor did I even hear of *it*, beſides to Day.

27. Then Abraham took Sheep and Oxen, and gave to him; and they both made a Covenant.

28. Abraham further ſet ſeven Ewe-lambs of the Flock by themſelves.

29. And Abimelech aſked him, For what are theſe ſeven Lambs here, which thou haſt ſet by themſelves?

30. Who anſwered, That thou mayeſt receive them from me, to the intent it may be a Witneſs for me, that I dug this Well.

31. Therefore he called the Place Beer-ſheba; becauſe they ſwore there both of them.

32. When they had thus made a Treaty there, Abimelech roſe up, with the other, and they returned to the Country of the Philiſtines.

33. But Abraham ſet a Tree at Beer-ſheba, and called there on the Name of the Everlaſting Lord God.

34. And he ſojourned in the Philiſtines Country a great while.

CHAP. XXII.

AFTER theſe Things God tried Abraham, ſaying to him, Abraham; who anſwered, Here am I.

2. And he ſaid, Take now thy Son, thy only one Iſaac whom thou loveſt, and get thee to the Country of Moriah; and offer him up there for a Burnt-offering upon one of the Mountains that I will tell thee.

3. Accordingly he got up early in the Morning, and ſaddled his Aſs, taking two of his young Men with them, and Iſaac his Son; and having cleaved Wood for the Burnt-offering, he got ready to go to the Place which God told him.

4. On the third Day he looked up, and ſaw the Place far off.

5. Then he ſaid to his young Men, Stay here with the Aſs, whilſt I and the Youth go yonder, and worſhipping, come again to you.

6. And Abraham took the Wood of the Burnt-offering, and put upon his Son Iſaac; he alſo took Fire, and a Knife in his Hand: thus they went on both of them together.

Ver. 27. *gave*] Here is not *them* in the *Original*.

Ver. 29. *here*] *Hennah* is *here*; and though there is another *hennah* the plural of *hi*, *ſhe*, ſignifying *they* or *theſe*, that would be improper in this Place, becauſe there is another *theſe*. *Ainſworth* renders it the ſame, and *Noldius* in his *Annotat.* 1172. names ten others for it; it being the very Word which *Abimelech* uſed, Ver. 23. *Mean* in our *Bibles*, ſeems to be tranſlated from the *old Latin*, *volunt ſibi*.

Ver. 30. *for me*] We have been taught to read *unto me*; but the Preſent of the Lambs was to be a Witneſs to *Abimelech*, and not to *Abraham*.

Ver. 31. *Beer-ſheba*] In *Heb. the Well of ſeven* ſtrictly, i. e. the ſeven Ewe-lambs; but *the Well of the Oath*, as generally expounded: for *ſheba* is *ſeven*, as *ſhibah* is, Ch. xxvi. 33. and *an Oath* is *Shabua* or *Shebuah*. So *therefore* may have relation to the foregoing as well as following Words. This double Signification is ſpoken of by *Hieron. Tradit. Heb.* in *Geneſ.*

Ver. 33. *Abraham*] from the next Verſe; as Words even in literal Tranſlation are very frequently tranſpoſed.

Ib. *a Tree*] So our *Tranſlators* have rendered it themſelves, in the other two Places where it only is, 1 *Sam.* xxii. 6. & xxxi. 13. in the latter of which we may find it was *an Oak* by 1 *Chron.* x. 12. *Montan.* and *Ainſw.* turn it likewiſe *a Tree*. It ſeems to be planted for Remembrance of the Spot of Ground, where the Treaty was made between thoſe great Men; and ſerved inſtead of ſtriking Medals. *David Kimhi*, in the 2d Part of *Michlol*, (from which *Buxtorf* conſiderably compoſed his *Heb. Dictionary*, as he did his *Grammar* from the 1ſt Part) expounds the Word thus אשל שם כולל לכל עץ eſhel *is a general Name for any* Tree. *Lightfoot* writes it was, *that he might have hallowed Wood for his Sacrifices, as he had had Fire from Heaven, which he preſerved:* Conceits fit to go together!

Ver. 1. *tried*] See *Heb.* xi. 17. *Com. Tranſ.* ſays here, God did tempt *Abraham*, and *Jam.* i. 13. that he does not tempt any Man. We commonly uſe *tempt* in an evil Senſe.

Ver. 2. *offer him up*] It has been pretended that ſlaying Children in Sacrifice was practiſed before this Time; chiefly from *Sanchoniatho*, whoſe Hiſtory *Philo Byblius*, living in the Reign of the Roman Emperor *Adrian*, tranſlated into *Greek* in eight Books, where is the following Relation, *Euſebius*, *Pr. Evan.* Lib. iv. 16. Κρόνῳ ὃν οἱ Φοίνικες Ἰσραὴλ προσαγορεύσοι, Βασιλεύων τῆς χώρας, ἐξ νύμφης Ἀνωβρὲτ υἱὸν ἔχων μονογενῆ, ὃν Ἰεὺδ ἐκάλεν, κινδύνων ἐκ πολέμε μεγίσων κατειλεφότων τὴν χώραν, βασιλικῷ κοσμήσας σχήματι τὸν υἱὸν, βωμόν τε κατασκευασμένῳ, κατέθυσε. Cronus (who is commonly ſuppoſed to be *Saturn*, before the Age of *Abraham*) *whom the* Phenicians *call* Iſrael, *when he reigned in that Country, had an only Son that he called* Jeyd *by the Nymph* Anobret, *and when great Peril of War ſeized the Land, he dreſſed up his Son in royal Habit, and ſacrificed him on an Altar he prepared.* But that this Story was made from the *Scripture* here, appears not only by the Name of *Iſrael*, *Abraham* being the moſt renowned Father of the *Iſraelites*; but alſo by the Son's Name, for *Iſaac* is called *Jehid*, *only one*, in this and the 16th Verſe; as likewiſe by *Sanchoniatho*'s ſaying, the *Cronus* who, τὸν ἑαυτῆ μονογενῆ υἱὸν ὁλοκαρποῖ, *offered up his only Son*, καὶ τὰ αἰδοῖα περιτέμνεται, ταυτὸ ποιῆσαι καὶ τὲς ἅμ' ἀυτῷ συμμάχυς καταναγκάσας, *did alſo circumciſe, and force his Companions to do the ſame*, *Euſeb. Pr. Ev.* Lib. i. 10. conſonant to Chap. xvii. 23. ſee *Bochart*'s *Canaan*, Lib. ii. Cap. 2. and *Shuckford*'s *Connect.* Book vi. So *Philo Judæus* concludes in his Book Περὶ Ἀβραὰμ *Concerning* Abraham, ἀυτὸς ἤμελλε πρῶτος ἄρχεσθαι καινοτάτε παραδείγματος, *he was to be the firſt to begin a quite new Example.*

Ver. 3. *to go*] He did not go to the Place before he ſaw it, as it is in our *preſent Bible*.

7. In the mean while Iſaac ſpoke thus to Abraham his Father, My Father; who anſwered, Here am I, my Son; Behold, ſaid he, the Fire and Wood; but where is the Lamb for the Burnt-offering?

8. To which he replied, God will look a Lamb for the Burnt-offering, my Son: ſo they both went on together.

9. And when they came to the Place that God told him, Abraham erected there an Altar, and put the Wood in order; then binding Iſaac his Son, he laid him on the Altar above the Wood.

10. He alſo reached out his Hand, and took the Knife to kill his Son.

11. But the Angel of the Lord called to him thus from Heaven, Abraham, Abraham; who anſwering, Here am I;

12. He ſaid, Put not forth thy Hand againſt the Lad, nor do any Thing to him; for now I know that thou feareſt God, ſince thou haſt not with-held thy Son, thy only one, from me.

13. At this Abraham looking up, ſaw indeed that there was a Ram behind held in a Brake by his Horns; ſo he went, and took the Ram, and offered him up for a Burnt-offering inſtead of his Son.

14. Therefore he called the Name of that Place The Lord will look; whereby it is ſaid at this Time, On the Mountain of the Lord it will be ſeen.

15. The Angel of the Lord likewiſe called to Abraham the ſecond Time out of Heaven,

16. And ſaid; I ſwear by my ſelf, ſays the Lord, foraſmuch as thou haſt done this Thing, and not with-held thy own only Son;

17. That I will throughly bleſs thee, and multiply thy Offspring abundantly, to be like the Stars of Heaven, and the Sand which is upon the Sea-ſhoar: and they ſhall inherit the Gates of their Enemies.

18. Nay all Nations of the Earth ſhall be bleſſed through thy Offspring; becauſe thou haſt hearkened to what I ſaid.

19. Abraham then went back to his young Men, who roſe up, and they went together to Beer-ſheba: for he dwelt there.

20. After theſe Things it was told him, that behold Milcah too had born Children to his Brother Nahor;

21. Uz his Firſt-born, Buz his Brother, Kemuel the Father of Aram,

22. Cheſed, Hazo, Pildaſh, Jidlaph and Bethuel.

23. Bethuel alſo begot Rebekah: theſe eight did Milcah bear to Nahor Abraham's Brother.

24. Beſides his Concubine, whoſe Name was Reumah, bore likewiſe Tebah, Gaham, Thahaſh and Maachah.

CHAP. XXIII.

AND the Years of Sarah's Life being a hundred and twenty ſeven,

2. She died at the City of Arba, which is Hebron, in the Country of Canaan; and

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Ver. 9. *put—in order*] Put to it for a Word, the *Geneva Tranſlators* have *couched*, others *dreſſed*.

Ver. 14. *The Lord will look*] He named it ſo from what himſelf, as it appears, had ſpoken, Verſe 8. which was unexpectedly fulfilled. From whence came the Saying here mentioned, ſignifying that if any Thing was wanted, it would be ſeen on the Mountain of the Lord, when they went to yield their Obedience to him, and worſhip there; eſpecially as the Temple was built on the ſame Mountain, 2 *Chron.* iii. 1. look *Iſa.* ii. 3. and *Jerome's Heb. Enquiries*. *Jehovah* might be put in the Name, and not *Elohim*, Ver. 8. for the Sake of the Sound to *jireh*.

Ib. *whereby*] It being the *Heb.* Relative, without the Particle of Similitude.

Ver. 17. *I will throughly bleſs thee*] Here is a *Hebrew* Idiom repeated, to which our Language is utterly a Stranger, nor does the *com. Bible* keep to it thus any where elſe, as I remember, though it frequently occurs. The Meaning of it *Buxtorf* the Father gives us in theſe Words, *verbum finitum quodvis regit ſuum infinitum ad majorem certitudinem & evidentiam exprimendam. Theſ. Gram.* Lib. ii. Cap. 16. that is to ſay, *any finite governs his infinite Verb to expreſs a greater Certainty and Evidence*; i. e. by heightening or augmenting the Signification, as all *Interpreters* I think underſtand it: and ſo it has the Nature and Force of an Adverb, according to the Meaning of the Verb and Expreſſion; ſee *Jun.* and *Trem.* on Ch. ii. 16. If it was neceſſary to imitate the *Heb.* Mode of Expreſſion, it might beſt be done in this Manner, *by bleſſing I will bleſs.*

Ver. 21. *Uz*] It is the ſame Name with thoſe in Chap. x. 23. & xxxvi. 28. From this *Job*'s Country ſeems to have been named, it being the ſame Word, *Job* i. 1. from *Buz*, *Elihu* to be ſtiled the *Buzite*, and *Aram* might be contracted to *Ram*, *Job* xxxii. 2. eſpecially as theſe two are mentioned to be Kindred both here and there; which concurring Circumſtances ſtrengthen one another. Of the Countries of *Uz* and *Buz* there is mention made in *Jer.* xxv. 20, 23. which, it is probable, lay eaſtward by *Arabia*, Ver. 24. *Job* i. 3. and had their Names from *Nahor*'s Sons. Of the like Mind ſee *Hier.* in *Tradit.*

Ver. 24. *Concubine*] which ſignifies from *concubo*, a Wife to lie with. *Buxtorf* in *Lexic.* expounds it *Concubina-uxor*, and in *Gram.* Lib. i. Cap. 8. *Uxor-concubina*; *Jun.* and *Trem.* render, *Concubina vero illius uxor, and the Concubine his Wife*. That ſuch were Wives appears by *Keturah*, who is called a Wife, Chap. xxv. 1. and Ver. 6. *Hagar* and ſhe are called by this Name, and ſhe again in 1 *Chron.* i. 32. as is *Bilhah*, *Gen.* xxx. 4. & xxxv. 22. ſee alſo 2 *Sam.* xii. 11. comp. with xvi. 22. It ſignifies according to Some, in the *Original*, as it were a *Half-wife*. They had no Jointure ſettled on them, and were married without ſolemn Eſpouſals, other Wives with; as, in Agreement with *Maimonides* and the *Talmud*, *Kimhi* tells us in his *Annotat.* on 2 *Sam.* v. 13. פלגשים בלא כתיבה ובלא קדושים נשים בכתובה וקדושים:

Ver. 2. *City*] See on *Joſh.* xiv. 15.

Ib. *Hebron*] *Sept. in the Vale; the ſame is Hebron.*

Abraham

Abraham went in to make lamentation, and weep for her.

3. Then he roſe up from before his Dead, and ſpoke to the Sons of Heth as follows,

4. I being a Stranger and a Sojourner with you, grant me the Poſſeſſion of a Grave among you, that I may bury my Dead out of my Sight.

5. And they gave him this Anſwer,

6. Hear us, my Lord; Thou art a Prince of God amongſt us, bury thy Dead in the choiceſt of our Graves: not a Man of us will with-hold his Grave from thee, that thou ſhouldeſt not.

7. Upon this Abraham addreſſed himſelf, and bowing down to thoſe People of the Country,

8. Spoke to them in the following manner; If it be your Mind that I ſhould bury my Dead out of my Sight, hear me, and interceed for me with Ephron the Son of Zohar;

9. That he may grant me the Cave of Machpelah, which he has, that is at the End of his Field; which he ſhall let me have for the full Money amongſt you, for the Poſſeſſion of a Grave.

10. Now Ephron the Hittite was ſitting amongſt the Sons of Heth; and he made anſwer to Abraham in their Hearing, even of all who were come to the Gate of his City,

11. No, my Lord, hear me; I give thee the Field, as I do alſo the Cave which is therein, and that in the Preſence of the Sons of my People: bury thy Dead.

12. Again Abraham bowed down before the People of the Country;

13. And ſpoke to him thus in their Audience, But if thou art *he*, I pray, hear me: I will give Money for the Field, take *it* of me, and I will bury my Dead there.

14. To whom Ephron made this Reply,

15. My Lord, hear me; the Land is worth four hundred Shekels of Silver, what is that between me and thee? So bury thy Dead.

16. And Abraham hearkening to Ephron, weighs to him the Silver which he had mentioned audibly before the Sons of Heth, four hundred Shekels that paſſed with the Merchants.

17. Thus his Field was confirmed, that was in Machpelah, which was before Mamre, with the Cave and all the Trees that were in the Field, in the whole Bounds of it round about;

18. To Abraham for a Purchaſe in the Sight of the Sons of Heth, among all who came to the Gate of his City.

19. And after that Abraham buried Sarah his Wife, at the Cave of the Field of Machpelah before Mamre, which is Hebron, in the Country of Canaan;

20. When the Field had been confirmed, and the Cave which was in it, to him for a Poſſeſſion of a Grave, by the Sons of Heth.

Ib. *to make lamentation*] with the outward Geſtures of the Body; ſo that here is not a Tautology. I have rendered it as well as I could, without a Periphraſis.

Ver. 4. *a Grave*] It may be gathered that each Family had a Cave or Vault to bury in, called *keber*, a *Grave*, from the Expreſſion *his Grave*, Ver. 6. one of which Sort *Abraham* wanted, Ver. 9. but *Ephron* was for giving him alſo the Field, by which means he bought both. Such Graves are deſcribed by *Godwin* in his *Moſes and Aaron*, Lib. vi. Cap. 5. from the *Talmud*; and have been found by Travellers in thoſe Parts; ſee 2 *Sam.* ii. 32.

Ver. 6. *a Prince of God*] *Chald. a Prince before the Lord*; *Greek, a King from God*; *Caſtal.* and *Vatabl. a divine Prince*; the reſt, beſides the *com. Tranſ.* as here rendered, and the *French* which has, *un Prince excellent.*

Ver. 7. *addreſſed himſelf*] For he *roſe* or *ſtood up* before, Ver. 3. and as in *Judg.* xix. 5. 1 *Sam.* xvii. 48. 2 *Sam.* xvii. 23. and it appears that the *Heb.* Verb denotes this, or to *get ready*, in divers Places, where the other is of little or no Signification: ſo in *Judg.* viii. 20. we may find it was to draw the Sword.

Ver. 9. *amongſt you*] This being the Poſition of it in *Heb.* and not at the End of the Verſe, it neceſſarily belongs to the foregoing Part, as alſo the beſt *Tranſlators* put it.

Ver. 10. *was ſitting*] See Ver. 13. One may wonder how *dwelt* ſhould be more eligible, when the Scope of the Context ſo much favours the other, and it is alſo the moſt proper Signification of the Word. What Occaſion was there for *Moſes* to ſay, he *dwelt amongſt* them? Since that might be known by the mention of *his City*—*my People*, and his being a *Hittite*, *Hittites* being equivalent with *Sons of Heth*. *Ainſworth* has turned it as here; the *French Tranſlat. eſtoit aſſis*; *Montan. ſedens*; for it is a Participle: *Jun.* likewiſe has *ſedebat*; the *Seventy* ἐκάθητο· and the judicious *Caſtalio* tranſlates thus, *qui tum aderat inter eos, who was then preſent among them. Willet* ſays, *Hee ſat at this Time in the middeſt among them, Comment. upon Geneſ.* p. 245.

Ib. *all who were come to the Gate*] The principal Inhabitants, who were come there to negotiate the City-affairs, that being the Place for ſuch Buſineſs; which the Name *ſhahar, a Gate* (here uſed) imports, coming from *ſhahar, to value. Mercerus* on *Pagnin.* writes, *pro loco judicii ſumitur, & publicis populi conventibus; it is taken for the Place of Judgment, and the publick Aſſemblies of the People:* therefore *Caſtal.* gives it thus, *quotquot in curiam venerant, as many as came into the Court* or *Council-houſe*; ſee Chap. xxxiv. 20. *Ruth* iv. 11. *Deut.* xxv. 7. & xxii. 15, 24.

Ver. 15. *the Land is worth*] *Heb. it is Land of*; according to the *Latin* Conſtruction, as in one of *Pliny's Epiſtles, Agellus erat centum millium nummum.*

Ver. 17. The *Eng. Tranſlators* by tranſpoſing *made ſure* from the Beginning to the End of the Verſe, conclude it without ſo much as a Comma.

Ver. 18. *a Purchaſe*] *Miknah* ſprings from *kanah, he purchaſed.* By this Word it is rendered in *com. Tranſ. Jer.* xxxii. 11, 12, 14, 16. in ſeveral Places *bought*, particularly Chap. xvii. but no where elſe *Poſſeſſion.* The *Chald. Targum* alſo has it *Purchaſe, Montan. Acquiſitionem.*

Ver. 20. *Poſſeſſion*] This is not the ſame Word with that laſt taken notice of, but *ahuzzah*, which has the Verb *ahaz, he poſſeſſed*, for its Root.

CHAP.

CHAP. XXIV.

AND Abraham being advanced in old Age, and the Lord having bleſſed him in all Things;

2. He ſaid to his eldeſt Servant of his Houſe, who ruled over all that he had; Put now thy Hand under my Thigh.

3. And I will cauſe thee to ſwear by the Lord God of Heaven, and God of the Earth, that thou ſhalt not take my Son Iſaac a Wife of the Daughters of the Canaanites, amongſt whom I dwell;

4. But that thou ſhalt go to my own Country and Kindred, to take him a Wife.

5. Upon which the Servant ſaid to him, Suppoſe the Woman ſhould not be willing to come after me to this Country; muſt I really have back thy Son to that which thou cameſt out of?

6. To whom Abraham replied; Take heed that thou doſt not have my Son back thither.

7. The Lord God of Heaven, who took me from my Father's Houſe, and from the Country of my Kindred, and who thus ſpoke, nay ſware to me, I will give this Country to thy Offspring; he will ſend his Angel before thee, that thou mayeſt take my Son a Wife from thence.

8. However if the Woman is not willing to come after thee, thou ſhalt be quit from this my Oath: only have not my Son back thither.

9. Accordingly the Servant put his Hand under his Maſter Abraham's Thigh, and ſwore to him concerning that Matter.

10. Next he took ten Camels of thoſe of his Maſter, that he might go, there being of every good Thing of his with him; and getting ready, went to Meſopotamia, to the City of Nahor.

11. And he made the Camels kneel down without the City by a Well of Water, at the Time of Evening when the Women who drew went forth.

12. Moreover he ſaid; O Lord God of my Maſter Abraham, bring it to paſs, I pray, before me to Day; and ſhew Kindneſs to him.

13. Behold I ſtand by the Fountain, and when the Men's Daughters of the City come out to draw Water;

14. The Maid to whom I ſay, Let down thy Pitcher, I pray, that I may drink; who ſhall anſwer, Drink, and I will alſo water thy Camels; let it be her thou haſt appointed for thy Servant Iſaac, by which I ſhall know that thou ſheweſt Kindneſs to my Maſter.

15. And it came to paſs before he had done ſpeaking, that behold Rebekah came out, who was born to Bethuel the Son of Milcah, the Wife of Nahor Abraham's Brother; with her Pitcher upon her Shoulder.

16. The Maid too was of a very good Countenance, a Virgin whom no Man had known; and going down to the Fountain, ſhe filled her Pitcher, and came up.

17. The Servant then ran to meet her, and ſaid, Let me ſip a little Water, I pray, out of thy Pitcher.

18. Who ſaid, Drink, my Lord; and ſhe made haſte, and taking down her Pitcher upon her Hand, gave him drink.

19. And when ſhe had done giving him drink, ſhe ſaid, I will draw for thy Camels too, till they have done drinking.

20. She makes haſte accordingly, and empties her Pitcher into the Trough, and runs again to the Well to draw; ſo ſhe drew for all his Camels.

21. In the mean while the Man being amazed at her, was ſilent to know, whether the Lord had proſpered his Journey, or not.

22. And as ſoon as the Camels had done drinking, he fetched *her* a Jewel of Gold, that weighed half a Shekel, and two Bracelets for her Hands, the Weight of which was ten *Shekels* of Gold.

23. He alſo ſaid, Tell me, I pray, whoſe Daughter thou art; is there Room for us to lodge at thy Father's Houſe?

Ver. 5. *have back*] Some uſe *have*, others *carry* in this Senſe, viz. as an Oppoſite to *bring*. And *back* may be underſtood as relative to the Servant, after he had been there.

Ver. 10. *good Thing*] From the Likeneſs of *good* and *Goods* in *Engliſh*, one is not to be taken for the other. The *Seventy* expreſs it, *καὶ ἀπὸ πάντων τῶν ἀγαθῶν τῦ κυρίυ ἀυτῦ μεθ' ἑαυτῦ, and of all his Maſter's good Things* (i. e. he took) *with him*; "this, ſays *Ainſw.* by comparing Ver. 53. ſeemeth to be the true Meaning:" *Pagnin.* alſo, *et omne bonum domini ſui erat in manu ejus, and every good Thing of his Maſter was in his Hand*; *Munſter, eratque omne bonum, and there was every good Thing, &c.* the *Vulg. Lat. Tranſlator, ex omnibus bonis ejus portans ſecum, carrying with him of all his good Things*; and *Caſt. ſecum ferens de omnibus domini ſui bonis, bearing with him of all his Maſter's good Things.* The Streſs of the *Eng. Tr.* to ſhew, the Servant had all *Abraham*'s Goods in his Power, lies in the Particle *for*, which in *Heb.* is ו *and*. So *Coverdale* in *Eng. and had with him.*

Ib. *Meſopotamia*] *Heb. Aram of the two Rivers*, namely *Tigris* and *Euphrates*, which it lay between.

Ver. 11, 13. *Well* —— *Fountain*] It is called both in the *Original*, as here rendered, and in the following Verſes.

Ver. 17. *ſip*] *Ancient Eng. Tr. Let me ſup.*

Ver. 21. *know*] In the *com. Bible wit*, obſoletely from the *Biſhops Tranſ.* though the *Geneva* had *knowe*.

Ver. 22. *Jewel*] See Ver. 47. The *Gen. Verſ.* has it by the ſtrange Word *abillement*, and ſo Ver. 47.

Ib. Shekels] A *Shekel* was with the *Hebrews* as if they ſaid *a Weight*, from *ſhakal, to weigh*; ſo that by ſaying, *the Weight of which was ten*; *Weights*, i. e. *Shekels* is fully implied, as *Meaſures*, *Ruth* iii. 15.

24. Who

24. Who answered him, I am the Daughter of Bethuel, the Son of Milcah, whom she bore to Nahor.

25. She said further to him, There is both Straw and Provender enough with us, as also Room to lodge.

26. Whereupon the Man bowed, and worshipped the Lord,

27. Saying, Blessed be the Lord God of my Master Abraham, who has not forsaken his Kindness and Truth to him; the Lord having led me in the Way to the House of my Master's Relations.

28. And the Maid ran, and told her Mother's Family, according to these Words.

29. Now Rebekah had a Brother, whose Name was Laban; and he ran to the Man without, at the Fountain.

30. For when he saw the Jewel, and the Bracelets upon his Sister Rebekah's Hands, and when he heard her Words that the Man spoke thus to her; he went to him, who behold was standing by the Camels at the Fountain,

31. And said, Come in, O Blessed of the Lord; why dost thou stand without? For I have made ready the House, and a Place for the Camels.

32. So the Man went to the House, and released the Camels: and he gave Straw and Provender for them, as also Water to wash his Feet, and those of the Men who were with him.

33. Besides there was *Meat* set before him to eat; but he said, I will not eat, till I have told my Business: and he answered, Tell *it*.

34. At this he said: I am Abraham's Servant.

35. And the Lord having blessed my Master exceedingly, so that he is become great; for he has not only given him Flocks and Herds, but Silver and Gold, as likewise Servant-men and Maids, with Camels and Asses;

36. Sarah also my Master's Wife bearing him a Son after she was become old, to whom he has given all that he has;

37. My Master made me swear as follows, Thou shalt not take a Wife for my Son of the Daughters of the Canaanites, in whose Country I dwell;

38. But shalt go to my Father's House, and my Family, to take him a Wife.

39. Upon which I said to my Master, Perhaps the Woman will not come after me.

40. And he replied to me; The Lord before whom I walk continually, will send his Angel with thee, and make thy Journey prosperous, that thou mayest take a Wife for my Son, of my Family, and of my Father's House:

41. Then shalt thou be quit from my Curse, when thou art come to my Family; even though they will not give to thee, yet thou shalt be quit from it.

42. So I came to Day to the Fountain, and said; O Lord God of my Master Abraham, if now thou prospereſt my Way wherein I go;

43. Behold I stand by the Fountain of Water, and when a young Woman comes out to draw, to whom I say, Give me, I pray, a little Water out of thy Pitcher to drink;

44. Who shall answer me, Not only drink thou, but I will also draw for thy Camels; let her be the Woman that the Lord has appointed for my Master's Son.

45. Before I had done speaking in my Heart, behold Rebekah came forth, with her Pitcher upon her Shoulder, and going down to the Fountain, drew: and I said to her, Give me drink, I pray.

46. Accordingly she makes haste, and takes down her Pitcher from her; and says, Drink, and I will water thy Camels too; and when I had drunk, she likewise watered them.

47. And I thus asked her, Whose Daughter art thou? Who answered, The Daughter of Bethuel, the Son of Nahor, whom Milcah bore to him: I also put the Jewel upon her Face, and the Bracelets on her Hands.

Ver. 32. *and released*] The Servant with his Attendants unloaded the Camels, not *Laban*; the *Heb.* Pointing being different to that in our *Bible*, where also [his] is added, though not distinguished.

Ver. 41. *Curse*] The Consequence of the Oath, from a Root which is the same Word *alah, he cursed*. *Aben Ezra* in his *Annotations* on this Place writes, ואל אמר משבועתי והטעם כי אפחד מאדני ומאלתי *and he did not say from my Oath, and the Reason was that I might be in dread of my Master, and of his Curse*. *Jun.* and *Trem. execratione*; *Munst.* and the *Vulgate, maledictione*; *Ainsw.* in *Eng. exsecration*; the *Septuag.* ἀρᾶς· and the *French Vers. l'execration du serment, the Curse of the Oath.*

Ver. 47. *Jewel*] To say nothing of *Ear-ring upon her Face* in the *com. Trans.* it was, writes *Buxtorf*, an Ornament of the Forehead and Ears. The Word thus rendered may be seen *Prov.* xi. 22. *Isa.* iii. 21. & *Ezek.* xvi. 12. where *aph* is also turned *Forehead* for *Face*.

Such as know the different Beauties of the *Original*, in the Repetition which the Servant made, will be far, I believe, from thinking it tedious; but some of them fade, or almost vanish in the best *Translation*. However let us compare a Little of the Story as first related, and then told over again by *Abraham*'s Servant.

History.	Speech.
Verse 1. *the Lord having blessed him in all Things.*	Verse 35. *The Lord having blessed my Master exceedingly, so that he is become great; for he has not only given him Flocks and Herds, but Silver and Gold, as likewise Servant-men and Maids, with Camels and Asses.*

It was necessary that the Servant should give *Laban* and the Family a particular Account, but not that *Moses* should have given us the Detail before.

48. Whereupon I bowed, and worſhipped the Lord; and bleſſed the Lord God of my Maſter Abraham, who led me in the right Way, to take the Daughter of my Maſter's Brother for his Son.

49. Now therefore if you will deal kindly and truly with my Maſter, tell me; and if not tell me, that I may turn to the right Hand, or the left.

50. Laban and Bethuel then made anſwer; As the Matter comes forth from the Lord, we cannot ſpeak to thee worſe or better.

51. Behold Rebekah is before thee, take *her*, and go; that ſhe may be a Wife to thy Maſter's Son, as the Lord has ſpoken.

52. Abraham's Servant had no ſooner heard their Words, but he bowed down to the Ground unto the Lord.

53. Afterwards he took out Veſſels both of Silver and Gold, with Garments, and gave to Rebekah; he gave likewiſe her Brother and Mother precious Things.

54. Nay he and the Men who were with him eat and drank, and ſtaid all Night; however when they got up in the Morning, he ſaid, Let me go to my Maſter.

55. But her Brother and Mother ſaid, Let the Maid abide with us the Days, or ten; afterwards ſhe ſhall go.

56. To whom he replied, Do not make me tarry, ſince the Lord has proſpered my Journey: ſend me away, that I may go to my Maſter.

57. At which they ſaid, We will call the Maid, and aſk her Conſent.

58. And calling Rebekah, they ſaid to her, Wilt thou go with this Man? Who anſwered, I will.

59. Therefore they ſent away Rebekah their Siſter, and her Nurſe, with Abraham's Servant and his Men.

60. They alſo bleſſed her in this Manner, Thou art our Siſter, do thou become ten Millions, and let thy Offſpring inherit the Gates of their Adverſaries.

61. So ſhe and her Maids got ready to ride upon the Camels, and go after the Man; and the Servant taking her, went away.

62. And Iſaac came from the Entrance of the Well Lahai-roi, for he dwelt in the South-country:

63. Who going out to meditate in the Field, at the Appearance of the Evening, and looking up, ſaw plainly that the Camels were coming.

64. Rebekah likewiſe looked up, and ſaw him; therefore ſhe got down from the Camel.

65. For ſhe ſaid to the Servant, Who is this Man that is walking in the Field to meet us? And he anſwered, It is my Maſter: ſo ſhe took a Veil, and covered her ſelf.

66. And the Servant rehearſed to Iſaac all the Things that he had done.

67. Laſtly Iſaac brought her to the Tent of Sarah his Mother, and taking Rebekah, ſhe became his Wife, and he loved her: thus was he comforted after his Mother.

Ver. 2, 3. *Abraham ſaid, I will cauſe thee to ſwear by the Lord God of Heaven and God of the Earth, that thou.*

Ver. 37. *My Maſter made me ſwear as follows, Thou.*

Abraham ſaying *by the Lord, &c.* with *that thou*, made the Oath more ſolemn to the Servant, that he might keep it, but it was not needful to repeat that afterwards.

Ver. 20. *She makes haſte accordingly, and empties her Pitcher into the Trough, and runs again to the Well to draw: ſo ſhe drew for all his Camels.*

Ver. 46. *She likewiſe watered the Camels.*

If the Servant had told all theſe Circumſtances, ſome that heard might have thought *Rebekah* too forward; therefore he does not ſo much as ſay, *all* the Camels.

To conclude, it appears that the Servant, convinced his Sign was fulfilled in *Rebekah*, gave her the Preſents before he knew who ſhe was, as the Order of the Relation is, Ver. 22, 23. but he tranſpoſes thoſe Particulars in telling it, Ver. 47. probably to ſhew as if he had given them, in peculiar Reſpect to her and the Family, upon hearing who ſhe was. I am fully of Opinion with *Sol. Jarhi*, that the Order was inverted by the Servant, not by *Moſes*, though others think the contrary: for, 1. An Account from *Moſes*, beſides its being the firſt, is of the greater Authority. 2. He had not Occaſion to change it as the Servant had. 3. It is no matter whether the Servant's Speech was right or wrong, it is ſufficient that he ſaid ſo. 4. The *Heb.* Word, Ver. 22. properly ſignifies *as ſoon as*. 5. When the Man heard who ſhe was, it may ſeem more likely he would worſhip and praiſe the Lord, rather than beſtow the Preſents firſt.

For the ſublime diverſifying of the Terms and Compoſition, look Ver. 4, with 38. and 8, with 41. and 14, with 49. and the Prayer.

Ver. 53. *Veſſels*] *Jun.* and *Trem.* turn it *Inſtruments*, but all the other *Latin Tranſlators*, with the *Greek* and *Chaldee*, *Veſſels*; which is acknowledged to be right in our *marginal Reading*, *Heb. Veſſels*.

Ver. 55. *Maid*] *Damſel* being *now only uſed in Verſe*, ſays *Johnſon* in his late large *Dictionary*.

Ib. *the Days*] The uſual Time on ſuch Occaſions; which ſome taking to be a Year, underſtand the *ten* to be Months; but I rather think it to be ſeven Days for feaſting, *Judg.* xiv. 10, 12. *Gen.* xxix. 22, 27. However this *Tranſlation* is right, becauſe literal.

Ver. 59. *Nurſe*] For which the *Sept.* have *Subſtance*, deriving מנקת from קנה inſtead of ינק.

Ver. 62. *Entrance*] *Bo* ariſes from a Verb of the ſame Name, ſignifying *to enter* or *come in*.

Ver. 67. *after*] This ſhews that *Sarah* was lately dead, as in *Table* the third.

CHAP.

CHAP. XXV.

NOW Abraham had taken a Wife beſides, whoſe Name was Keturah.

2. And ſhe bore him Zimran, Jokſhan, Medan, Midian, Iſhbak and Shuah.

3. Jokſhan alſo begot Sheba and Dedan; and the Sons of Dedan were Aſhurim, Letuſhim and Leummim.

4. The Sons of Midian too were Ephah, Epher, Enoch, Abida and Eldaah. All theſe were the Sons of Keturah.

5. But Abraham gave all that he had to Iſaac:

6. When to the Sons of the Concubines whom he had, he had given Gifts, and ſent them away from Iſaac his Son, while he was living, eaſtward into the Country there.

7. And this is the Time in Years of Abraham's Life, which he lived, a hundred and ſeventy five Years.

8. Then he expiring, died in a good old Age, a very ancient Man; and was gathered to his People.

9. Whom Iſaac and Iſhmael his Sons buried, at the Cave of Machpelah, in the Field of Ephron the Son of Zohar the Hittite, that was before Mamre;

10. The Field which he bought of the Sons of Heth: there was Abraham buried, with Sarah his Wife.

11. Moreover after his Death God bleſſed Iſaac his Son, who dwelt by the Well Lahai-roi.

12. And theſe are the Generations of Iſhmael the Son of Abraham, whom Hagar the Egyptian Sarah's Maid bore to him;

13. That is theſe are the particular Names of his Sons, after their Generations: the Firſt-born of him was Nebajoth, then Kedar, Adbeel, Mibſam,

14. Miſhma, Dumah and Maſſa,

15. Hadar and Tema, Jetur, Naphiſh and Kedemah.

16. The foregoing were the Sons of Iſhmael, theſe being their Names, by their Towns and Palaces; twelve Princes according to their Nations.

17. Theſe too are the Years of his Life, a hundred and thirty ſeven; when he expiring, died, and was gathered to his People.

18. And they dwelt from Havilah going to Aſſyria, to Shur that is before Egypt; which fell to be before all his Brethren.

Ver. 1. *had taken a Wife beſides*] *Sarah* being juſt mentioned, there was a fit Opportunity of introducing it. *Moſes* ended one Thing, and then went back to another, as other Hiſtorians do; for he was not writing *Annals*. As he had but little to ſay of *Keturah*, it was ſufficient to bring it in at laſt before *Abraham*'s Death; and much better than to have interrupted the more noble Parts of the Hiſtory, which his Life afforded. The *preſ. Tranſlat.* having ו rendered *Then* is unjuſtifiable, intimating that *Abraham* married and had ſix Children after he was 137 Years old (when *Sarah* died) and yet it is ſpoken of as a wonderful Thing to have *Iſaac* when he was 99 Years old. On the contrary it ſeems as if he was married to this Wife, ſoon enough to be a great Grandfather to ſome of her Offspring, Ver. 2, 3. and *Abraham*'s begetting *Iſaac*, with the Account of his Offspring, is put after the Relation of *Keturah*'s Poſterity, 1 *Chron.* i. 34. In the *Geneva Bible* it is read, *had taken him another Wife*, which is explained in the *Margin*, "Whiles *Sarah* was yet alive."

Ver. 2. *bore*] For this *Euſebius* brings *Polyhiſtor* relating, *Cleodemus* to have writ, that there were many Children born to *Abraham* from *Keturah*, *Præp. Evang.* Lib. ix. 20.

Ver. 4. *Epher*] *Jerome* writes in *Heb. Trad. Dicitur unus ex poſteris* Abrahæ, *qui appellabatur* Apher, *duxiſſe adverſus* Libyam *exercitum: & ibi victis hoſtibus conſediſſe: ejuſque poſteros ex nomine atavi* Aphricani *nuncupaſſe. Hujus rei teſtis eſt* Alexander *qui cognominatur* Polyhiſtor, & Cleodemus *cognomento* Malchus, *græco ſermone barbaram hiſtoriam retexentes.* Alexander Polyhiſtor & Cleodemus Malchus, *who both wrote the Hiſtory of the Barbarians in* Greek, *ſay that* Apher *one of* Abraham's *Offſpring, led an Army againſt* Libya, *and getting the Victory, ſettled there; from whom his Poſterity were called* Africans.

Ib. *Enoch*] See Chap. v. 18.

Ver. 5. *gave*] This ſeems to have been done between the Time of *Sarah*'s Death, and the ſending to get *Iſaac* a Wife: for if it had been before the former, ſhe would have had a Part; and that it was before the latter, Chap. xxiv. 36. informs us. From this Obſervation and the Words of the next Verſe, may be proved that *Abraham* had other Sons, and conſequently was married to *Keturah*, before *Sarah* died; which eaſy Taſk, becauſe I would be brief, I ſhall leave to the ingenious Reader.

Ver. 6. *Country there*] *Arabia*, as Expoſitors are agreed.

Ver. 8. *expiring*] in the *Biſhops Tranſ. waxing away*; ſo Ver. 17.

Ib. *good old Age, a very ancient Man*] with the *Biſhops, luſtie Age, being an olde Man, when he had lived ynough.*

Ib. *to his People*] ſuch of his Anceſtors who were the People of GOD like him. And as he was not buried with them, here is ſufficient Proof of a future State, as there is alſo in God's taking *Enoch*, Chap. v. 25. beſides what *Chriſt* brought, *Luke* xx. 37, 38. *&c.* notwithſtanding the groundleſs Suggeſtions of Some, that this Part of the *Scripture* ſays Nothing of it.

Ver. 16. *Palaces*] So *Montan.* renders it, and *Pagn.* both in his *Verſ.* and *Theſaurus*; as *Ab. Ezra* likewiſe expounds it by ארמונים It ſeems to have its Name in *Heb.* from the Stones being in Ranks, and the Order of the Building, which agrees nearly with *Kimhi*'s Explanation. The Word is interpreted by this in the *preſ. Tranſ. Cant.* viii. 9. *Ezek.* xxv. 4.

Ver. 18. *Havilah—Shur*] Thoſe Places lying as here deſcribed by Geographical Account.

Ib. *which fell*] Their *Dwelling* according to this Relation of it, and as the Angel promiſed, Chap. xvi. 12. where the Words *before all his Brethren* are the ſame. *Kimhi* and others expound it, *his Lot fell*, agreeable to what we read, *Joſh.* xvi. 1. & xvii. 5. & xviii. 10. *Pſal.* xvi. 6. *Jun.* and *Trem.* expreſs it, *accidit ei habitatio, the Habitation fell to him*; the *Tigur. Verſion* only by *cecidit, it fell:* the *Septuagint* ſay κατῴκησε, *he dwelt*; the *Chald. Targum* has שרא the ſame; and *Sol. Jar.* explains it by שכן which is all one; *Aben Ezra* thus נפל חלקו או גורלו *fell*] *His Part, or his Lot:* The *French Tranſ.* has, *eut ſon eſtendue, had his Extent*; the *Gen. dwelling.* It is not probable that *Moſes* ſpoke it of his Death, which he had

19. Next

19. Next the Generations of Iſaac Abraham's Son are the following; Abraham begetting Iſaac.

20. And Iſaac was in his fortieth Year when he married Rebekah, the Daughter of Bethuel the Syrian of Padan-aram, the Siſter of Laban the Syrian.

21. At length he made ſupplication to the Lord in the Preſence of this his Wife, becauſe ſhe was barren; and the Lord was intreated by him, ſo that ſhe conceived.

22. But the Children ſtruggling together within her, ſhe ſaid, If it be ſo, why am I thus? and went to enquire of the Lord.

23. Who ſays to her, Two Nations are in thy Womb, and two People will be ſeparated from within thee; one People will alſo be ſtronger than the other, and the eldeſt will ſerve the youngeſt.

24. Accordingly when her Time was fulfilled to be delivered, behold there were Twins in her Womb.

25. And the firſt came forth red, all of him like a hairy Cloak; ſo they named him Eſau.

26. After which his Brother came forth, whoſe Hand had hold of Eſau's Heel; ſo he was named Jacob; and Iſaac was in his ſixtieth Year when ſhe bore them.

27. And when the Youths grew up, Eſau was one who underſtood hunting, a Man for the Field; but Jacob was a ſober Man, dwelling in Tents.

28. However Iſaac loved Eſau, becauſe Veniſon was agreeable to his Palate; and Rebekah loved Jacob.

29. And the latter having boiled Broth, Eſau came out of the Field, and was faint;

30. So he ſaid to Jacob, Feed me, I pray, with that red, red; for I am faint: therefore his Name was called Edom.

31. To which Jacob anſwered, Sell me thy Birth-right preſently.

32. And the other replied, Behold I am going to die; why then ſhould this Birth-right be mine?

33. With that Jacob ſaid, Swear to me preſently; which he did: ſo he ſold Jacob his Birth-right.

34. He then gave Eſau Bread, and Broth of Lentiles; who when he had eat, and drunk, roſe up, and went away: thus Eſau deſpiſed the Birth-right.

CHAP. XXVI.

NOW there was a Famine in the Country, beſides the former one that was in the Time of Abraham; whereupon Iſaac went to Abimelech King of the Philiſtines at Gerar.

2. And the Lord appearing to him, ſaid; Go not down to Egypt, dwell in the Country that I tell thee.

3. Sojourn in this, and I will be with thee, and bleſs thee; for to thee and thy Offspring will I give all theſe Countries, and confirm the Oath which I ſware to Abraham thy Father.

4. I will alſo multiply thy Poſterity to be like the Stars of Heaven, as well as give them all theſe Countries; and through thy Offspring ſhall all Nations of the Earth be bleſſed:

5. Becauſe Abraham hearkened to what I ſaid, and kept my Charge, Commandments, Ordinances and Laws.

6. So Iſaac dwelt in Gerar.

7. And the Men of the Place aſking about his Wife, he ſaid, She is my Siſter; for he was afraid to ſay, my Wife, leſt they, *thought he*, ſhould kill me for Rebekah, becauſe ſhe is of a good Countenance.

8. But when he had been there a long Time, that King looking through a Win-

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mentioned in effect three Times in the preceding Verſe; and it is ſaid in *Biblioth. Bibl. Nothing can be farther from Truth.* *Bedford* particularly and largely ſhews how the *Iſhmaelites* dwelt by the Poſterity of *Keturah*, *Script. Chron.* Book iii. Chap. 4, 50, &c. but it alſo appears that the *Iſhmaelites* dwelt before the others, next to the Country of *Canaan*, ſtrictly according to the Words.

Ver. 20. *Jarhi* writes, פרן ארם כמו שדה ארם שבלשון ישמעאל קורין לשדה פרן Paddan-aram *is as if it were the* Field of Aram; *for in the* Arabick *Tongue they call a* Field Paddan. *Aben Ezra*, otherwiſe called *Abraham Ben Ezra*, likewiſe explains it a *Field*, and ſays, ſo it is in the *Iſhmaelitiſh* (i. e. the *Arabick*) Tongue.

Ver. 21. *in the Preſence of*] The *Heb.* Word having the like Meaning with *coram* in *Lat.* And though no doubt but *Iſaac* prayed *for* his Wife, as the *com. Bibles* have it, yet as the Word has no ſuch Signification in any other Place, if that is Truth, it appears not to be Scripture Truth, which is what is expected, and ſhould be in a *Tranſlation* of it. The *Targum* has לקבל *before*; *Munſt. præſente uxore ſua, his Wife being preſent*; *Mont. è regione, over againſt*; and *Buxtorf* explains it to the ſame Effect. The Expreſſion ſhews the Prayer to be publick, whereas *Iſaac* might have prayed *for* his Wife privately.

Ver. 25. *ſo they named him Eſau*] becauſe he was hairy, *Eſau* ſignifying *made*, from the Root *aſah*, *he made*; as if he were already wholly made, like a Man. For the Meaning of *Jacob* turn to Chap. xxvii. 36.

Ver. 27. *ſober*] *Heb. perfect*, and ſo the *Biſh. Bib.*

Ver. 28. *agreeable to*] *Heb. for.*

Ib. *Palate*] *Heb. Mouth.*

Ver. 30. *Edom*] It appears that *Eſau* did not know what to call the Broth which *Jacob* had made, or elſe for very Eagerneſs cried out, *adom, adom, red, red*; and ſo he was called *Edom*. It is rendered in *Lat. de rufo, rufo iſto*; ſee likewiſe *Gell*'s *Eſſay*, p. 532.

Ver. 31. *preſently*] as the ſame is rendered 1 *Sam.* ii. 16. and ſeems the beſt; which perhaps none has conſidered more than I.

dow,

dow, ſaw plainly that Iſaac was playing with her.

9. At this he called him, and ſaid, Lo verily ſhe is thy Wife; how then couldeſt thou ſay, She is my Siſter? And Iſaac anſwered him, It was becauſe I thought, leſt I ſhould die for her.

10. Abimelech ſaid moreover, What is this thou haſt done to us? One of the People almoſt might have lain with thy Wife, whereby thou wouldeſt have brought Guilt upon us.

11. Then he charged all the People, that he who meddled with that Man or his Wife, ſhould be quite put to death.

12. And Iſaac ſowing in that Country, got the ſame Year a hundred-fold; for the Lord bleſſed him.

13. So that the Man became great, and went on more and more in being ſo, till he was very great.

14. For he had Poſſeſſion both of Flocks and Herds, with many Servants; inſomuch that the Philiſtines envied him.

15. And all the Wells which his Father's Servants had dug in the Days of Abraham his Father, they ſtopped up, filling them with Earth.

16. Beſides Abimelech ſaid to him, Go away from us, for thou art much too ſtrong for us.

17. Upon which he goes from thence, and encamping in the Valley of Gerar, dwells there.

18. And he dug again the Wells of Water, which they had digged in his Father Abraham's Time; for the Philiſtines ſtopped them up after his Death: he alſo called them by ſuch Names as thoſe by which his Father did.

19. Iſaac's Servants likewiſe dug in the Valley, and found there a Well of Spring Water.

20. But the Shepherds of Gerar contended with his, that the Water belonged to them; and he called the Name of the Well Strife, becauſe they ſtrove with him.

21. Again they dug another Well, and for that too they contended; ſo he called its Name Enmity.

22. However he removes away thence, and digs another, for which they did not contend; whereupon he named it Largeneſs, ſaying, Becauſe now the Lord has made it large for us, that we may be fruitful in the Country.

23. Afterwards he went up from thence to Beer-ſheba.

24. And the Lord appearing to him that Night, ſaid, I am the God of Abraham thy Father: do not fear, for I am with thee, will bleſs thee, and multiply thy Offspring, for my Servant Abraham's Sake.

25. With that he built there an Altar, and called on the Name of the Lord, pitching his Tent there; where Iſaac's Servants dug a Well.

26. And Abimelech went to him from Gerar, with Ahuzzath his Friend, and Phichol the Captain of his Army.

27. To whom Iſaac ſaid, Why do you come to me, ſince you hated me, and ſent me away from you?

28. Who anſwered; We clearly ſee that the Lord is with thee, therefore we ſay, Let there be now a mutual Oath between us and thee, and let us make an Agreement with thee;

29. That thou ſhalt do no Ill to us, as we did not touch thee, and as we did only Good to thee, and let thee go peaceably; who art now bleſſed of the Lord.

30. So he made an Entertainment for them, and they did eat and drink.

31. Nay riſing early in the Morning, they ſwore one to another; then Iſaac let them go, and they went from him in Peace.

32. The ſame Day alſo Iſaac's Servants came, and told him concerning the Well which they had dug; and ſaid to him, We have found Water.

Ver. 12. *a hundred-fold*] The *Sept.* have *of Barley*, by deducing the Word for *fold* or *Meaſures* from שְׂעָרָה (mind) which is from שָׂעָר

Ver. 18. *they*] viz. the *Servants*, Ver. 15, eſpecially as the Verb relates the ſelf-ſame Action as there; ſo that there was no need for ſome *Tranſlations*, begun in the wide *Greek*, to have *Servants* inſerted here, for which they leave out *in* (the) *Time*; nor juſt Occaſion for any to vindicate them, and aſſert, *The Relative* they *has ne Antecedent but* Iſaac, as in *State of the Hebr. Text*, p. 359.

Ver. 20, 21, 22] Where a Name is mentioned but once or twice, being given upon ſome particular Account, I chooſe to let the Reader have the Benefit of underſtanding it in the Text; but if it is uſed often, it is not convenient.

Ver. 22. *Largeneſs*] by the *Biſhops Roomthe.*

Ver. 26. *his Friend*] Our laſt *Tranſlators* acknowledge in their *Preface*, what Proficients they were in the *Heb.* Tongue, when they write, "Such were thought upon as "could ſay modeſtly with S. *Hierome*, Both we have "learned the *Hebrew* Tongue in Part, and in the *Latin* "we have been exerciſed almoſt from our very Cradle." If they had examined a *Lexicon* or other *Tranſlations*, they might have found their Miſtake in turning it, *one of his Friends*. The Word being ſing. ſhews alſo the Meaning with *Ahuzzath* is not a *Company of his Friends*, as ſome would have it.

Ver. 28. *mutual*] The firſt [us] meaning both Parties, which is thus happily diſtinguiſhed, as it is in the *Original.*

Ver. 32. *ſaid to him*] *Sept. ſaid, We have not found*; tranſlating לוֹ *to him* as לֹא *not*, they having the ſame Sound.

33. And he called it Shibeah: therefore the Name of the City is Beer-ſheba to this Day.

34. And when Eſau was in his fortieth Year, he married Judith the Daughter of Beeri the Hittite, and Baſhemath the Daughter of Elon the Hittite.

35. But they were a Bitterneſs of Spirit, both to Iſaac and Rebekah.

CHAP. XXVII.

AT length when Iſaac was old, his Eyes being ſo dim that he could not ſee, he called his eldeſt Son Eſau, and ſaid to him, My Son; who anſwered, Here am I.

2. And he replied; Behold now I am old, not knowing the Time of my Death.

3. Now therefore, I pray, take thy Arms, thy Quiver and Bow; and going forth into the Field, hunt to get Veniſon for me.

4. Then make me ſuch reliſhing Meat as I love, and bring to me, that I may eat; to the end that my Soul may bleſs thee before I die.

5. But Rebekah heard when Iſaac ſpoke to him, and after Eſau was gone into the Field, to hunt for Veniſon to bring;

6. She ſaid thus to her Son Jacob; Behold I heard thy Father ſpeak to Eſau thy Brother as follows,

7. Fetch me Veniſon, and make me reliſhing Meat, that I may eat; and I will bleſs thee in the Preſence of the Lord before my Death.

8. Therefore now, my Son, hearken to what I ſay, in that which I command thee.

9. Go, I pray, to the Flock, and fetch me from thence two good Kids of the Goats; of which I will make ſuch reliſhing Meat for thy Father as he loves.

10. And thou ſhalt have *it* to him, that he may eat; to the intent that he may bleſs thee before his Death.

11. But he ſaid to Rebekah his Mother; Lo my Brother Eſau is a hairy Man, and I am a ſmooth one.

12. Perhaps my Father will feel me, and I ſhall ſeem to him as a Deceiver; whereby I ſhall bring upon me a Curſe, and not a Bleſſing.

13. To whom her Reply was, Let thy Curſe be upon me, my Son; only hearken to what I ſay, and go, fetch *them* for me.

14. Accordingly he went, and fetched, bringing *them* to his Mother; and ſhe made ſuch reliſhing Meat as his Father loved.

15. Moreover Rebekah took fine Apparel of Eſau her eldeſt Son, which was with her in the Houſe, and dreſſed up her youngeſt Son Jacob.

16. She likewiſe put on the Skins of thoſe Kids upon his Hands, and the ſmooth Part of his Neck.

17. Next ſhe gave the reliſhing Meat, and Bread, which ſhe had made ready, into his Hands.

18. So he went to his Father, and ſaid, My Father; and he anſwered, Here am I; who art thou, my Son?

19. And Jacob ſaid to him, I am Eſau thy Firſt-born, I have done as thou orderedſt me; riſe up, I pray, ſit, and eat of my Veniſon, that thy Soul may bleſs me.

20. Upon this Iſaac ſaid to him, Why didſt make ſuch haſte to find *it*, my Son? And he anſwered, Becauſe the Lord thy God made it fall out to be before me.

21. However he ſaid to Jacob, Come nigh, I pray, that I may feel thee, my Son; whether thou art my very Son Eſau, or not.

22. He accordingly approached Iſaac his Father, who felt him; and ſaid, The Voice is Jacob's, but the Hands are thoſe of Eſau.

23. And he did not know him, becauſe his Hands were hairy like the other's: ſo he bleſſed him.

24. Nay when he ſaid, Art thou my Son Eſau himſelf? He anſwered, I am.

25. At which he replied, Bring *it* hither to me, and I will eat of my Son's Veniſon, that my Soul may bleſs thee: ſo he put *it* nigh to him, and he eat; he likewiſe brought him Wine, and he drank.

Ver. 33. *Beer-ſheba*] This Name was given before, Chap. xxi. 31. which *Iſaac* now renewed according to Ver. 18.

Ver. 35. *Bitterneſs*] Becauſe they were of that Country, and bad ones too, Chap. xxvii. ult. *Lightfoot* here ſays, *For this his impious Polygamy he is called a* Fornicator, *Heb.* xii. 16. but if he was an Adulterer, yet not a Fornicator; and *Fornicator* may not there belong to him at all, nay *or* after it ſeems to indicate the contrary, inſtead of *and*, which would properly expreſs it. *Lightfoot* adds, *for Polygamy is called* Fornication *or* Whoredome, *Hoſ.* iv. 11. where the Reader may look for it, and find *Whoredom*. But our Author bethinking himſelf, that *Jacob, &c.* had alſo more Wives than one, excuſes it, *becauſe they ſought to multiply the holy Seed*; ſo making the ſame both pious and impious, when it was neither in either of the Brothers.

Ib. *a Bitterneſs of Spirit*] *Biſh. diſobedient*, too reſtrictive in the Senſe as well as Words.

Ver. 3. *hunt*] as Ver. 5. ſo Ver. 33.

Ver. 6. *thus—as follows*] as more Engliſh than *ſaying* here.

Ver. 10. *to the intent that*] or *that*, as Ver. 4, 7. but it is expreſſed three different Ways in the *Original*, and here by two Words.

Ver. 15. *fine*] *Gen. faire.*

Ver. 20. *Why*] as in 1 *Kings* xxi. 5. 2 *Kings* i. 5. but never *how*, as *Noldius* ſpecifies; and thus *Iſaac* gently chid him for overhurrying himſelf; *find* being alſo infinitive, and the latter Verb.

Ver. 24. *I am*] *Tynd.* and the *Biſh. That I am*; *Gen. Yea.*

26. Iſaac his Father moreover ſaid to him, Come hither now, and kiſs me, my Son.

27. Who going thither, and kiſſing him, he ſmelled the Smell of his Cloaths, and bleſſed him as follows; See the Smell of my Son is like that of a Field which the Lord has bleſſed.

28. And God give thee of the Dew of Heaven, and of the Fatneſs of the Earth, with abundance of Corn and Wine.

29. Let People ſerve thee, and Nations bow down to thee; be thou a Maſter to thy Brethren, and let thy Mother's Sons bow to thee: curſed be he that curſes thee, and bleſſed he who bleſſes thee.

30. And when Iſaac had done bleſſing him, and Jacob was but juſt gone out from his Preſence, Eſau his Brother came from his Hunting.

31. And he alſo made reliſhing Meat, and brought to his Father; ſaying to him, Let my Father riſe up, and eat of his Son's Veniſon, that thy Soul may bleſs me.

32. To whom he ſaid, Who art thou? And he anſwered, I am thy Firſt-born Son Eſau.

33. Seized with an exceeding great Trembling at this, Iſaac ſaid, Who is it now that has hunted for Veniſon, and brought it to me? So that I have eat of all before thou cameſt, and bleſſed him: nay he will be bleſſed.

34. When Eſau heard the Words of his Father, he cried out exceedingly with a loud and bitter Cry; and ſaid to him, Bleſs me, me alſo, my Father.

35. But he ſaid, Thy Brother came with Deceit, and has taken away thy Bleſſing.

36. Whereupon he thus expreſſed himſelf, Was not he rightly named Jacob, ſince he has defrauded me theſe two times? He took away my Birth-right, and behold now he has taken away my Bleſſing: However he ſaid, Haſt not thou reſerved a Bleſſing for me?

37. And Iſaac made anſwer to him, Lo I have made him thy Maſter, and given him all his Brethren for Servants, as alſo ſupported him with Corn and Wine: and what ſhall I do now for thee, my Son?

38. Eſau then ſaid to him, Haſt thou *but* that one Bleſſing, my Father? Bleſs me, me alſo, O my Father: and Eſau burſt out a crying.

39. And his Father Iſaac gave him anſwer; Behold thy Dwelling will be away from the Fatneſs of the Earth, and the Dew of Heaven from above.

40. For thou wilt live by thy Sword, and ſerve thy Brother; yet when thou ruleſt, thou wilt break off his Yoke from thy Neck.

41. And Eſau hating Jacob for the Bleſſing that his Father bleſſed him with, ſaid in his Heart, The Days of Mourning for my Father draw near, when I will ſlay my Brother Jacob.

42. But Rebekah was told the Words of this her eldeſt Son; therefore ſhe ſent and called Jacob her youngeſt, and ſaid to him; Behold Eſau thy Brother comforts himſelf concerning thee, to kill thee.

43. Now therefore my Son, hearken to what I ſay; and get ready, flee to my Brother Laban at Haran.

44. And abide with him a few Days, until thy Brother's Wrath turn away;

45. Till his Anger being turned from thee, he forgets what thou haſt done to him; then will I ſend, and fetch thee from thence: why ſhould I be deprived even of you both in one Day?

46. Upon which ſhe ſays to Iſaac; I am weary of my Life, by reaſon of the Daughters of Heth: if Jacob takes a Wife of them, ſuch Women of the Country as theſe, why ſhould I live?

Ver. 33. *Who is it now*] *Buxtorf* turns it, *Quis nunc ille, Who is he now:* for אפוא has not the Letter ה to make it *where*.

Ib. *he will*] Since I have pronounced him bleſſed, he will be ſo, I cannot, or at leaſt may not, alter it. *Shall* is forced, and quite unnatural both to the Paſſage and the Parent. Did *Iſaac* tremble ſo exceedingly for *Jacob*'s getting the Bleſſing from *Eſau*, and all of a ſudden harden himſelf againſt him, when he had given no Occaſion, to ſay the moſt ſhocking Thing, *yea, and he ſhall be bleſſed?* What follows does alſo abundantly confirm the former *Interpretation*.

Ver. 36. *Jacob*] *a Defrauder, a Holder by the Heel*, or *Overthrower*; look Chap. xxv. 26.

Ver. 39. *from the*] So מ uſually ſignifies: and the Meaning appears neceſſary, to avoid the Abſurdity of *Eſau* having the ſame Bleſſing with *Jacob*, Ver. 28. ſee Ver. 37. as alſo by *Edom* being a poor Country, *Sandys*'s *Travels*, Book ii. p. 107. and by *Eſau*'s living by his Sword, Ver. 40. ſee *Le Clerc* on this Place, with *Caſt. Tranſ.* & *Annot.*

Ver. 40. *thou ruleſt*] *Onkelos* in the *Targum*, *his Poſterity tranſgreſs againſt the Words of the Law*; and *Sol. Jar.* expounds it thus, *When* Iſrael *tranſgreſſes againſt the Law, and thy Mouth is opened to bemoan thy ſelf* (i. e. *repent*) *for the Bleſſings which he took away.*

Ib. *break*] as was fulfilled, 2 *Kings* viii. 20, 22.

Ver. 42. *the Words*] Our laſt *Tranſlators* ſay *theſe Words*, but there is nothing in the *Original* which ſignifies *theſe*; and how did they imagine *theſe Words* which *Eſau ſaid in his Heart*, ſhould be *told to Rebekah?* The Truth ſeems to be thus, that *Eſau* muttered Something, which was told *Rebekah*, from whence it was gathered he ſaid the other in his Heart.

Ver. 45. *fetch*] this notable *Eng.* Verb ſignifying to *go* or *ſend, and bring*.

CHAP.

CHAP. XXVIII.

THEN Iſaac calling Jacob, bleſſes him, and commands him as follows; Thou ſhalt not take a Wife of the Daughters of Canaan.

2. Get ready, go to Padan-aram, to the Houſe of Bethuel thy Mother's Father; and take thee a Wife from thence, of the Daughters of Laban her Brother.

3. And God Almighty bleſs thee, make thee fruitful, and multiply thee; that thou mayeſt become a Congregation of People:

4. And give thee the Bleſſing of Abraham, as alſo thy Offspring with thee; to inherit the Country of thy Sojourning, which God gave to him.

5. So he ſent Jacob away, that he might go to Padan-aram, to Laban the Son of Bethuel the Syrian, Rebekah's Brother, the Mother of Jacob and Eſau.

6. And Eſau finding that Iſaac had bleſſed him, and ſent him away thither, to take him a Wife from thence; when he bleſſed him, that he gave him the following Charge, Thou ſhalt not take a Wife of the Daughters of the Canaanites;

7. And that Jacob obeyed his Father and Mother, going to Padan-aram;

8. Eſau alſo ſeeing that the Daughters of Canaan diſpleaſed Iſaac his Father:

9. He went to Iſhmael, and married Mahalath the Daughter of him, Abraham's Son, the Siſter of Nebajoth, over and above his *other* Wives.

10. And Jacob being gone out of Beerſheba, and going to Haran;

11. Met with a Place where he would lodge, becauſe the Sun was ſet, and took ſome Stones of it, and put for his Pillow; lying down there.

12. And he dreamed apparently that there was a Ladder ſet up on the Earth, whoſe Top reached to Heaven; and lo the Angels of God were going up and down on it.

13. Behold too the Lord ſtood above it, and ſaid; I am the Lord God of Abraham thy Father, and the God of Iſaac; I will give thee and thy Offspring the Country upon which thou lieſt.

14. They ſhall alſo be as the Duſt of the Ground, and thou ſhalt ſpread weſtward, eaſtward, northward and ſouthward; and all the Families of the Earth ſhall be bleſſed through thee, and thy Offspring.

15. And lo I will be with thee, and keep thee whitherſoever thou goeſt, nay bring thee back into this Country: for I will not leave thee till I have done what I have ſpoken to thee.

16. Upon which Jacob awaking from his Sleep, ſaid, Surely the Lord is in this Place, and I did not know *it*.

17. Being in fear, he likewiſe ſaid, How aweful is this Place! This is no other but the Houſe of God, and this the Gate of Heaven.

18. And riſing early in the Morning, he took the Stones which he had put for his Pillow, and made a Pillar, upon the Top of which he poured Oil.

19. He further called the Name of that Place Beth-el; whereas the Name of the City was Luz at firſt.

20. Beſides Jacob made the following Vow; If God will be with me, and preſerve me in this Journey which I am going, as alſo give me Victuals to eat, and Cloaths to put on;

21. So that I return well to my Father's Houſe, and the Lord will be my God:

Ver. 3. *Congregation*] See *Gell*'s *Eſſay*, p. 171.

Ver. 5. *that he might*] See like this, Chap. ii. 8. & xxii. 3. *Exod.* ii. 15.

Ver. 11. *to ſleep* in *com. Bib.* is *Paraphraſe*, not *Tranſlation*.

Ver. 15. *I will be with thee*] Anſwering to the Words which follow, *for I will not leave thee*, and to thoſe in *Jacob*'s Vow, Verſe 20. *If God will be with me*; on which laſt *Sol. Jar.* remarks, כמו שאמר לי הנה אנכי עמך *according to what he ſaid to me, Behold I will be with thee.*

Ver. 18. *Stones*] It is the *Stone* in *Hebrew*, which often uſes Singulars for Plurals, and might here, eſpecially when they were laid together as one Stone. The Word in Ver. 11. is elegantly varied, being there plural; ſee on Chap. x. 16. The *preſent Reading*, *the Stone that he had put for his Pillows*, merits this Obſervation, that *a Stone* could not be, and probably *Jacob* had not, more Pillows than one. *Meraaſhoth* is only plural, like our *Tongs*, *Bellows*, *&c.* but muſt not therefore be rendered ſo into other Tongues, which have it ſingular.

Ib. *made a Pillar*] *Biſh. pitched it on an ende.*

Ver. 19. *Beth-el*] That is *The Houſe of God.*

Ib. *whereas*] *ulam* in *Heb.* ſtanding next to *Luz*, the LXX put it for Part of the Name.

Ver. 21. *and the Lord*] *Jun.* and *Trem.* have *denique fuerit mihi Jehova Deus*, *moreover Jehovah will be a God to me* (beginning the next Verſe with *Tum*, *Then*) and the following *Annotation* on it, *Finis iſte verſiculi cohæret cum reliqua parte ejus, votum verò ſeorſim in ſequente verſu exprimitur. Similem loquutionem vide ſup.* xvii. 8. *undè* Jahakob *hanc voti formulam ſumſit.* i. e. *The End of the Verſe agrees with the other Part of it, but the Vow is expreſſed aſunder in the following Verſe. See the like ſpeaking above Ch.* xvii. 8. *from whence* Jacob *took this Form of the Vow. Jarhi* refers it to Chap. xvii. 7. and expounds the Beginning of this ſubſequent Verſe by כך *So.* Beſides he makes the Vow to conſiſt in doing (which is the Nature of a Vow) ſaying, אם תעשה לי את אלה ואף אני אעשה זאת *If thou wilt do theſe things to me, I will alſo do this.* I would add to it, that the former Part of the Vow being evidently grounded on what *Jacob* heard from God the Night paſt (as if he had ſaid, *If God will do as he has ſpoken, or this Part of it which I rehearſe, then, &c.*) which *Jarhi* ſhews diſtinctly; ſo the Meaning of theſe Words appears to be, If the Lord will be my God as he is *Abraham*'s and *Iſaac*'s, Ver. 13. the ſame Promiſe being now made to all three, to *Abraham*, Chap. xii. 3. & xiii. 14, 15, 16. to *Iſaac*, Chap. xxvi. 4. (which was con-

22. Then

22. Then theſe Stones which I have made into a Pillar, ſhall be the Houſe of God; and I will fully give thee the Tenth of all, that thou ſhalt beſtow on me.

CHAP. XXIX.

NEXT Jacob lifting up his Feet, went to the Country of the eaſtern People.

2. And he ſaw plainly that there was a Well in a Field, and lo three Flocks of Sheep were there lying by it, becauſe they watered the Flocks out of that Well; and a great Stone was upon the Mouth of it.

3. So that all the Flocks were to be gathered thither, that they might roll the Stone from thence and water the Sheep; then they turned back the Stone upon the Well's Mouth into its Place.

4. And Jacob ſaid to them, My Brethren, from whence are you? Who anſwered, We belong to Haran.

5. To whom he replied, Do you know Laban the Son of Nahor? We do, ſaid they.

6. And upon his aſking them, Is he well? They anſwered, Yes; behold alſo his Daughter Rachel is coming with the Sheep.

7. Then ſaid he, Lo the Day will be yet a great while, it is not Time for the Cattle to be gathered together; water the Sheep, and go, feed *them*.

8. But they ſaid, We cannot till all the Flocks are gathered, and they roll the Stone from the Mouth of the Well; that we may water the Sheep.

9. While he was talking with them, Rachel too came with the Sheep which her Father had: for ſhe was feeding *them*.

10. And as ſoon as he ſaw her, the Daughter of Laban, his Mother's Brother, and this Uncle's Sheep, he went nigh, and rolling off the Stone from the Well's Mouth, watered them.

11. Jacob alſo kiſſed Rachel, and burſt out a crying;

12. Telling her that he was her Father's Nephew, and that he was Rebekah's Son; upon which ſhe ran, and told her Father.

13. And no ſooner did Laban hear the News of Jacob his Siſter's Son, but he ran to meet him, and having embraced him, and kiſſed him, he brought him home; and he rehearſed to Laban all thoſe Things.

14. Who ſaid to him, Verily thou art of my own Bone and Fleſh. So he abode with him the Space of a Month.

15. When he ſaid to Jacob, Becauſe thou art my Nephew, ſhouldeſt thou therefore ſerve me for Nothing? Tell me what thy Wages ſhall be?

16. Now Laban had two Daughters; the Name of the eldeſt was Leah, and that of the youngeſt Rachel.

17. But Leah's Eyes were tender; whereas Rachel was of a handſome Shape, and a fair Countenance.

18. And Jacob loving the latter, ſays, I will ſerve thee ſeven Years for Rachel thy youngeſt Daughter.

19. To which he replies, It will be better for me to give her to thee, than to do it to another Man; dwell with me.

20. Accordingly Jacob ſerved ſeven Years for Rachel; which he thought as a few Days, through the Love he had for her.

21. He then ſaid to Laban, Give *me* my Wife, ſince my Time is fulfilled; that I may go in to her.

22. With that Laban gathered together all the Men of the Place, and made an Entertainment.

23. But in the Evening he took his Daughter Leah, and brought her to him; ſo that he went in to her.

24. Laban alſo gave her his Maid Zilpah, *for* her Maid.

25. And in the Morning behold it being Leah, he ſaid to Laban, What is this thou haſt done to me? Did not I ſerve with thee for Rachel? Why then haſt thou deceived me?

26. It is not done ſo in our Place, ſaid Laban, to give the Younger before the Firſtborn.

27. Fulfil the Week of this, and we will give thee that too, for the Service which thou ſhalt do with me yet ſeven other Years.

28. And Jacob did ſo, fulfilling her Week; when he gave him his Daughter Rachel for his Wife.

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firmed, Chap. xxxv. 11, 12.) and here to *Jacob*, Ver. 13, 14. The Words *then ſhall the Lord be my God*, imply he ſhould not till then, and was not at that Time, neither of which were true; ſo that *Jacob* needed not to vow that ſhould be, which was already.

Ver. 2. *they*] namely thoſe *People*, mentioned in Ver. 1. In the *State of the printed Hebrew Text*, p. 360 to 365. the Author ſeems to have taken much pains, but to little purpoſe, beſides diſgracing the Scripture, perplexing himſelf, and miſleading his Readers.

Ver. 3. *were to be*] not ſimply *were*, Ver. 8.

Ver. 18. *loving the latter*] In the *Hiſt. of Joſeph*, B. i.

Here the ſoft Fires of lovely Rachel's *Eyes*
Demand his Heart, a not unwilling Prize.

Ver. 24, 29.] With what Sublimity of Diction are theſe two Verſes varied! But they will not anſwer to one another exactly as in the original Tongue.

Ver. 25. *What is this thou haſt done to me?*] by *Tyndal* and the *Biſhops*, *Wherfore haſt thou played thus with me?*

Ver. 27. *the Week*] for which the *Geneva Tranſlators* have by Imagination *ſeven Yeeres*, ſo in Ver. 28.

29. Beſides Laban gave her his Maid Bilhah, for a Maid to her.

30. And he went in alſo to Rachel, whom he loved more than Leah; ſo he ſerved with him again another ſeven Years.

31. Nevertheleſs the Lord ſeeing that Leah was ſlighted, he opened her Womb; but Rachel was barren.

32. And Leah conceiving, bore a Son, whom ſhe named Reuben; Becauſe the Lord, as ſhe ſaid, has looked on my Affliction, for now my Huſband will love me.

33. She likewiſe conceived again, and was delivered of a Son, when ſhe ſaid, Becauſe the Lord heard that I was ſlighted, therefore he has given me alſo this: ſo ſhe named him Simeon.

34. Moreover ſhe was again with child, bearing a Son, and ſaid, Now this Time my Huſband will be joined to me, becauſe I have born him three Sons: therefore was he named Levi.

35. Afterwards ſhe was breeding afreſh, and brought forth a Son, ſaying, This time will I praiſe the Lord; therefore him ſhe named Judah: then ſhe ſtaid from bearing.

CHAP. XXX.

AND when Rachel ſaw that ſhe did not bear to Jacob, ſhe envied her Siſter; and ſaid to him, Give me Children, or elſe I ſhall die.

2. Upon this Jacob was angry with her; and ſaid, Am I in the Place of God, who with-holds from thee the Fruit of the Womb?

3. And ſhe replied, There is my Handmaid Bilhah, go in to her; that ſhe may bear children to be upon my Knees, and I alſo may be built up by her.

4. So ſhe gave him Bilhah her Maid for a Wife, to whom Jacob going in;

5. She conceived, and brought him forth a Son.

6. Then Rachel ſaid, God has judged me, and alſo hearkening to what I ſaid, given me a Son: therefore ſhe named him Dan.

7. Moreover Bilhah Rachel's Maid being with child again, bore Jacob the ſecond Son.

8. At which Rachel ſaid, With the Wreſtlings of God have I wreſtled with my Siſter, I have alſo prevailed: ſo ſhe named him Naphtali.

9. Now as Leah ſaw that ſhe ſtaid from bearing, ſhe took her Maid Zilpah, and gave her to Jacob for a Wife.

10. And ſhe bore a Son to him.

11. When Leah ſaid, A Troop comes; and him ſhe named Gad.

12. Beſides Zilpah her Maid bore him the ſecond Son.

13. Whereupon Leah ſaid, It is for my Bleſſedneſs, for the Daughters will call me bleſſed: ſhe therefore named him Aſher.

14. And Reuben went in the Time of Wheat-harveſt, and found Mandrakes in the Field, which he brought to Leah his Mother; with that Rachel ſaid to her, Do give me ſome of thy Son's Mandrakes.

Ver. 31. *ſlighted*] not to be both loved and hated, Ver. 30. beſides the latter being unaccountable.

Ver. 32. *Reuben*] That is *See the Son.*

Ib. *Becauſe*] כי not rendered in any other *Tranſlation* I have peruſed as in the *latter Eng.* is a rational Conjunction, as in the next Verſe; ſee on Chap. xxxi. 42.

Ver. 33. *Simeon*] *Hearing.*

Ver. 34. *Levi*] *Joining.*

Ver. 35. *Judah*] *Praiſe.*

Ver. 3. *to be*] The Verb-ſubſtantive being often underſtood in *Heb.* and without it what Meaning can the Expreſſion have? unleſs the ſtrange *Interpretation* of the Author of *Bibliot. Biblic.* is to be received, that *her Servant ſhould conceive and become with child through her, as it were upon her Knees, to the end her Miſtreſs might be made a true Mother by her Inſtrumentality—— So that by the Bearing of* Bilhah *upon the Knees of her Miſtreſs we are to underſtand, that the Children which ſhe bore, were the true Children of* Rachel, *whom ſhe had conceived in Spirit, but was not able to bring forth of her ſelf, &c.* like many other of his Whimſies.

Ver. 6. *judged me*] *for me*, as *Deut.* xxxii. 36. 1 *Kings* viii. 32. 2 *Chron.* vi. 23. *Pſal.* vii. 8. & x. 18. & xxxv. 24. & xliii. 1. & liv. 1. and not according to *Vatablus, &c. judged me unworthy of Children.*

Ib. *Dan*] *Judging*, or *be judged.*

Ver. 8. *Wreſtlings of God*] as if they ſtrove which ſhould pray and ſerve him moſt, that they might obtain Children. How did they wreſtle otherwiſe? Or what Wreſtlings did our *Tranſlators* mean when they altered *God* to *great?* which moſt others retain, or the Senſe of it; ſome rendering it *divine*, the *Biſhops godly Wreſtlings.* The *Chaldee Paraphraſt* has it, קַבֵּל יְיָ בְּעוּתִי בְּאִתְחַנְנוּתִי בְּצִלּוֹתִי חַמִּידִית דִּיהֵי־לִי־וְלַד כַּאֲחָתִי *God received my Petition when I made ſupplication in my Prayer, deſiring to have a Son like my Siſter.*

Ib. *ſo*] For which ſee Chap. xxv. 25.

Ib. *Naphtali*] *My Wreſtling.*

Ver. 11. *A Troop comes*] for which the *Biſhops* have *Good lucke.*

Ver. 13. *Aſher*] *Bleſſing.*

Ver. 14. *Mandrakes*] By *Tynd.* and the *Biſhops* (as if the latter had not ſeen the *Geneva Verſion*, though printed eight Years before) *Mandragoras* from the *Latin.* Some think they were *Apples*, others *Flowers*; however from the original Word and *Cant.* vii. 13. may be gathered that they were *lovely*, at leaſt in Smell. It has been imagined they were good to help Conception, to which *Aben Ezra* on this Place, אנכי לא ידעתי למה יועילו להריון בעבור שתולדתם קרה *I know not how they ſhould be profitable for Conception, becauſe their Quality is cold.* If they had ſuch an Efficacy (which I look on as a fond Conceit) doubtleſs *Leah* would have kept them, ſince they had ſuch Emulation for Children; and they would have got them otherwiſe, than by *Reuben*'s finding them in ſuch an accidental Manner.

15. To

15. To whom ſhe thus uttered her ſelf, Is it little for thee to take away my Huſband, that thou wouldeſt alſo take my Son's Mandrakes? Then Rachel replied, Therefore he ſhall lie with thee to Night for them.

16. So when Jacob came out of the Field in the Evening, Leah went forth to meet him, and ſaid, Thou muſt come in to me, for I have firmly hired thee with my Son's Mandrakes; accordingly he lay with her that Night.

17. And God hearkened to her; ſo that ſhe conceived, and bore him the fifth Son.

18. Leah hereupon ſaid, God has given *me* my Hire, becauſe I gave my Maid to my Huſband: thus ſhe named him Iſſachar.

19. And ſhe conceiving again, brought him forth the ſixth Son.

20. Then ſaid ſhe, God has endowed me with a good Dowry; this Time will my Huſband dwell with me, becauſe I have born him ſix Sons: upon which ſhe named him Zebulun.

21. And afterwards ſhe was delivered of a Daughter, whom ſhe named Dinah.

22. However God remembred Rachel, to whom he hearkened, and opened her Womb;

23. Inſomuch that ſhe conceived, bringing forth a Son; and ſaid, God has taken away my Reproach.

24. And ſhe named him Joſeph, ſaying, The Lord will add to me another Son.

25. At length when ſhe was delivered of Joſeph, Jacob ſaid to Laban; Let me go, that I may depart to my Place at my own Country.

26. For which Purpoſe give *me* my Wives and Children, for whom I have ſerved thee; ſince thou knoweſt my Service that I have done thee.

27. To whom Laban ſaid; If now I am in Favour with thee, as I have divined that the Lord has bleſſed me for thy Sake;

28. Fix thy Wages to me, continued he, and I will give *it*.

29. And he replied to him; Thou knoweſt how I have ſerved thee, and how thy Cattle have been with me.

30. For it was Little which thou hadſt before me, but it is increaſed to Abundance, and the Lord has bleſſed thee for my Foot: now therefore when ſhall I do alſo for my own Family?

31. Nevertheleſs he ſaying, What ſhall I give thee? Jacob anſwered; Thou ſhalt give me Nothing: if thou wilt do this Thing for me, I will again feed, *and* keep thy Flock.

32. Let me paſs through them all to Day, taking away from thence every one of the ſpotted and pied Cattle, and all thoſe that are black among the Sheep, with the pied and ſpotted among the Goats; afterwards let ſuch be my Wages.

33. Thus will my Honeſty teſtify for me henceforth, becauſe it will be apparent to thee for my Wages: let every one that is with me, not ſpotted or pied among the Goats, and black among the Sheep, be for ſtolen.

34. And Laban ſaid, Behold I deſire it may be according to thy Propoſal.

35. Therefore he took away that Day the He-goats which were ring-ſtreaked and pied, and all the She-goats that were ſpotted and pied, every one on which there was any

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Ver. 15. The great Deſire for Children, that they might bring them up in the Fear of God, was not unworthy the Notice of the divine Penman. *God* hearkened to *Leah*, and gave her a Son, Ver. 17, 18. which ſhews that her Prayer was good and right before him, *Jam.* iv. 3. So *Rachel's* Longing was for Children, notwithſtanding ſhe had the Company of her Huſband, Ver. 1.

Ver. 16. *firmly hired thee*] *Gen. bought and paied for thee.*

Ver. 18. *Iſſachar*] *Hire.*

Ver. 20. *endowed*] As it was in the *Eng. Tranſlations* before the laſt, even in *Tyndal's*, and is in *Exod.* xxii. 16. for *endue*, from the *Lat. induo, to cloath*, is *to inveſt the Mind*; yet appears to have been always in the *preſ. Tranſ.*

Ib. *Zebulun*] *Dwelling.*

Ver. 24. *Joſeph*] *He will add.*

Ver. 27. *divined*] The ſame Word is in Chap. xliv. 5. and is rendered in *com. Tranſlat. uſed Enchantments*, 2 *Kings* xxi. 6. & xvii. 17. ſee alſo *Lev.* xix. 26. *Deut.* xviii. 10. *Mercerus* on *Pagnin.* writes, *ubique in ſcriptura videtur in malam partem ſumi, it ſeems to be taken every where in the Scripture in evil Part. Arias Mont.* turns it like this, *ſum auguratus*; and the *Seventy*, οἰωνισάμην. How could *Laban* learn by Experience that God had bleſſed him for *Jacob's* Sake; whatever he might, that it was by his Diligence and good Management? Much leſs how could *Joſeph* learn ſo from or concerning his Cup? Therefore the Word ſhould be taken in its proper Meaning, *to divine.* The *Targum* has it, *I have tried*; as likewiſe *Ab. Ezra*, which he expounds, כי חולך היה לקראת נחשי' ויש לי תרפי' *for he was one who went to call Divinations, and had Teraphs*; which, it appears, he kept to divine by, and not to worſhip, ſince he owns the true God here; of which ſee the next Chap. *I have learned by Experience*, is the *old Latin experimento didici.*

Ver. 29. Inſtead of the latter *how*, former *Tranſlations* had *in what taking.*

Ver. 30. *for my Foot*] The *Septuagint* render it cloſely by the ſame Expreſſion, ἐπὶ τῷ ποδί μου, which may be underſtood, *for my going about in thy Buſineſs*; as in the *Biſhops Bible, through my travayle: Aben Ezra* expounds it, בעבור רגלי *by reaſon of my Foot*; *Sol. Jarhi*, עם רגלי *with my Foot*; and others, *at my Foot. Onkelos* has בדילי *for my Sake*, the Words of *Tyndal's* and *Coverdale's Tranſlations*; and *Vatablus, mei cauſa*, conſonant to Ver. 27. Moreover *before me*, might be read *before my Face*, or *in my Sight*; which *Montan.* has turned, *ad facies meas, to my Face.*

Ver. 32. *ſpotted and pied*] Having ſmall and broad Spots, or Places, of different Colours.

Ib. *ſuch*] that ſhould be produced from that Time, among thoſe which were left; whom *Jacob* fed, Ver. 36. and ſo *Laban* was to give him Nothing now, as in Ver. 31.

white,

white, with all the black among the Sheep; and delivered into the Cuſtody of his Sons.

36. Nay he made three Days Journey between himſelf and Jacob; who fed the Flock of Laban that were left.

37. Afterwards Jacob took him Sticks of white Poplar, Hazel and Cheſnut-tree; wherein he peeled white Places, to be bare in the Sticks.

38. Theſe Sticks he placed before the Flock in the Inſide of the Troughs of Water, at which they came to drink, and went then to ram.

39. And the Flock going to ram at the Sticks, brought forth Cattle ring-ſtreaked, ſpotted and pied.

40. Jacob then ſeparated the Lambs, and ſet the Face of the Flock towards the ring-ſtreaked, and all the black in Laban's: thus he made him a Flock by themſelves, not putting them to his.

41. And all the while the Flock went to ram when they were ſtout, he put the Sticks there in their Sight, that they might go to ram among them.

42. But when the Flock became weak, he did not put *them:* ſo the weak were Laban's, and the ſtout ones Jacob's.

43. This Man too increaſed exceeding much; having a great Flock, with Servant-maids, Men, Camels and Aſſes.

CHAP. XXXI.

WHEREUPON he heard the following Words of Laban's Sons, Jacob has taken all that belonged to our Father; and of what was his has he gotten all this grandeur.

2. Nay he ſaw plainly that Laban's Countenance was not to him as in Time paſt.

3. The Lord alſo ſaid to him, Go back to the Country of thy Fathers, and to thy Kindred; and I will be with thee.

4. Therefore Jacob ſent for Rachel and Leah, into the Field to his Flock.

5. To whom he ſaid: I ſee that your Father's Look to me is not as it uſed to be; moreover the God of my Father has been with me.

6. And you know that with all my Might I have ſerved your Father.

7. Yet he has deluded me, and changed my Wages ten times; but God did not ſuffer him to hurt me.

8. When he ſaid that the ſpotted ſhould be my Wages, the whole Flock brought forth ſpotted ones; and when he ſaid that the ring-ſtreaked ſhould, they all brought forth ring-ſtreaked.

9. So that God took away your Father's Cattle, and gave to me.

10. For at the Time of the Flock's going to ram, I looked up, and ſaw apparently in a Dream, that the He-goats which leaped upon the Flock were ring-ſtreaked, ſpotted and ſpeckled.

11. The Angel of God ſaying to me in the Dream, Jacob; and I anſwered, Here am I.

12. When he replied; Look up now, and ſee how all the He-goats which leap upon the Flock are ring-ſtreaked, ſpotted and ſpeckled: for I have ſeen all that Laban has been doing to thee.

13. I am the God of Beth-el, where thou didſt anoint the Pillar, where thou madeſt a Vow to me: now get ready, go out of this Country, and return to that of thy Parentage.

14. Upon which Rachel and Leah made him this anſwer; Shall we any more have Part or Poſſeſſion in our Father's Houſe?

Ver. 36. The whole are called a *flock*, Ver. 31, 32. and Part of them *flocks*, in *com. Tranſ.*

Ver. 37. *Hazel*] or *Nut-tree* in general; according to ſome *Almond*.

Ib. *Cheſnut-tree*] Several have interpreted this to be *Plane-tree*.

Ib. *peel*] So *Johnſ.* ſays this *pill* ſhould be.

Ver. 38. *went to ram*] This is the Meaning of the Word, and what we call it. *Jun.* and *Montan.* tranſlate it by the Verb *incaleſco*, *to be heated* or *inflamed*, i. e. with the Deſire of the Ram; which is the ſame. The Time for which was, when they had filled themſelves with Feeding, were watered, and kept there at Reſt. Thoſe Creatures beholding ſuch an unuſual Sight in the Water, which might be more ſtrange by its Motion while they were drinking, it had the intended Effect; though not without the ſpecial Aſſiſtance, as well as Direction, of Providence, Chap. xxxi. 9, 10, 11, 12.

Ver. 42. *became weak*] The Word is in *Hiphil*, *overwhelmed*, *made weak* or *faint*. When the Heat of their going to ram was over, or as our *ancient Verſions* ſay, *in the latter buckynge tyme*, it ſeems *Jacob* did not put the Sticks: which agrees with the *Tranſlations* of *Pag. Montan. Jun.* and *Trem. Tyndal*, *Coverdale*, the *old Lat.* and *French Verſ. Chald. Targ. Aquila* & *Symmachus*, *Buxt.* in *Lexic. Leigh* in *Crit. Sacr. Mede's Diſcourſe* 45. *Hieron.* in *Tradit. Hebr.* and *Ab. Ezra* in his *Annotat.* on this Place.

Ver. 10. *He-goats*] When our *Tranſlators* changed this into *Rams*, it is likely they had forgot that *Jacob* was to have the *brown* (as they call them) among the Sheep, and ſuch as had diverſe Colours only among the Goats; ſee Chap. xxx. 35. and are *Rams ſpeckled, &c.*

Ib. *ſpeckled*] as if ſprinkled with Hail, having Specks, as we on ſome Occaſions ſay *peppered*. *Chald.* פציחין and ſo the *French tachetez*, *ſpeckled*; *Greek*, σποδοειδεῖς ῥαντοὶ *ſprinkled as with Aſhes*; *Jun.* and *Trem. reſperſos— quaſi grandine guttatos*, *ſprinkled as it were with Drops of Hail*; *Sant. Pagn. maculis grandineis reſperſas*, *ſprinkled with Specks as of Hail*; *Montan. grandinatas*, *hail-ſpotted.*

Ver. 12. *has been doing*] From a *Heb.* Participle, and to agree in Time with *have ſeen.*

Ver. 13. *the God of Beth-el*] The God who was at *Beth-el*, Chap. xxviii. 13.

15. Are

15. Are we not reckoned Strangers by him, ſince he has ſold us, nay alſo ſtill ſpends our Money?

16. For all the Riches which God has taken from our Father, are ours and our Children's: now therefore do all that God has ſaid to thee.

17. Accordingly Jacob got ready, and carried his Children and Wives upon Camels.

18. He likewiſe had away all his Cattle and Subſtance that he had gotten, particularly the Cattle in Padan-aram; to go to Iſaac his Father, into the Country of Canaan.

19. Laban alſo being gone to ſhear his Sheep, Rachel ſtole her Father's Teraphs.

20. And Jacob ſtole away unknown to this Syrian, without telling him that he fled.

21. Thus fled he, with all that he had, getting ready, and paſſing over the River, and directly on for Mount Gilead.

22. And it was told Laban on the third Day, that Jacob was fled away.

23. He therefore taking his Kinſmen with him, purſued after him by a Journey of ſeven Days, whom he overtook on that Mountain.

24. But God coming to the ſame in a Dream by Night, ſays to him, Take heed that thou doſt not ſpeak to Jacob from Good to Evil.

25. And when Laban overtook him, who had pitched his Tent on the Mountain, he with his Kinſmen pitched there too.

26. Then he ſaid to Jacob; What haſt thou done, for thee to ſteal away unknown to me, and have away my Daughters like Captives with the Sword?

27. Why didſt thou flee away ſecretly, and leave me by ſtealth; without telling me, that I might have ſent thee away with Mirth and Songs, with the Timbrel and Harp?

28. Nor didſt thou ſuffer me to kiſs my Sons and Daughters: thou haſt now done fooliſhly in acting thus.

29. There is Power in my Hand to do you hurt; but the God of your Father ſaid to me laſt Night, that I ſhould take care of ſpeaking to Jacob from Good to Evil.

30. But now *ſince* thou art quite gone, becauſe thou earneſtly longedſt after thy Father's Houſe; why didſt thou ſteal my gods?

31. And Jacob made anſwer to him; It was becauſe I was afraid, leſt thou ſhouldeſt, as I thought, take thy Daughters from me by force.

32. Let him not live with whom thou findeſt thy gods; own before our Relations what is thine with me, and take to thee: for he did not know that Rachel had ſtolen them.

33. So Laban went into Jacob's Tent, and into Leah's, as well as that of the two Hand-

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Ver. 15. *ſtill*] according to the Meaning of the Verb, when the Infinitive follows as here, *Buxt. Theſ. Gram.* Lib. ii. 16.

Ib. *ſpends*] inſtead of *devoured*, which the *Heb.* Word leſs ſignifies.

Ver. 19. *Teraphs*] Theſe Things are 14 Times mentioned beſides here, namely Ver. 34, 35. *Judg.* xvii. 5. & xviii. 14, 17, 18, 20. 1 *Sam.* xv. 23. & xix. 13, 16. 2 *Kings* xxiii. 25. *Ezek.* xxi. 21. *Hoſ.* iii. 4. *Zech.* x. 2. That they were Images in human Shape, appears by 1 *Sam.* xix. *Levi ben Gerſom* alſo writes in his *Commentaries* on this Chap. התרפים הם על צורת אדם כמו שנראה במיכל בת שאול *The Teraphs were in the Form of Men, as may be ſeen by* Michal Saul's *Daughter*; and *Aben Ezra*, הקרוב אלי שהתרפים הם על צורת בני אדם *It is likely to me that the Teraphs were in the Form of Mankind.* Next that they were conſulted to find out unknown Things, *Ezek.* xxi. 21. & *Zech.* x. 2. inform us, as likewiſe the following Teſtimonies of the *Jewiſh Writers*, viz. *David Kimhi* on 2 *Kings* xxiii. התרפים הם צלמים עשוים לדעת עתידות *The Teraphs were Images to make known future Things*; and to the ſame Purpoſe in the *Book of Roots*; *Behai* on this Chap. דעת הרמ"בן בתרפים כי— יקסמו לעדת העתידות *The Opinion of* Ramban (another of their Authors) *concerning the Teraphs is, that they were uſed in Divination to know Things to come*; or according as *Sol. Jarhi* phraſes it on *Hoſ.* iii. מגידין נעלמות *they declared hidden Things*; of which Mind was alſo *Jonathan* the *Chaldee Paraphraſt.* 3dly, That *Rachel* ſtole them, leſt *Laban* ſhould enquire concerning their going away, we have the Judgment of *Eliezer*, an ancient and famous Writer, who in his פרקי i. e. *Chapters*, has theſe Words, Chap. 36. גנבתם רחל שלא יגידו ללבן שברח יעקב Rachel *ſtole them, that they might not declare to* Laban, *that* Jacob *was fled*; or rather as *Aben Ezra* ſays further on this Place, שאביה יסתכל במזלות לעדת אי זה דרך ברחו *becauſe her Father would look on the Signs* or *Planets to know which Way they were fled.* I would alſo remark, that though *Teraphim* be a plural Word, yet one of thoſe Images, as well as more, were called by this Name, like *Baalim*, *&c.* *Michal* put a *Teraphim* in the Bed inſtead of *David*, which doubtleſs was not more than one Image, though *Laban* might keep more: for the Word, like ſome others, is never uſed in the ſingular Number, even when it denotes but one Thing; thus *Sol. Jar.* explains the Word ſingularly on *Ezek.* xxi. 21. צלם שמדבר במכשפות *it is an Image ſpeaking by magick Art.* *Ælfric*, in his *Saxon Verſion* of the 10th Century, calls them *hæthenan Godas:* yet the Author of *Bibl. Bib.* reckons the ſtealing them *to be Sacrilege, and therefore puniſhable with Death.*

Ver. 24. *from Good to Evil*] *Munſter* writes, *Hebraiſmus eſt, pro, cave ne aliud quippiam loquaris cum eo, niſi quod bonum eſt: It is a Hebraiſm, for, Take care that thou ſpeak not any thing to him, beſides what is good.* *Onkelos*, *Pagnin*, *Ainſw.* and the *French Verſ.* have it thus literally; *Tyndal*, with the *Genev. Bib. ought ſave good*; and *Coverdale*, *but good.* When it is *good or evil*, the *Heb.* has alſo *or* between, Chap. xxiv. 50.

Ver. 25. *there too*] it being the ſame Mountain.

Ver. 29. *your Father*] *Iſaac*, who was now a Father to *Jacob*'s Wives.

Ver. 33. *as well as*] Doubtleſs *Laban* retained that ſmall Degree of Civility to ſearch the Handmaids Tent firſt; however, his going out of *Leah*'s Tent into *Rachel*'s, makes it clear. From hence may be ſeen the Need of a proper Choice of Particles in tranſlating; the Want of which has often produced Errors and Abſurdities in our *Bible*, as well as almoſt continual Flatneſs in the Reading.

maids, but did not find *them:* then going out of Leah's Tent, he went into Rachel's.

34. Now she had taken the Teraphs, and putting them in the Camels Furniture, sate upon them; so that he searched all the Tent, and did not find *them.*

35. Besides she said to her Father, Let it not be displeasing in the Sight of my Lord, that I cannot rise up from before thee, because I am after the manner of Women: so he searched about, without finding the Teraphs.

36. Incensed at that, Jacob chid him, with the following Expressions: What is my Crime? what my Sin, that thou hast pursued after me?

37. Whereas thou hast searched all my Goods, what thou hast found of all that of thy House, put here before my Kinsmen and thine; and let them determine betwixt us both.

38. These twenty Years *that* I have been with thee, thy Ewes and She-goats have not cast their Young; nor have I eat the Rams of thy Flock.

39. I did not bring what was torn to thee, I made satisfaction for it, of me didst thou require it; being stolen either by Day or Night.

40. I have been with the Heat consuming me in the Day, and the Frost in the Night; and my Sleep fled away from my Eyes.

41. This is to me twenty Years in thy House; I served thee fourteen for thy two Daughters, and six for thy Flock: but thou hast altered my Wages ten times.

42. Unless the God of my Father, the God of Abraham, and he whom Isaac fears had been for me, thou wouldest now send me away empty: God seeing my Affliction, and the Labour of my Hands, reproved *thee* last Night.

43. And Laban makes answer to him; The Daughters are my Daughters, the Children my Children, and the Flock my Flock, nay all that thou seest is mine; what then should I do to these my own Daughters to Day, or to their Children whom they bore?

44. Therefore now come, let us both make an Agreement; and let there be a Witness between me and thee.

45. With that Jacob took a Stone, and set it up *for* a Pillar.

46. He also bade his Kinsmen gather Stones; which accordingly they took, and made a Heap, and they eat there upon it.

47. And Laban called it Jegar-sahadutha, as Jacob did Galed.

48. Moreover Laban said, Let this Heap be a Witness between me and thee to Day; therefore the Name of it was called Galed:

49. And Mizpah, because he said; The Lord watch betwixt me and thee, when we are out of one another's Sight.

50. If thou shalt afflict my Daughters, or if thou takest Wives besides them; see there will be Nobody with us, *but* God, a Witness betwixt me and thee.

51. He said further to Jacob; Behold this Heap, and lo the Pillar, which I have thrown up between me and thee:

52. Let both one, and the other, be a Witness; that I will neither pass beyond it to thee, nor thou beyond them to me, for Hurt.

53. The God both of Abraham and Nahor judge between us, the God of their Father. But Jacob swore by him whom his Father Isaac feared.

Ver. 35. *from before thee*] "As, says *Poole*, the Words "in the *Hebrew* sound, i. e. so as to give way to him, "that he might come and search there for the Images: "Because menstruous Women were anciently esteemed "polluted, and to pollute the Things which they touched, "or sat upon." I may add, the Reason she gives would not hinder her rising up only.

Ver. 36. *Crime*] *Ainsworth* says, it is in degree greater than Sin, *id est* than common Sin, as *Crime* is according to *Johns. Dict.*

Ib. *pursued*] The Word may also signify *kindled* or *burnt*, but not both together.

Ver. 38. *Ewes*] An *Ewe* in *Heb.* is *Rahel*, the same Name with *Jacob*'s Wife.

Ib. *cast their Young*] By being misused.

Ib. *nor have I eat*] A good Lesson for spiritual Shepherds; who are to have their Reward from the Master, and not from the Flock.

Ver. 40. *Heat*] as all the *Translations* have it besides the *pres. English*, and that also in *Isai.* iv. 6. & xxxv. 4, 5. *Job.* xxx. 30. *Jer.* xxxvi. 30. which last is a parallel Text, and *Heat* an opposite Term to *Frost*, which is cold.

Ver. 42. *he whom Isaac fears*] as *Commentators* agree the Meaning is. But the Remark of *Grotius*, that *non dicit Deus Isaaci, quia vivebat adhuc Isaac; he does not say the God of Isaac, because he was yet alive*, is shewn to be quite wrong by Chap. xxxii. 9.

Ib. *thou wouldest*] That the *Heb. ki* signifies *surely*, does not appear to me; nor is it requisite as belonging to *unless* or *except*, but rather for Translation an Expletive, as left out after *as the Lord lives, &c.* in the *pres. Version.* Here it might be [that] with *I declare, suppose*, or *assert, it seems*, or *it is certain*, added in before it; see the like, Chap. xliii. 10. 2 *Sam.* ii. 27. and in the latter, *surely* makes an Anticlimax after an Oath.

Ver. 44. *both*] for *I* and *thou* are not only the wrong Case, but the second Person is not allowable with *let* Imper.

Ver. 47. *Laban* called it in *Syriack*, and *Jacob* in *Hebrew*, *The Heap of Witness.*

Ver. 49. *Mizpah*] *a Watch-tower.*

Ver. 50. *Nobody—a Witness*] For what is, *no Man is with us?*

Ver. 51. *thrown up*] By throwing the Stones together.

Ver. 53. *the God of their Father*] The Author of *the State of the printed Hebrew Text* represents this to be an Interpolation, because *Terah was an Idolater*; but as *Laban* who said it was such a one himself, Ver. 30. that is more for its being authentick: the *Greek Translator* however seems to have stumbled at it in this

54. Besides

54. Beſides he offered Sacrifice on the Mountain, and invited his Relations to eat ſome Victuals: which having done, they lodged there.

55. And Laban riſing early in the Morning, kiſſed his Sons and Daughters, and bleſſed them: then he went away back to his Place.

CHAP. XXXII.

JACOB too went on his Way, and the Angels of God met him.

2. And he ſaid at his ſeeing them, This is the Camp of God; ſo he called the Name of that Place Mahanaim.

3. Then he ſent Meſſengers before him to Eſau his Brother, into the Country of Seir, the Region of Edom.

4. Whom he commanded as follows: In this manner ſhall you addreſs my Lord Eſau; Thus ſays thy Servant Jacob, I have ſojourned with Laban, and ſtaid till now.

5. I alſo having Oxen, Aſſes and Flocks, with Servant-men and Maids; have ſent to tell my Lord, that I may be in Favour with thee.

6. And the Meſſengers brought him back Word, We came to thy Brother Eſau, who alſo is coming to meet thee, accompanied with four hundred Men.

7. Exceedingly afraid, and in diſtreſs at this, Jacob parts the People who were with him, as likewiſe the Flocks, Herds and Camels, into two Companies.

8. For ſays he, If Eſau ſhould come to one Company, and ſmite it, there will be another left to eſcape.

9. Moreover he ſaid; O God both of my Father Abraham and Iſaac, the Lord who ſaideſt to me, Go back to thy own Country and Kindred, and I will do well for thee;

10. I was too mean for all the Favours and Truth which thou haſt ſhewn to thy Servant: for I paſſed over this Jordan with my Staff, and now am become two Companies.

11. Deliver me, I beſeech thee, from the Power of my Brother Eſau: for I am afraid that he will come, and kill me, *and* the Mother with the Children.

12. Whereas thou ſaideſt, I will deal exceeding well with thee, and make thy Offſpring as the Sand of the Sea, which cannot be counted up for Multitude.

13. He then lodging there that Night, took of what he had ready at Hand, for a Preſent to Eſau his Brother;

14. Two hundred She-goats and twenty He-goats, two hundred Ewes and twenty Rams,

15. Thirty Milch-camels with their young ones, forty Cows and ten Bulls, twenty She-aſſes and ten Colts.

16. Which he delivered, each Drove by it ſelf, into the Cuſtody of his Servants; and ſaid to them, Go over before me, and put a Space between one Drove and another.

17. He further gave the firſt this Command; When my Brother Eſau meets thee, and makes enquiry of thee, Whoſe art thou? And whither art thou going? And whoſe are theſe before thee?

18. Then do thou ſay, Thy Servant Jacob's; it is a Preſent ſent to my Lord Eſau: and behold he too is behind us.

19. And thus he commanded likewiſe the ſecond, and the third, nay all that went after the Droves, You ſhall make ſuch a Speech as this to Eſau, when you meet with him;

20. And particularly ſay, Lo thy Servant Jacob is behind us: for he ſaid, I will pacify him with the Preſent which goes before me, and after that I will ſee him; who perhaps will accept me.

21. Accordingly the Preſent paſſed over before him, and he lodged that Night in the Camp.

22. But riſing up the ſame Night, he took his two Wives and two Handmaids, with his eleven Sons, and went over the Paſſage of Jabbok.

23. And when he had taken them, and had them over the Brook, as alſo made what he had paſs over;

24. Being left alone himſelf, there was a Man wreſtled with him till break of Day.

Situation, and ſo omitted it; as alſo the *Samaritan*, and ſo turning the ו into ך made again *the God of Abraham*; which may prove more ſatisfactory to ſome, than that by the forementioned Author, in *State &c.* p. 368—371.

Ver. 2. *Mahanaim*] which is *The two Camps*, namely the Angels and his own.

Ver. 10. *too mean for all*] Going on foot with a Staff did not ſhew him to be *unworthy of the leaſt of all, &c.* though it might too mean, as he thought, for all thoſe Riches and Favours he enjoyed.

Ver. 13. *of what he had ready*] viz. of the Cattle, the Goods being packed up.

Ver. 16. *a Space*] It was the moſt likely Method to pacify *Eſau*, to ſend him ſeveral Preſents one after another; allowing him a convenient Time between, for his Anger to ſubſide.

Ver. 20. *particularly*] not *moreover*, it being ſaid before, Ver. 18.

Ib. *ſee him*] The *Heb.* having *Face* to *pacify*, *goes*, and *accept*, as well as here.

Ib. *accept me*] *Tynd. receave me to grace.*

Ver. 22. *Paſſage*] *Mababar*, *a Paſſage*, is derived of *habar*, *to paſs*, which it here follows. *Jabbok* is ſpoken of *Deut.* iii. 16.

25. Who ſeeing that he did not prevail over him, ſtruck the Hollow of Jacob's Thigh; ſo that it was ſprained in his wreſtling with him.

26. And he ſaid, Let me go, for it is break of Day; but *Jacob* anſwered, I will not, except thou bleſs me.

27. Upon this he enquired of him, What is thy Name? Who anſwering, Jacob:

28. He replied, Thy Name ſhall not be called Jacob henceforth, but Iſrael: for thou art like a Prince both with God and Men, and prevaileſt.

29. Jacob aſked in like manner, Vouchſafe to tell thy Name; but he ſaid, Why doſt thou aſk for mine? However he bleſſed him there.

30. So Jacob called the Name of the Place Peniel: for I ſaw God, *ſaid he*, Face to Face, and yet my Life was delivered.

31. And the Sun roſe to him as he paſſed through Penuel, being lame on his Thigh.

32. Therefore the Iſraelites do not eat of the diſplaced Sinew, which is upon the Hollow of the Thigh, to this Day; becauſe he ſtruck the Hollow of Jacob's Thigh, on that Sinew.

CHAP. XXXIII.

AND when Jacob looking up, ſaw plainly that Eſau was coming, and the four hundred Men with him, he divided the Children to Leah, Rachel, and the two Handmaids.

2. Which latter he put with their Children foremoſt, and next Leah with hers, as likewiſe Rachel and Joſeph hindermoſt.

3. Before whom he went on, and bowed down to the Ground ſeven times, till he came nigh to his Brother.

4. At this Eſau ran to meet him, and embraced him, and falling on his Neck, kiſſed him; and they wept.

5. Then looking up, he ſaw the Women and Children, and ſaid, Who are theſe that thou haſt? The Children, anſwered he, with which God has favoured thy Servant.

6. Next the Handmaids drew nigh, with their Children, and bowed down.

7. Afterwards Leah alſo approached with hers, bowing down; as did Joſeph and Rachel the ſame behind.

8. And he ſaid, What doſt thou mean by all that Company which I met? It was, anſwered he, to be in Favour with my Lord.

9. But Eſau replied, I have Plenty; my Brother, let what thou haſt be for thy ſelf.

10. Nevertheleſs Jacob ſaid; No, I beſeech thee, if now I am in thy Favour, receive my Preſent from me; for therefore have I ſeen thy Face as I ſhould the Face of God, and thou haſt accepted me.

Ver. 25. *Hollow*] the Inſide; ſo *Tynd.* ſays, *under the thye*. The *Biſh.* have it *hucklebone*.

Ib. *ſprained*] not *out of joynt*, becauſe a Sinew has none, Ver. 32. nor could he have walked with his Thigh out of joint, Ver. 31.

Ver. 28. *Thy Name ſhall not &c.*] See this finely changed in *Heb.* Ch. xxxv. 10.

Ib. *henceforth*] as עוֹד properly ſignifies, which ſoftens the Negation to mean *not uſually*, or *as before*; he being called *Jacob* in the next Verſe. But the Amendment propoſed in *Stackhouſe*, "by rendering the Words, inſtead "of *no more, not only*, or *not ſo much Jacob, as Iſrael*;" is foreign to the *Heb.*

Ib. *Iſrael*] ſignifies as here explained, *He is like a Prince with God.*

Ib. *prevaileſt*] which might principally conſiſt, as to the latter, in his getting the Birth-right and Bleſſing from *Eſau*; but he had now overcome *Laban*, and him again, as it appears by his reſpectful Meſſage to him, Ch. xxxii. 4, 5. ſo that *Eſau* ran to meet him with Embraces, Ch. xxxiii. 4. to which two *Sol. Jar.* applies it. Some noted modern *Commentators* finding ſome ancient *Verſions* to that Purpoſe, would have a Pauſe at *God*, that the Verſe might conclude thus, *and with Men thou ſhalt alſo prevail*; taking it for an Encouragement to *Jacob*, that he ſhould prevail over his Brother: for which the Viſion of the Angels with him might be, Chap. xxxii. 1, 2. and this to inform him that his Meſſage had good Effect, tho' it then ſeemed otherwiſe by *Eſau* being coming with 400 Men, which might be but for Grandeur and Security. But it is the *Heb* it ſelf convinces me, which has only the little Accent *Tevir* at *Elohim*, *God*, not a proper Pauſe for their Meaning, as their *alſo* is a very odd rendering of וְ in ſuch a Situation with a Noun, and another וְ before it: *alſo* would have been properly גַּם in the *Original*, and put with the וְ at the Beginning of it. But *Bedford* ſays, the Verb for *prevail* is in the future Tenſe, *Scrip. Chron.* Lib. iii. 4. 108. whereas he might have known that the prefixed יִ gives it the Signification of the Preterperfect; uſually anſwering to our preſent Tenſe, as the *Heb.* has none, which Tenſe is here directed by the foregoing Verb *art*, *&c.* and may ſerve for both paſt and future. As for *Onkelos*, upon Examination, I find *Shuckford* has miſtaken him as well as the *Heb.* whoſe *Targum* is in the ſame manner; nay has tranſlated or quoted him manifeſtly wrong, without the Pretence of *etiam*, *Connect.* Lib. vii. The other two *Verſions* alleged are very wide and incorrect.

Ver. 30. *Peniel*] *The Face of God.*

Ver. 32. *Iſraelites*] So I render, as the proper Senſe of the *Heb.* in our Language; and if otherwiſe, it would be *Sons* inſtead of *Children*, as ſeveral tranſlate. How incoherently do *children* ſtand together, *Exod.* xii. 37? And how ſtrange in this Caſe to our manner of Expreſſion?

Ib. *diſplaced*] *naſheh* of the Root *naſhah*, *he forgot* or *borrowed*, is thus expounded by *Sol. Jar.* ולמה נקרא שמו גיד הנשה לפי שנשה ממקימו *and why is the Name of it called* gid hannaſheh, a diſplaced Sinew? *Becauſe it had forgot its Place.* Or *borrowed* may ſignify *changed*. *Pagnin.* ſays, נָשָׁה *eſt* סָר *Recedere, removere, & obliviſci: ac ſi oblivi ſceretur loci ſui, & ab illo recederet*, i. e. naſhah *is* far, *to depart, remove and forget*; *as if it forgot its Place and departed from it.*

Ver. 5. *thou haſt*] the proper Meaning of the *Heb.* idiomatical Particle.

Ver. 10. *as I ſhould the Face of God*] That is with Fear and Reverence. Some have tranſlated it terribly, as if *Jacob* compared wicked *Eſau*'s Face to the Face of God,

11. Take

11. Take my Bleſſing, I pray, which is brought to thee, ſince God has favoured me, and ſince it is all my own: and he preſſed him ſo much, that he took it.

12. Who ſaid, Let us march, and get on; and I will go before thee.

13. To whom he pleaded; My Lord knows that the Children are tender, and the Flocks and Herds which I have with Young; and when they beat them along one Day, all the Flock will die.

14. Let my Lord, I pray, paſs on before his Servant; whilſt I lead on gently, according to the Pace of the Cattle which are before me, and that of the Children, till I come to my Lord at Seir.

15. However Eſau ſaid, Let me place with thee, I pray, ſome of the People who are with me; but he rejoined, Why ſhould that be? Let me be in Favour with my Lord.

16. So Eſau went back the ſame Day in his Way to Seir.

17. Whereas Jacob marched to Succoth, and built him a Houſe; he alſo making Booths for his Cattle, therefore called the Name of the Place Succoth.

18. At length he arrived peaceably at the City of Shechem, which is in the Country of Canaan, when he came from Padan-aram; and encamped before the City.

19. Beſides he bought Part of a Field, where he pitched his Tent, of the Sons of Hamor the Father of Shechem, for a hundred Lambs.

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which he had ſeen a little before, Chap. xxxii. 30. There is no *though* nor *if* to lead them into ſuch an Expreſſion; but the Words ſingly, or aſunder are, as *Montanus* renders them, *ut videre faciem Dei, as to ſee the Face of God.*

Ver. 11. *it is all my own*] Thus conſtrued, יֵשׁ *it is*, לִי *to me, of me, mine,* or *my own,* כֹּל *all:* which to render *I have enough*, after rendering a different Expreſſion of another Meaning by the ſame, Ver. 9. ſhews no great Skill; ſee *Gell's Eſſay*, p. 173.

Ver. 13. *knows—with young*] By the Time of the Year: for to have told this to *Eſau* at another Time, would have been known not to be true.

Ver. 14. *gently*] *Tynd. fayre and ſoftely.*

Ver. 15. *place*] as Servants in different Stations.

Ver. 17. *Succoth*] is in *Heb. Booths.*

Ver. 18. *peaceably*] Having all Things well; as *Buxtorf* explains it, *cujus res omnes integræ & ſalvæ ſunt.* It comes from the Verb *ſhalam, to have peace* or *be peaceable*, and is the ſame Word ſingular with that in Chap. xxxiv. 21. *Tyndal* and *Coverdale*, with *Lightfoot* in *Harm. of Old Teſt.* have rendered it as here; the *Genev. Bib.* and *Ainſw.* have *ſafe*, the *Engliſh* of *incolumis* in the *Tigurin* and *Pagnine's Tranſlation*, with that of *Jun.* and *Trem.* the *French Verſ. ſain & ſauf, ſafe and ſound*, agreeable to the two *Targums*, *Sol. Jar. Ab. Ez.* and other *Jewiſh Writers.* If *Shalem* had been a City of *Shechem*, the latter would have been a Country; whereas we find it was a Place, Chap. xxxv. 4. *Joſh.* xxiv. 1, 32. 1 *Kings* xii. 1. *Peaceably* may have Reference to *Jacob's* Deliverance from *Eſau*, and alſo to the Troubles which afterwards befel *Dinah* and his other Children.

Ib. *Shechem*] See concerning it on *Joſh.* viii. 33.

Ver. 19. *Part of a Field*] The Patriarchs would not buy much Land, where God had given it all to them.

Ib. *Lambs*] The Word is but in two other Places of the *Scripture*, viz. *Joſh.* xxiv. 32. & *Job* xlii. 11. The Moderns have ſometimes an Advantage beyond the Ancients, in underſtanding ſome Paſſages of *divine Writ*, by their being more ſifted and conſidered; but for the Signification of particular Words we are almoſt wholly indebted to the old Writers, when the Aſſiſtance of other Texts is wanting. The *Greek Verſion* of the *Seventy Interpreters*, the firſt that is known to be made, which was publickly received almoſt 300 Years before the Birth of *Chriſt*, has the Words tranſlated ἑκατὸν ἀμνῶν, *a hundred Lambs: Onkelos*, ſaid to be cotemporary with *Gamaliel*, the Apoſtle *Paul's* Maſter, in his *Chaldee Targum*, which the *Jews* eſteem almoſt equal to the *Original*, renders it likewiſe מְמָאָה חוּרְפָּן the ſame; whom the *old Lat. Tranſlator* follows with *centum agnis*; as alſo *Arias Montanus*, with our *Tyndal* and *Ainſworth:* and *Broughton* pleads for it in two Places, which I have read in his Works, acquainting us further that *Sadaias* has the ſame in his *Arabick Tranſ. &c.* Moreover *Abraham Aben Ezra* in his *Commentaries* on *Job*, expounds *keſitah* קְטָנָה כִּבְשׂ *an Ewe-lamb*, one of which each of *Job's* Friends gave him: and why not as well as Money, ſince they gave him Gold beſides? To poor People other Things are frequently given inſtead of Money in our Times. They might eaſily carry each of them a Lamb, which might be fit to bring forth others by that Time *Job* was ſettled in his Buſineſs, and provided with all other Neceſſaries which the Gold had procured him. The Fancy that a Lamb was ſtamped on the Money is idle, Coining being long after, as *Stackhouſe* ſhews at the End of his *Pref.* to *Hiſt. Bibl.* which *Herodotus* ſpeaks of as invented by the *Lydians*, Lib. i. p. 18. and we find the Silver weighed, Chap. xxiii. 16. *Jer.* xxxii. 9, 10. But it is ſtill more unlikely that there was the ſame Coin both in *Canaan* and *Arabia. Poole* and *Patrick* object to this Interpretation, *Acts* vii. 16. the *Tranſlation* of which *Text* they ſhould firſt have cleared from Error and Obſcurity: for it is certain, 1ſt, that *Jacob* was not *carried over into Sychem, and laid in the Sepulchre there*, by *Gen.* xlix. 29, 30. & l. 12, 13. 2d, that it was not *Abraham bought the Sepulchre at Sychem, of the Sons of Emmor, the Father of Sychem*, by the Paſſage now before us. But that Verſe in *Acts* might be truly rendered thus from the original *Greek*, *And theſe* (or *the latter*, i. e. *Jacob's* Sons, agreeable to *Joſh.* xxiv. 32.) *were carried over to Sychem, and they were put into a Sepulchre, he into that which Abraham bought for a Price of Silver* (as *Gen.* xxxiii. 16.) *theſe into that which was from the Sons of Emmor of Sychem.* This Diſtinction may alſo be perceived from the Words *he and our Fathers* in the foregoing Verſe. *Stephen*, ſpeaking according to the *Verſion* of the *Septuagint* then in Uſe, as is evident by the Number in Ver. 14. the Names in Ver. 16. *Yeſterday*, Ver. 28. and by Ver. 43. comp. with *Amos* v. 26. agreeing with the *Greek*, and being different from the *Heb. Bible*; could not mean from thence that the Purchaſe here mentioned was made with Money, becauſe the *Greek* has plainly *Lambs* as before. Such a manner of Expreſſion ſee *Pſal.* cxxxiii. 3. where the Relative is to be underſtood and formed in like ſort. Were Money underſtood, there is to be examined what the Pieces were, which the *Heb.* Writers of this Opinion (as *Seb. Munſter* informs us in his *Notes*) expound by מֵעָה *a Half-penny*, the Value likewiſe that *Buxtorf* gives it in his great *Chald. Talm. and Rab. Dictionary*; but who can think the Land was bought for fifty Pence? This ancient Way of buying may be alſo ſuppoſed, by the Name *pecunia* for *Money*, coming from *pecus, Sheep* or *Cattle*, as *Colum.* in his *Preface* obſerves it does. This Way of Purchaſe by Cattle may be ſeen in the ancient Writings of *Homer*,

20. Where he ſet up an Altar, and called it God's the God of Iſrael's.

CHAP. XXXIV.

BUT Dinah the Daughter of Leah, whom ſhe bore to Jacob, going forth to ſee the Daughters of the Country;

2. Shechem the Son of Hamor the Hivite, Prince of the Country, ſaw her; who took her, and lying with her, humbled her.

3. Nay his Mind cleaved ſo to her, and he loved the Girl ſo much, that he not only ſpoke kindly to her;

4. But alſo ſpoke to Hamor his Father, to get him that young Woman for a Wife.

5. Now Jacob heard that he had defiled Dinah his Daughter, while his Sons were with his Cattle in the Field; ſo he held his peace till they came.

6. And Hamor the Father of Shechem went out to Jacob, to ſpeak with him.

7. His Sons alſo came out of the Field as ſoon as they heard *it*, and the Men were not only grieved, but enraged exceedingly; becauſe he had done Vileneſs in Iſrael, to lie with Jacob's Daughter, when ſuch a Thing ſhould not be done.

8. Then Hamor ſpoke thus to them; My Son Shechem has a love in his mind for your Daughter; give him her, I pray, for a Wife.

9. And be you kin to us by marriage; give us your Daughters, and take ours.

10. So ſhall you dwell with us; and the Country ſhall be before you, to inhabit, and merchandiſe there, nay to have poſſeſſion in it.

11. Shechem likewiſe ſaid to her Father and Brothers; Let me get in Favour with you; and whatever you ſhall charge on me, I will give.

12. Make the Dowry and Gift to me ever ſo much, yet will I give as you tell me; but grant me the Girl for a Wife.

13. However Jacob's Sons anſwered him and his Father deceitfully, when they ſpoke, becauſe he had defiled Dinah their Siſter,

14. Saying to them; We cannot do this Thing to give our Siſter to a Man who is uncircumciſed; for it would be a Reproach to us.

15. Only in this we will conſent to you: if you will be like us, every Male of you to be circumciſed;

16. We will give you our Daughters, and take us yours, as alſo dwell with you, and be one People.

17. But if you will not hearken to us, to be circumciſed; we will take our Daughter, and go.

18. And Hamor liked their Words, as did Shechem his Son.

19. Inſomuch that the young Man did not delay to do the Thing, becauſe he de-

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relating what was done a conſiderable while before, Il. 6.

For Diomed's braſs Arms, of mean Device,
For which nine Oxen paid (a vulgar Price)
He gave his own, of Gold divinely wrought,
A hundred Beeves the ſhining Purchaſe bought,
Pope's Tran.

So alſo near the End of the 7th Book; and about the Middle of the 23d, where *Idomeneus* at a Race offers to lay a Wager of a Tripod or a Kettle; whom *Virgil* follows in his *Paſtorals*; ſee alſo *Odyſſ.* 1. at End.

Ver. 20. *God's*] as it ought to be tranſlated; and is done in this manner by *Jun.* and *Trem.* there being the like Chap. xxxv. 7. *Exod.* xvii. 15. *Judg.* vi. 24. where look.

Ver. 1. *whom*] Here is the *Heb. aſher*, therefore *which* ſhould not be put in the *Italick* Letter.

Ib. *going forth to ſee*] Manifold have been the Evils of young People taking too much Liberty. There is great Danger in overmuch Converſation with the World, which lies in Wickedneſs, 1 *John* v. 19. and though Parents, well eſtabliſhed in the Truth and divine Grace, may receive no Hurt in their neceſſary Commerce and Buſineſs, it may be far otherwiſe with their Children in their unneceſſary Viſits, and getting Acquaintance; and Sin once entered, is hard to be caſt out. It appears little at firſt, but ſoon becomes too great to be conquered. *Eve* looked on the Tree which ſhe was forbid to meddle with, *Dinah* went to ſee the Daughters of the Country, and *David* took a little Tour of Pleaſure on the Roof. Such may be counted ſmall Matters, perhaps nothing amiſs with Some; but how great Wickedneſs did thoſe produce! and how terrible were the Conſequences of them! On the other hand they who would know a growing in Righteouſneſs, and deſire to obtain the divine Favour, muſt be faithful in the very leaſt Matters, moſt eſpecially when it is particularly required of them. *Lot's* Wife for looking back, when ſhe was prohibited, was turned into a Pillar of Salt. I thought it my Duty to mention thoſe Things together, that they might be of more Service, and ſhall conclude it with a valuable Exhortation in פרקי אבות *The Chapters of the Fathers*, Ch. 2. הוי והיר במצוה קלה כבחמורה *Be as cautious in a light Command as in a weighty one*; and the following in *Wm. Tyndal's Obedience of a Chriſtian Man* (a *Book* well worthy to be reprinted) *Let the Fathers and Mothers mark how they themſelves were diſpoſed at all Ages, and by Experience of their own* (I add *or others*) *Infirmities, help their Children, and keep them from Occaſions.*

Ver. 2. *humbled*] *debaſed and made aſhamed.* The *Heb.* Word has ſeveral Significations (but not *defiled*) of which the 70 *Interpreters* have choſen this: ſo *Ainſworth* alſo turns it, and our *Tranſlators* themſelves elſewhere, as in *Deut.* xxi. 14. & xxii. 24, 29. *Judg.* xix. 24. *Ezek.* xxii. 10, 11. The *Chaldee* and ſome other *Verſions* read *afflicted.*

Ver. 7. *Vileneſs*] It ſprings from a Root ſignifying *to make vile. Onkelos* has it, קְלָנָה the *Septuagint*, ἄσχημον, and the *Vulg. Lat. Copy*, *fœdam*; which are much of the ſame Signification. The *Hebrews* alſo denote a dead Corpſe or Carcaſe with the ſame Letters. Some turn it *Lewdneſs*, others *Villany*; but none *Folly* beſides our *Eng. Tranſlators.*

Ver. 10. *have poſſeſſion*] a Verb.

Ver. 14. *Reproach*] *Gen. reproofe*, as if by Miſtake.

Ver. 16. *We will*] This has no Pronoun or Auxiliary to the Verb here in *Heb.* notwithſtanding the King's *Tranſlators* have ſo often and ſo dully repeated it.

lighted in Jacob's Daughter; and he was the moſt honourable of all his Father's Family.

20. For they both went to the Gate of their City, and ſpoke to their Citizens as follows:

21. Theſe Men are peaceable with us, and would dwell in the Country, and merchandiſe in it, which behold is of a large Space before them; let us take us their Daughters for Wives, and give them ours.

22. Only in this they will conſent to us, to dwell with us to be one People; by every Male of us being circumciſed, as they are.

23. Will not their Cattle, Poſſeſſion, and all their Beaſts, be ours? Only we muſt conſent to them, that they may dwell with us.

24. Accordingly to them hearkened all who went out of the Gate of that City, and were every Male of them circumciſed.

25. But on the third Day when they were in Pain, two of Jacob's Sons, Simeon and Levi, Dinah's Brothers, taking each his Sword, came upon the City confidently, and killed every Male.

26. In particular they put Hamor, and his Son Shechem to the Sword, and took Dinah out from Shechem's Houſe.

27. Jacob's Sons coming upon the Slain, did alſo plunder the City, becauſe they had defiled their Siſter.

28. They took their Sheep, Oxen and Aſſes, with that which was in the City, as well as what was in the Field.

29. Moreover all their Wealth, Children and Wives, they took priſoners, and plundered; with every thing that was in the Houſe.

30. Whereupon Jacob complained to Simeon and Levi, You have troubled me, to make me odious among the Inhabitants of the Country, the Canaanites and Perizzites: for I having few Perſons, they may gather up againſt me, and ſmite me; ſo ſhall I and my Family be deſtroyed.

31. To which they ſaid, Should he treat our Siſter like a Whore?

CHAP. XXXV.

AND God commanded Jacob, Get ready, go up to Beth-el, and there dwell; as alſo make there an Altar to God who appeared to thee, when thou fleddeſt from the Preſence of thy Brother Eſau.

2. Upon which he ſaid to his Family, and all that were with him; Put away the gods of the Strangers which are among you, be clean, and change your Garments;

3. That we may get ready, and go up to Beth-el: for I ſhall make there an Altar to God, who anſwered me in the Time of my Diſtreſs, and was with me in the Way which I went.

4. Accordingly they gave him all the gods of the Strangers that were in their Cuſtody, and the Ear-rings that were in their Ears; which he hid under an Oak that was at Shechem.

5. And as they marched, the Terror of God was ſo upon the Cities which were round about them, that they did not purſue after the Sons of Jacob.

6. So he arrives at Luz, that is in the Country of Canaan, which is Beth-el, and all the People who were with him.

7. Where he built an Altar, and called the Place The God of Beth-el's; becauſe there God was revealed to him, when he fled from the Preſence of his Brother.

8. Now Deborah Rebekah's Nurſe died, and was buried below Beth-el under an Oak; the Name of which was called The Oak of Weeping.

9. And God appeared to Jacob again, as he was coming from Padan-aram, and bleſſed him.

10. For he ſaid to him, Thy Name being Jacob, it ſhall not henceforth be called ſo, but Iſrael ſhall be thy Name: thus he named him Iſrael.

11. God further told him; I am God Almighty; be fruitful, and multiply: a Nation and an Aſſembly among the Nations ſhall be of thee, and Kings ſhall proceed forth from thy ſelf.

Ver. 21. *would dwell*] on the following Condition; whereas *let them dwell* implies what does not appear, that the Natives would have hindered their dwelling there.

Ver. 23. *Poſſeſſion*] So *Onkelos*, *Munſter*, *Junius* and *Montanus* turn it.

Ver. 25. *in Pain*] The *Chald. Paraphraſt* ſays, *Cad tekiphu halehon chebehon, when their Pains became ſtrong upon them*; the *Septuagint* have *en to pono, in Pain.*

Ib. *every Male*] *Tynd.* and *Biſh. all that was male.*

Ver. 29. *Children*] So in the *com. Tranſ. Deut.* xxxi. 12. *Jer.* xli. 16. & xliii. 6. and *little Children*, *Ezek.* ix. 6.

Ver. 2, 4. *Strangers*] the *Shechemites*, Chap. xxxiv. 28, 29.

Ver. 4. *at*] The *Heb. him* commonly ſignifies *with*, and ſo *Montan.* renders it here. The 70 tranſlate *in*, *Pagnin.* and *Caſtal. at* by *apud* and *ad.*

Ver. 8. *Nurſe*] She ſeems to have been Nurſe to *Rebekah*, her Children and Grandchildren; look Ch. xxiv. 59. going perhaps to *Jacob* after *Rebekah*'s Death.

Ver. 11. *among*] as the Genitive Caſe in *Heb.* may ſignify, and even *an Aſſembly of the Nations* might obſcurely. By *Aſſembly*, or *Congregation*, then I underſtand an united uniform People, not like the Gentiles, 2 *Kings* xvii. 29, 33. beſides the *Iſraelites* aſſembling thrice a Year at *Jeruſalem.*

12. As

12. As for the Country which I gave Abraham and Iſaac, I give it to thee, and to thy Offspring after thee will I give the ſame.

13. Then God aſcended from him, in the Place where he ſpoke with him.

14. In which Place Jacob ſet up a Pillar of Stone, and poured both a Drink-offering and Oil upon it.

15. He alſo called the Name of the Place, where God ſpoke with him Beth-el.

16. Next they marched from thence, and there being yet about a Mile to come to Ephrath, Rachel was in labour, and it was difficult for her to be delivered.

17. However when ſhe was in her hard labour, the Midwife ſays to her, Do not fear, for this too is a Son for thee.

18. Therefore when her Soul was going out, becauſe ſhe died, ſhe named him Benoni; but his Father called him Benjamin.

19. Thus Rachel died; and was buried in the Way to Ephrath, which is Bethlehem.

20. And Jacob ſet up a Pillar upon her Grave, which is the Pillar of it to this Day.

21. Afterwards Iſrael going on, extended his Tent beyond the Tower of Eder.

22. Beſides while he dwelt in that Country, Reuben went, and lay with Bilhah his Father's Concubine; which he heard of. And the Sons of Jacob were twelve:

23. Thoſe of Leah, Reuben his Firſtborn, Simeon, Levi, Judah, Iſſachar and Zebulun;

24. The Sons of Rachel, Joſeph and Benjamin;

25. And the Sons of Bilhah her Handmaid, Dan and Naphtali;

26. Zilpah's Sons too, the Handmaid of Leah, Gad and Aſher: theſe were the Sons of Jacob whom he had born in Padanaram.

27. At length he came to Iſaac his Father, at Mamre the City of Arba, which is Hebron, where Abraham and Iſaac ſojourned.

28. And the Time of Iſaac was a hundred and eighty Years;

29. When he expiring, died, and was gathered to his People, an old Man, and full of Age: whom Eſau and Jacob his Sons buried.

CHAP. XXXVI.

AND theſe are the Generations of Eſau, who was Edom.

2. He took his Wives of the Daughters of the Canaanites; Adah the Daughter of Elon the Hittite, and Aholibamah that of Anah, Zibeon's Daughter the Hivite;

3. As alſo Baſhemath the Daughter of Iſhmael, Nebajoth's Siſter.

4. And Adah bore to him Eliphaz; as Baſhemath did Reuel;

5. Aholibamah likewiſe Jeuſh, Jaalam and Korah. Theſe were the Sons of Eſau, whom he had born in the Country of Canaan.

6. Afterwards he took his Wives, Sons and Daughters, with all his Domeſticks, his Cattle, and all his Beaſts, nay the whole that he poſſeſſed, which he had gotten in that Country; and went to another, from the Preſence of his Brother Jacob.

Ver. 13. *with him*] This is explained to be *with*, *Hoſ.* xii. 4. by עם whoſe Vowel אתו has here.

Ver. 14. *ſet up a Pillar*] *Biſh. ſet up on ende.*

Ver. 16. *about a Mile*] or *a computed Mile*, *Heb. a Mile of Ground.* It is כרוב *a Mile* in the *Targum:* ſo *John Buxtorf* and *Santes Pagnin.* explain it in their *Lexicons*, and the latter renders it in his *Verſion.* The Word is met with in *Scripture* only here, Chap. xlviii. 7. & 2 *Kings* v. 19. *Jarhi* and *Aben Ezra* both interpret it to be a *Meaſure*, the one *of Ground*, the other *of a Journey*, i. e. as a Mile is with us, though that might be of a different Length; therefore *Caſtalio* expreſſes it *una ſtatione.* To which I may add from *Kimhi* in *Lib. Radic.* אמרים מקבורת רחל לאפרת מיל *They ſay it is a Mile from Rachel's Grave to Ephrath*; and from *Behai* on this Place, העיד הרמב"ן כי ראה בעיניו שאין ממצבת רחל לבית לחם אפילו מיל *Rab. Moſes, the Son of Nahman, teſtifies that he ſaw with his own Eyes, Rachel's Tomb was not a Mile diſtant from Beth-lehem*, i. e. was ſomething leſs; and the *Heb.* Word is *mil*; the *Arabick Tranſ.* too has it *a Mile of Ground.* It ſeems alſo to be a certain Meaſure, from its Root ſignifying *to multiply*; ſee further *Fuller, Miſc. Sacr.* Lib. ii. Cap. 15. But the *Gen. Ver.* has for it *half a dayes journey.*

Ib. *was* [*in labour*] for *travailed* may be miſtaken for *travelled.*

Ver. 18. Ben-oni, *the Son of my Sorrow*; Benjamin, *the Son of the right Hand.*

Ver. 22. *heard of*] The *Gr.* adds unneceſſarily *and it appeared wicked before him*, ſince that is ſo fully ſhewn Chap. xlix. 4.

Ver. 2. *Canaanites*] In *Heb. Chenahan*, as Ver. 9, 34. it is *Edom*, meaning the People.

Ib. *Adah*] The Name alſo of *Lamech*'s firſt Wife, Ch. iv. 19. and called *Baſhemath*, Ch. xxvi. 34. but I rather think the *Judith* mentioned there had no Sons, and was not the ſame with *Aholibamah*, as all the Names differ.

Ib. *Zibeon's Daughter*] In *State of Heb.* is inſiſted ſtrongly it ſhould be a *Son* here and Ver. 14. as in the *Sam.* and *Gr.* whoſe Tranſlators or Tranſcribers might be in the ſame ſhallow Way of Thinking from Ver. 24. for had it been more profound, there might have been obſerved, that this *Zibeon* was a *Hivite* of the Country of *Canaan*, Ver. 2, 5, 6. and he in Ver. 24. a *Horite* of *Seir* or *Edom*, Ver. 20, 21. beſides it would be ſtrange indeed for *Eſau* to marry in the ſecond Deſcent younger than his Son, as in the *Note* at Ver. 12. and have Children by ſuch a Wife before he went into that Country, Ver. 5, 6, 8. So a Man and Woman were named *Aholibamah*, Ver. 2. & 41.

Ver. 3. *Baſhemath*] called *Mahalath*, Ch. xxviii. 9.

Ver. 6. *another*] In *Vulg. Tranſ. the countrey* is improper, becauſe there is Nothing before it to tell what

7. For

7. For their Subſtance was too much for them to dwell together; the Country where they ſojourned being not able to bear them, by reaſon of their Cattle.

8. So Eſau dwelt on Mount Seir, he who was Edom.

9. The following are alſo the Generations of Eſau the Father of the Edomites, on that Mountain:

10. Theſe being the Names of his Sons; Eliphaz the Son of Adah his Wife, Reuel that of Baſhemath another Wife.

11. And the Sons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12. Beſides Eliphaz Eſau's Son had Timna a Concubine, who bore to him Amalek: theſe were the Sons of Adah Eſau's Wife.

13. Moreover the Sons of Reuel were, Nahath and Zerah, Shammah and Mizzah: theſe were Baſhemath's Sons the Wife of Eſau.

14. Again theſe were the Sons of Aholibamah the Daughter of Anah, Zibeon's Daughter, the other Wife; ſhe bore to him, Jeuſh, Jaalam and Korah.

15. The following were Dukes of the Sons of Eſau: the Sons of Eliphaz his Firſtborn, Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz.

16. Duke Korah, Duke Gatam, Duke Amalek; who were Dukes of Eliphaz in the Country of Edom, being the Sons of Adah.

17. And theſe the Sons of Reuel Eſau's Son, Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah; who were Dukes of Reuel in that Country, being Baſhemath's Sons the Wife of Eſau.

18. Theſe too the Sons of Aholibamah Eſau's Wife, Duke Jeuſh, Duke Jaalam, Duke Korah; who were Dukes of Aholibamah the Daughter of Anah Eſau's Wife.

19. The foregoing were the Sons of Eſau, and theſe were their Dukes; he being Edom.

20. The next were the Sons of Seir the Horite, who dwelt in the Country; Lotan, Shobal, Zibeon, Anah,

21. Diſhon, Ezer and Diſhan; who were Dukes of the Horites, the Sons of Seir, in the ſame Country.

22. Moreover the Sons of Lotan were, Hori and Hemam; and Lotan's Siſter was Timna.

23. Shobal's Sons too were theſe; Alvan, Manahath, Ebal, Shepho and Onam.

24. Theſe were alſo the Sons of Zibeon; both Aijah, and Anah: he being the Anah who found out Mules in the Wilderneſs, when he fed the Aſſes of Zibeon his Father.

25. As were theſe the Sons of Anah, Diſhon; and Aholibamah was the Daughter of Anah.

26. And theſe were Diſhon's Sons: Hemdan, Eſhban, Ithran and Cheran.

27. The Sons of Ezer were theſe; Bilhan, Zaavan, Vaakan.

28. Theſe the Sons of Diſhan; Uz, and Aran.

29. The following were Dukes of the Horites; Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30. Duke Diſhon, Duke Ezer, Duke Diſhan; who were Dukes of them, according to their Dukes in the Country of Seir.

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country. The ancient *Eng. Verſions* have *a country*, and the *Geneva Bib. another country.* The *Heb.* not telling here what Country this was, as it is apparent in Ver. 8. the *Sept.* with a Liberty not unuſual to them, have *out of the Country of Canaan*, whom the *Sam.* might take from: for who can think with the Author of *State of Heb.* if *Canaan* had been in, it would have been left out of the *Hebrew?*

Ib. *from the Preſence*] Before *Jacob* ſhould return home, to whom the Birth-right belonged.

Ver. 12. *Timna*] As ſhe was the Daughter of *Seir*, Ver. 20, 22. whoſe Poſterity had peopled the Country in *Abraham*'s Time, Chap. xiv. 6. ſhe muſt now be old, yet bore one Son. But the firſt Part of *Lightfoot*'s Obſervation, that *Eſau* married the great Grandchild of *Seir*, and *Eliphaz* his immediate Daughter, Ver. 20, 24, 25. turns out wrong in two Reſpects, the *Anah* in Ver. 2. being a Woman, and that in Ver. 25. a Man; and ſo, as alſo ſhewn at Ver. 2. not the ſame; nor yet the *Anahs* in Ver. 24, 25. the latter being *Seir*'s Son, Ver. 20. as the reſt before and after.

Ver. 16. *Duke Korah*] The five Sons of *Eliphaz* in Ver. 11. ſeem put according to their Age, being ſo likewiſe in 1 *Chron.* i. 36. and as *Kenaz* is otherwiſe here before *Gatam*, this *Korah* might likely be the Son of the former, ſo named from his Uncle, Ver. 5. and ariſing to the Dignity of a Duke, as ſeveral recorded at the End of the Chap. ſo that it is raſhly affirmed on the ſingle Authority of the *Sam.* that *theſe two Words are interpolated, State of the Heb.* p. 376, 377.

Ver. 20. *dwelt*] See *Deut.* ii. 12, 22.

Ver. 22. *Hemam*] not *Heman.*

Ver. 24. *found out Mules*] By the unnatural Copulation of an *Aſs* with a *Mare*. *Found the Mules*, is as if it were ſome that were loſt. The Pretences that it was *hot Waters*, or *Giants*, or ſome *Herb*, are invalidated by the Mention of *Aſſes*, which far more probably points out the other. The Objection of *Bochart*, in his *Hierozoicon*, Lib. ii. 21. is of little or no Weight, if true, that the *Heb.* Word does not ſignify *to invent*; becauſe it might be done by the Beaſts, without *Anah*'s Invention.

Ver. 25. *Sons*] It is ſaid *Sons*, though but one, as in Chap. xlvi. 23. 1 *Chron.* ii. 31. and of this only, 1 *Chron.* i. 41. as we might ſpeak after our manner, *Diſhon was all the Sons he had.*

Ver. 27. *Vaakan*] as appears by 1 *Chron.* i. 42. where is the ſame Name, only the Letter ו is changed into the ſimilar one י of which ſee on *Ezr.* vii. 6. Nor is the Name's beginning with *V* an Objection, ſince there are other ſuch, as *Vophſi*, *Num.* xiii. 14. *Vaſhni*, 1 *Chron.* vi. 28. *Vaſhti*, *Eſth.* i. *Vaniah*, *Ezr.* x. 36.

Ver. 30. *who were Dukes of them*] It is the ſame with that in the Verſe before. And *theſe are the dukes that came of Hori*, muſt be wrong; when *Hori* was the Son of *Lotan*, Ver. 22. one of theſe Dukes, and the reſt were

31. And theſe were the Kings who reigned in the Country of Edom, before the Iſraelites had one to reign.

32. Firſt Bela the Son of Beor reigned in Edom, the Name of whoſe City was Dinhabah.

33. And when he died, Jobab the Son of Zerah of Bozrah reigned in his room.

34. He alſo dying, Huſham of the Country of the Temanites reigned in his room.

35. This likewiſe died, and Hadad the Son of Bedad, who beat Midian in the Region of Moab, reigned in his room; and his City was named Avith.

36. Next he died, in whoſe room Samlah of Maſrekah reigned.

37. And he being dead, Saul of Rehoboth of the River ſucceeded him.

38. Whom, upon his Deceaſe, Baal-hanan the Son of Achbor ſucceeded.

39. When the laſt too was dead, Hadar reigned in his room; the Name of whoſe City was Pau, and that of his Wife Mehetabel, the Daughter of Matred, Me-zahab's Daughter.

40. And theſe are the particular Names of the Dukes of Eſau, after their Families and Places; Duke Timnah, Duke Alvah, Duke Jetheth,

41. Duke Aholibamah, Duke Elah, Duke Pinon.

42. Duke Kenaz, Duke Teman, Duke Mibzar,

43. Duke Magdiel, Duke Iram; who were the Dukes of Edom, after their Dwellings, in the Country of their Poſſeſſion: he was Eſau the Father of the Edomites.

CHAP. XXXVII.

AND Jacob dwelt in the Country of his Father's Sojournings, in that of Canaan.

2. The foregoing were the Generations of Jacob. Joſeph in his ſeventeenth Year, was feeding the Flock with his Brothers; and he being a Youth was with the Sons of Bilhah, and thoſe of Zilpah, his Father's Wives: the ill Report of whom he brought to their Father.

3. Now Iſrael loved Joſeph the moſt of all his Sons, becauſe he was the Son of his old Years; and he made him a Coat of *ſeveral* Sorts.

4. But his Brothers ſeeing that their Father loved him more than any of them, hated him, and could not bear to ſpeak to him of *his* Welfare.

5. Joſeph alſo dreamed a Dream, and told them; whereupon they hated him ſtill the more.

6. For he ſaid to them; Hear now this Dream which I have plainly dreamed;

7. That we were making Sheaves within the Field, and behold my Sheaf roſe up, and alſo ſtood; when lo yours being round about, bowed down to mine.

8. Whereas his Brothers ſaid to him, Shalt thou be advanced to reign over us? Or ſhalt thou come to have dominion over us? So they hated him ſtill the more, for his Dreams and Words.

9. He likewiſe dreamed yet another Dream, and rehearſed it thus to them, Behold I have had a Dream plainly again, that

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Uncles to *Hori*. It would be a poor Vindication of our *Tranſlators* to ſay, that by *Hori* they meant the *Horite*; becauſe that would not make their Words right, unleſs it could be proved that *Hori* was *Seir*'s proper Name.

Ver. 31. What follows to the End of the Chapter, is ſuppoſed by our famous *Newton*, in his *Obſervations upon the Prophecies of Daniel and the Apocalypſe*, Part i. Chap. 1. to have been added afterwards by *Samuel*; and *Prideaux* intimates it to be *Ezra*, *Connect.* Part i. Book 5. there being no King over the *Iſraelites* till long after; but it ſeems rather taken from 1 *Chron.* i.

Ib. *before*] It appears that *Dukes* governed *Edom* when the *Iſraelites* went from *Egypt*, by *Exod.* xv. 15. and that there was a *King* before they entered *Canaan*, *Num.* xx. 14. *Judg.* xi. 17. from whence to the Reign of *Saul* being 376 Years, is 47 to each of the eight Kings, one with another, and would not be five apiece more. An agreeable and likely Sum for that Time.

Ib. *one*] The ſuppoſing *Moſes* himſelf to be the King, as *Patrick* and *Cumberland* do, ſeems too forced a Meaning.

Ver. 32. *Firſt*] which the Connection of the Words requires: ſo *Jun.* and *Trem.* have *Primum*.

Ver. 34. *Temanites*] Words of this Termination are Appellatives of People, and not the Names of Places. It is the ſame by which *Eliphaz* is called in the *Book of Job*.

Ver. 37. *Saul*] In *com. Bib.* 1 *Chron.* i. it is written *Shaul*, though it be the ſame.

Ib. *Rehoboth*] That is in *Heb. Streets*; but it might be the Name of a Place.

Ver. 2. *The foregoing were*] That is in the 35th Chap. for which *Willet* quotes *Junius*, Tom. ii. Lib. 2. at Beg.

Ib. *in his ſeventeenth Year*] *Grotius* ſays, *He is called the Son of ſuch a Year, as here, in* Heb. *who is in that Year of his Age, as appears* Exod. xii. 5. *therefore the* Vulg. Lat. *rightly expreſſes the Senſe*, cum ſedecim eſſet annorum, when he was ſixteen Years old, *Annot.* ſee alſo Chap. vii. 6.

Ib. *their*] not *his*.

Ver. 3. *the moſt of all*] Look back to Chap. iii. 1.

Ib. *old Years*] it being *zekunim*, as Chap. xxi. 2. & xliv. 20. not *zekenim*, *Senators* or *Elders*, as ſome pretend, to make it denote *Joſeph*'s extraordinary Wiſdom; which [his] might have put them right in, if they had miſtaken the Vowel.

Ib. *Sorts*] *Heb. Pieces*.

Ver. 4. *not ſpeak to him of* his *Welfare*] Namely not ſalute him, or aſk him how he did; ſo Chap. xxix. 6. & xliii. 27. *Exod.* xviii. 7. 2 *Sam.* xx. 9. 2 *Kings* iv. 26. & v. 21. & ix. 11. and the Word here at Ver. 14.

Ver. 7. *roſe up*] Signifying that *Joſeph* was not yet in that Station, wherein this was to be fulfilled.

Ib. *yours*] ſo *Tyndal*.

Ver. 8. *be advanced—come*] from thy preſent Station; the Verbs by being doubled, having more than their ſimple Meaning, and this very aptly here.

the

the Sun, Moon, and eleven Stars bowed down to me.

10. Which when he related to his Father and Brothers, the former chid him in the following manner, What Dream is this that thou haſt dreamed? Shall I, thy Mother and Brothers, quite come to bow down to the Ground to ſuch a one as thee?

11. However though his Brothers envied him, his Father kept the Matter.

12. Afterwards they being gone to feed their Father's Flock at Shechem;

13. Iſrael ſaid to Joſeph, Are not thy Brothers feeding at Shechem? Come, that I may ſend thee to them; who anſwered him, Here am I.

14. To whom he replied, Go now, ſee about the Welfare of thy Brothers, with that of the Flock, and bring me back Word. Accordingly having ſent him from the Vale of Hebron, he went to Shechem.

15. Where a Man found him, when behold he was wandering in the Field; who enquired of him, what he ſought after.

16. And he ſaid, I ſeek for my Brothers: be pleaſed to tell me where they are feeding.

17. They are gone away, replied the Man, from hence; for I heard them ſay, We will go to Dothan. So Joſeph went after them, and found them there.

18. But when they ſaw him far off, before he came near them, they contrived againſt him how to kill him.

19. For they ſaid one to another; Behold he who has the Dreams is coming.

20. Now therefore come, that we may kill him, and throw him into one of the Pits; and let us ſay, An ill Beaſt has devoured him: then we ſhall ſee what will become of his Dreams.

21. Nevertheleſs Reuben hearing, delivered him from their Power: for he ſaid, Let us not take away his Life.

22. He ſaid further to them, Do not ſhed Blood, throw him into this Pit which is in the Wilderneſs, but do him no Miſchief; that he might deliver him from their Power, to bring him back to his Father.

23. Accordingly when Joſeph came to his Brothers, they ſtripping him of his Coat of *ſeveral* Sorts which he had on;

24. Took him, and threw him into the Pit; which however was empty, without any Water in it.

25. And as they were ſitting to eat Victuals, they looked up, and ſaw plainly that there was a Company of Iſhmeelite Paſſengers coming from Gilead; whoſe Camels that carried Spice, Balſam and Myrrh, were going to have *it* down to Egypt.

26. Then Judah ſaid to his Brothers; What ſhall we get by killing our Brother, and concealing his Blood?

27. Come, that we may ſell him to the Iſhmeelites, and let us do him no Miſchief; ſince he is our Brother, our own Fleſh: to which they hearkened.

28. So when the Merchants, being Midianite Men, paſſed by, they drew, and took up Joſeph out of the Pit, and ſold him to the Iſhmeelites for twenty *Shekels* of Silver; who had him to Egypt.

29. At length Reuben came back to the Pit, and when behold Joſeph was not in it, he tore his Cloaths;

30. And returning to his Brothers, cried out, The Child is gone; as for me, Whither ſhall I go?

31. Beſides they took Joſeph's Coat, and having killed a Kid of the Goats, dipt it in the Blood.

32. Next they ſent the forementioned Coat, and thoſe who brought *it* to their Father, ſaid, This we found: ſee now, whether it is thy Son's Coat, or not.

Ver. 9. *eleven Stars*] I have not put *the eleven Stars*, becauſe I do not know any that are ſo diſtinguiſhed. *Lookup*'s and another later *Tranſlation* have *eleven of the Stars*.

Ver. 10. *Mother*] *Rachel* his Mother dying in the foregoing Year by the *Table*, theſe Dreams might well be before her Deceaſe; but that *Joſeph* was ſold after it, appears by Ver. 14. comp. with Chap. xxxv. 16, 19, 27. Nevertheleſs it ſeems as likely to be ſpoken of his Mother-in-law, for elſe the Dream was not fulfilled in that Particular of the Moon, becauſe *Rachel* did not live till *Joſeph*'s Promotion.

Ver. 11. *kept*] as the Virgin *Mary* did, *Luke* ii. 19. The *Chald. Verſ.* has נְטַר the *Greek* διετήρησε, *Munſter conſervabat*, all the ſame; which is the uſual Meaning of the *Heb.* Word: the *Geneva* Marginal Reading is *kept diligently*.

Ver. 14. *now*] In the *Piſtle for the frydaye next folowinge the ſeconde ſondaye in lent*, at the End of *Tyndal*'s *Tranſ. of the Books of the New Teſt.* it is *good ſone*.

Ver. 15. *Man*] Who in the *Hiſtory of Joſeph* in Verſe is repreſented, with Violence to Senſe as well as *Scripture*, to be an Angel: ſuch is *Joſeph*'s Brethren embracing him friendly, and feigning themſelves glad, at his coming to them; ſuch *Reuben*'s going to the Pit after his Brothers were got home, Ver. 29, 30, 31.

Ver. 19. *he who has the Dreams*] *Willet* cites *Vatablus* expounding it, *the Author and Inventor of Dreames*, as if they thought *Joſeph* had not really dreamed what he related.

Ver. 25. *Camels*] Of theſe *Smith*, *Camels will endure Travel four Days together without Water; and will eat Tops of Thiſtles, Shrubs, or any kind of Boughs; they are very ſure-footed, and kneel when they are a loading*, *Ray*'s *Collect. of Travels*, Tom. ii. Chap. 5. God in his great Wiſdom and Goodneſs having made them ſuch, for the eaſtern, dry, and barren Countries.

Ib. *Balſam*] See it in *Jer.* viii. 22. & xlvi. 11. & li. 8. of which *Prideaux* has written, *Connect.* Anno 63.

Ver. 27. *Iſhmeelites*] It ſeems to have been a Company of thoſe under *Midianite* Merchants.

33. And

33. And he knowing it, exclaimed, Yes it is: ſome ill Beaſt has devoured him; Joſeph is torn in pieces.

34. Therefore Jacob tore his Cloaths, put Sackcloth on his Loins, and mourned for his Son many Days.

35. Nay though all his Sons and Daughters addreſſed themſelves to comfort him, he refuſed to be comforted, and ſaid, that he would go down for his Son mourning into the Grave: thus his Father wept for him.

36. Whom the Medanites ſold into Egypt, to Potiphar an Officer of Pharaoh, the Chief of the Guard.

CHAP. XXXVIII.

AND at that Time Judah went down from his Brothers; and turned aſide to an Adullamite Man, whoſe Name was Hirah.

2. Where ſeeing a Daughter of a Canaanite Man, his Name being Shua; he took her, and went in to her.

3. Who conceived, and brought forth a Son; he naming him Er.

4. She likewiſe conceived afreſh, bearing a Son; and him ſhe named Onan.

5. Beſides, ſhe proceeded again to bear another, whom ſhe named Shelah; Judah being at Chezib when ſhe was delivered of him.

6. Afterwards he got a Wife for Er his Firſt-born, whoſe Name was Tamar.

7. But the Lord was ſo diſpleaſed with this Er, that he cauſed him to die.

8. Judah then ſaid to Onan, Go in to thy Brother's Wife, and do a Brother's Part to her; ſo raiſe up Seed to him.

9. Nevertheleſs Onan knowing that it would not be his, when he went in to her, waſted *it* on the Ground, that he might not give Seed to his Brother.

10. And the Lord being diſpleaſed with what he did, made him alſo die.

11. Upon this Judah ſaid to Tamar his Daughter-in-law, Abide a Widow at thy Father's Houſe, till Shelah my Son is grown up; Leſt, as he ſaid, he ſhould die alſo like his Brothers. So ſhe went and abode there.

12. A great while after this the Daughter of Shua, Judah's Wife, died; and when he was comforted, he went up to his Sheep-ſhearers, with Hirah his Friend the Adullamite, to Timnath.

13. Whereas it had been told Tamar, that behold her Father-in-law was going up thither, to ſhear his Sheep.

14. Therefore ſhe put off the Garments of her Widowhood from her, and being covered with a Veil, and having muffled her ſelf up, ſhe ſate at the Gate of the two Fountains, which were by the Way to Timnath: for ſhe ſaw that Shelah was grown up, and ſhe was not married to him.

15. Whom Judah ſeeing, thought ſhe was a Harlot, becauſe ſhe had covered her Face.

16. At this he turned aſide to her at the Way, and ſaid, Come now, grant me Admittance to thee; for he did not know that ſhe was his Daughter-in-law: and ſhe aſked, What wilt thou give me, that thou mayeſt have it?

17. To which he anſwered, I will ſend a Kid of the Goats from the Flock: but ſaid ſhe, Wilt thou give a Pledge, till thou doſt ſend *it*?

18. And he replied, What Pledge is it that I ſhall give thee? Who demanded his Seal, Handkerchief, and the Staff which was

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Ver. 33. *has devoured*] On the contrary the *Jeruſ. Targ.* has it, *frigidly* as well as *falſely*, *Neither has an ill Beaſt devoured him, nor is my Son* Joſeph *killed; but I ſee by the Spirit of the Sanctuary, an ill Woman ſtanding againſt him.*

Ver. 34. *tore his Cloaths, put Sackcloth*] *Jacob's* mourning Apparel was Sackcloth, I ſuppoſe in its native Colour, and his old Cloaths were torn, inſtead of a new Suit made.

Ver. 35. *for his*] אֶל ſignifies either *to* or *for*.

Ver. 36. *Medanites*] Who might be the Poſterity of *Medan*, Chap. xxv. 2. and employed by their Kinſmen the *Midianite* Merchants, as Factors to ſell the Things in *Egypt*.

Ver. 2. *his Name*] *whoſe Name* does not inform the Reader, whether it was the Father's or Daughter's.

Ib. *Shua*] The ſame as 1 *Chron.* ii. 3. but a different Name in the *Original* to that in Chap. xxv. 2. of this *Book*.

Ver. 5. *proceeded*] not *conceived*.

Ver. 8. *do a Brother's part*] This *Heb.* Word is rendered in *com. Tranſ. Deut.* xxv. 5, 7. *perform the duty of an Huſband's Brother*; where it appears not to be *marry*, that being before it, and is alſo prepoſterous here.

Ver. 11. *till*] being only for an Excuſe, he not intending to marry them then, Ver. 14, 26.

Ver. 12. *A great while*] *Heb. the Days were multiplied*, or *the Time was much*.

Ib. *Friend*] An Appellation not more ancient than worthy.

Ver. 14. *two Fountains*] This Word is in the dual Number, and is *Eyes* or *Fountains*, becauſe of their Reſemblance to Eyes; and the one yielding Water, the other Tears. The *LXX*, *Pagn. Ainſw.* and the *Gen. Verſ.* give it as a proper Name. *Onkelos* tranſlates, בִּפְרִשׁוּת עֵינָיִן *at the parting of the two Fountains*. *Aben Ezra* on this Place writes, שם מקום ויש אומרי כי שני מעיינות מים היו בדרך *It is the Name of a Place, and ſome ſay there were two Fountains of Water in the Way*. So that if it was a Name to them, that Name tranſlated is as here; ſee Chap. xvi. 7. other *Interpretations* are too much forced.

Ver. 18. *Handkerchief*] פְּתִיל ſignifies *a Thread* from the Twiſting, its Root being פתל *to twiſt*, and according to *Kimhi* in the *Book of Roots*, *a ſmall Piece of Cloth*: it is uſed alſo for little things made of Threads, and thoſe which are like Threads; and is accordingly rendered in our *com. Tranſ. a lace*, *Exod.* xxviii. 28, 37. *a*

in

in his Hand: accordingly he gave *them* to her, and having admiſſion to her, ſhe conceived by him.

19. Then riſing up, ſhe went away, and put off her Veil from her, putting on the Garments of her Widowhood.

20. And Judah ſent the Kid of the Goats by his Friend the Adullamite, to receive the Pledge from the Woman's Hand; but he could not find her.

21. He alſo made enquiry of the Men of that Place, Where is the Proſtitute who was at the two Fountains by the Way? But they ſaid, There was none here.

22. So he goes back to Judah, and tells, I cannot find her; and even the Men of the Place ſaid, no Proſtitute was there.

23. With that Judah concludes, Let it be taken for her own, leſt we ſhould become a Scorn; I having behold ſent this Kid, and thou canſt not find her.

24. And in about three Months it was told him, that Tamar his Daughter-in-law had committed whoredom, and alſo behold was with child by the ſame: he then ſaid, Bring her out, and let her be burnt.

25. When ſhe was brought out, ſhe ſent Word to her Father-in-law, I am with child by the Man to whom theſe Things belong; and added, Acknowledge, I pray, whoſe theſe are, the Seal, Handkerchief and Staff.

26. Accordingly he acknowledged, and ſaid, She is more righteous than I, by reaſon that I did not give her to my Son Shelah; and he had the knowledge of her again no more.

27. Now at the Time of her being delivered, behold there were Twins in her Womb.

28. And when ſhe was in labour, one put forth his Hand, and the Midwife took, and tied a ſcarlet Thread upon it, with the diſtinction, This comes out firſt.

29. But as he pulled it back, behold his Brother came forth: then ſhe ſaid, How haſt thou broke thee out a Breach? So he was named Pharez.

30. Next came out the other, upon whoſe Hand was the ſcarlet Thread; and he was named Zerah.

CHAP. XXXIX.

AND Joſeph being had down to Egypt, Potiphar an Officer of Pharaoh, the Captain of the Guard, *and* a Native, bought him of the Iſhmeelites, who brought him down thither.

2. However the Lord was with him, ſo that he was a Perſon who proſpered, while he was in the Houſe of his Maſter the Egyptian.

3. Who ſeeing that the Lord was with him, and that he made whatever he did to proſper in his Hand;

4. Joſeph not only got ſo in his Favour as to wait on him; but he made him the Steward of his Houſe, committing all that he had into his Cuſtody.

5. And from the Time that he did ſo, the Lord bleſſed his Houſe for Joſeph's ſake: inſomuch that the Bleſſing of the Lord was on every thing which he had, both in the Houſe and the Field.

6. Therefore he left whatever belonged to him in Joſeph's Cuſtody, ſo that he was unacquainted with any thing he had, excepting the Victuals which he eat: Joſeph too was of a handſome Shape, and a fair Countenance.

7. Now after theſe things his Maſter's Wife looked up at him, and ſaid, Lie with me.

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ribband, *Num.* xv. 38. *a covering*, i. e. a cloth, Ch. xix. 15. *a line*, *Ezek.* xl. 3. and plur. *wiers*, *Exod.* xxxix. 3. Thoſe *viri incomparabiles* (as *Buxtorf* calls them) *matchleſs Perſons*, *Tremellius* and *Junius*, tranſlate it in this Place, *ſudarium*, *a Handkerchief*; ſo *Gell* in *Eſſay*, p. 177. and the *French Bib.* has it, *mouchoir*; as likewiſe the *Chald. Interpreter* וְשׁוּשְׁיָךְ *and thy Handkerchief* or *linen Thing*. Others ſuppoſe it Something to wear on the Head, the *Geneva Tranſlators a cloke*. From whence after all this (may the Reader ſay) could *bracelets* come? From the *old Latin armillam*. Of which *Tranſlation*, *Jewel* in his *Defence of the Apology of the Church of England*, p. 7. ſays, "The worſt *Tranſlation* that this Day "is commonly uſed either in the *Engliſh*, or in the "*French*, or in the *Dutch* Tongue, is far better and "truer than the old *common Tranſlation* in the *Latin*."

Ver. 20. Why was *Goats* left out here, and not at Chap. xxxvii. 31?

Ver. 25. *Acknowledge*] the ſame Verb as in the next Verſe.

Ver. 26. *again no more*] *Sir John Marſham* in his *Canon Chronicus*, ad Secul. Noach. Præc. 6. writes, "Juda *non* "*ceſſavit cognoſcere eam*. Id eſt, nurum duxit in uxorem. "Nam verbum יסף & *adjicere* ſignificat, & *ceſſare*." Judah *did not ceaſe to know her*, *that is*, *he married his Daughter-in-law*, *as the Verb alſo ſignifies to ceaſe*. But no ſuch Meaning appears to the Verb throughout the *Scripture*, where it is extant above 200 Times, nor as I find in any *Lexicon*, only in a few *Tranſlations* following the *old Lat. Num.* xi. 25. Authority weak enough not to need Confutation!

Ver. 27. *were Twins*] *Tynd.* and the *Biſh. was two twinnes*.

Ver. 29. *How haſt thou broke thee out a Breach?*] See our *old Tranſlations* and others.

Ib. *Pharez*] *a Breach*.

Ver. 30. *Zerah*] *Riſing*. It is rightly written Chap. xlvi. 12. *Joſh.* vii. 1, &c.

Ver. 2. *Perſon who proſpered*] by *Tyn.* *luckye felow*.

Ver. 6. *handſome Shape*, *&c.*] like his Mother, Chap. xxix. 17.

Ver. 7. *his Maſter's Wife*] Thus *Homer* relates concerning *Bellerophon*;

For him Antæa *burn'd with lawleſs Flame*,
And ſtrove to tempt him from the Paths of Fame:
In vain ſhe tempted the relentleſs Youth,
Endu'd with Wiſdom, *ſacred Fear*, *and Truth*.

8. But he refuſing, anſwered her; Behold my Maſter knows not what is with me in the Houſe; for he has committed all that he has into my Cuſtody.

9. He is not greater here than I, nor has he kept back any thing from me but thee, becauſe thou art his Wife: beſides how can I do this great Wickedneſs, and ſin againſt God?

10. And when ſhe had importuned Joſeph Day by Day, and he would not hearken to her, to lie near her, that he might be with her;

11. About this Day as he was going into the Houſe to do his Buſineſs, when none of the Domeſticks were there within;

12. She took hold of him by his Garment, with the ſolicitation, Lie with me: nevertheleſs he left it in her Hand, and fleeing, went quite out.

13. So when ſhe ſaw that he had left his Garment in her Hand, and was fled abroad;

14. She called to the Folk of her Houſe, and ſpoke to them thus; See, he has brought us a Hebrew Fellow to be wanton with us: he came to me, to lie with me, but I called out aloud.

15. And no ſooner did he hear that I raiſed up my Voice, and called out, but he left his Garment by me, and fleeing, went quite out.

16. Beſides ſhe laid up his Garment by her, till his Maſter came home.

17. And to him ſhe uſed this like Expreſſion; The Hebrew Servant whom thou broughteſt to us, came to me, to be wanton with me.

18. But upon my raiſing up my Voice, and calling out, he left his Garment by me, and fled abroad.

19. Incenſed, when he heard the Words which his Wife ſpoke to him, and that according to theſe his Servant did to her;

20. Joſeph's Maſter took him, and put him into the Round-houſe, the Place in which the King's Priſoners were bound; that he might continue there in it.

21. Yet the Lord was with him, and extended Kindneſs to him; for he made him be in Favour with the Keeper of it.

22. Inſomuch that he committed into Joſeph's Cuſtody all the Priſoners who were in that Houſe, and all Things which were done there he was acting in.

23. The Keeper of it did not look at any thing in his Cuſtody, becauſe the Lord was with him; and what he did the Lord made to proſper.

CHAP. XL.

AND after theſe Things, the Butler and Baker of Pharaoh King of Egypt, offended him their Maſter.

2. Who was ſo enraged againſt his two Officers, both the chief Butler and Baker,

3. That he put them in Priſon at the Houſe of the Chief of the Guard, into the Round-houſe, the Place where Joſeph was bound.

4. Whereupon the Chief of the Guard appointed Joſeph to be with them, that he might wait on them; and they were a while in Priſon.

5. Then this Butler and Baker, who were bound there, dreamed each of them a Dream in one Night, according to what the reſpective Interpretation would be.

Fir'd at his Scorn, the Queen to Prœtus *fled,*
And beg'd Revenge for her inſulted Bed:
Incens'd he heard, reſolving on his Fate——
Iliad 6. *Pope's Tranſ.*

Ver. 9. *He is not greater*] Has not more Power or Authority. In this manner *Trem. Caſtal.* and *Montan.* with the *ancient Eng.* and the *French Verſions*, have it; לא being *not be*. So *Munſter* ſays it ſeemed to be to him; and *Ainſworth* allows it. There were none elſe ſo great as *Joſeph*.

Ver. 10. This Verſe in order of Time ſeems to be before the 7th, being added to ſhew the Wiles of this Adultereſs, *Matt.* v. 28. and might be put in a Parentheſis: for it is not credible that ſhe began her Temptation by, *Lie with me*; but rather firſt perſuaded him to lie near her in a convenient Place. *Tyndal* has *to ſlepe nere her*; and ſee *Exod.* xvi. 9.

Ver. 11. *About this Day*] when they had the preceding Diſcourſe.

Ver. 12. *Lie*] *Gen. Sleepe.*

Ver. 15. *by*] Our *Tranſlators* rendered the Word ſo, Ver. 10, 16. but here and in the 18th Verſe they turn it, as if ſhe let the People of the Houſe and her Huſband know, that ſhe held him by the Garment; and conſequently endeavoured to force him, and not he her: but 'tis no wonder, ſince the *old Lat. Bible* has it, *quod tenebam, which I held.* The Woman however appears to have been more cunning. *Ainſw.* and the *old Eng.* expreſs it *by*; *Jun.* and *Trem. juxta*, &c.

Ver. 16. *Garment*]
Thy Virtues, and thy Veſture twice have been
Bane to thy ſelf, Diſguiſe of others Sin,
Hiſt. of Joſeph, B. 2.

Ver. 19. *Incenſed*] Whence this noble Simile is raiſed in the *Hiſt. of Joſeph*;
As when the Void, o'er frighted Mortals Heads,
A ſcowling Storm with gloomy Clouds o'erſpreads:
Tho' with its native Light the ſtarry Sphere,
Above the Tempeſt ſhines ſerene and clear;
Its Brightneſs yet is loſt to human Eyes,
Which charge the Vapour's Darkneſs on the Skies.

Ver. 22. *he was acting in*] nicely to the *Heb.* and not *he was the doer of it*, for all the Reſt to do nothing, much leſs for him to do whatſoever they did.

Ver. 4. *the Chief of the Guard appointed*] who was *Joſeph's* Maſter, and therefore appointed him to wait on thoſe great Men, not knowing probably how *Joſeph* was advanced in the Priſon; nor would have ſuffered that to be, had he known it. In *Coverdale's* ſmall *Tranſlation* it is read, *put Joſeph unto them, that he might ſerve them*; but in the *Geneva* thus inconſiſtently, *gave Joſeph charge over them, and he ſerved them.*

6. And

6. And when Joſeph came to them in the Morning, he ſaw plainly, that they were troubled.

7. Therefore he thus interrogated Pharaoh's Officers, who were with him in Priſon at his Maſter's Houſe, Why are your Countenances ſo ill to Day?

8. To whom they ſaid, We have each dreamed a Dream, and here is Nobody to interpret it. And Joſeph ſaid to them, Are not Interpretations of God? Favour me with the Rehearſal.

9. So the chief Butler told him his Dream as follows; Being in my Dream, behold a Vine was before me:

10. On that were three Branches, and it was as if it budded forth, the Bloſſom of it ſhot up, its Branches produced ripe Grapes.

11. Which, as having the Cup of Pharaoh in my Hand, I took, and ſqueezing them into it, gave the Cup into his Hand.

12. And Joſeph replied to him; This is the Interpretation of it: thoſe three Branches are ſo many Days.

13. Within which Pharaoh will lift up thy Head reſtoring thee to thy Office; ſo that thou wilt give his Cup into his Hand, after the former manner when thou waſt his Butler.

14. But remember me with thy ſelf, when it is well with thee, and ſhew Kindneſs to me, I beg thee, by making mention of me to Pharaoh, and getting me out of this Houſe.

15. For I was altogether ſtolen out of the Country of the Hebrews; and here alſo have not done any thing, for them to put me into the Dungeon.

16. Now the chief Baker ſeeing that the Interpretation was good, related to Joſeph; I alſo being in my Dream, behold three Baſkets of white Bread were upon my Head.

17. There was too in the uppermoſt one all manner of Pharaoh's Victuals made by the Baker; and the Fowls eat it out of the Baſket from off my Head.

18. And Joſeph made anſwer; This is the Interpretation of it: thoſe three Baſkets are ſo many Days.

19. Within which Pharaoh will lift up thy Head from thee, hanging thee upon a Tree; ſo that the Fowls will eat off thy Fleſh from thee.

20. Accordingly on the third Day, which was Pharaoh's Birth-day, when he made a Feaſt for all his Servants, he lifted up the Head of the chief Butler, and that of the chief Baker, among his Servants;

21. Reſtoring the firſt to his Butler's Office, ſo that he gave the Cup into his Hand;

22. And hanging the other: as Joſeph had interpreted to them.

23. Yet that Butler was ſo unmindful of Joſeph, that he forgot him.

CHAP. XLI.

HOWEVER at the End of two whole Years Pharaoh dreamed apparently, that he was ſtanding at the River.

2. And lo there came up from thence ſeven Cows, of handſome Appearance and fat Fleſh, which fed in the Marſh.

3. Behold alſo ſeven other Cows came up after them from the River, of ill Appearance and thin of Fleſh, which ſtood by thoſe upon the Bank of it.

4. Moreover the latter Kine devoured the ſeven well-looking and fat ones: then Pharaoh awaked.

Ver. 6. *ſaw*] *Heb. ſaw of them*, as the following ו for *that* ſhews.

Ver. 8. *Interpretations of God?*] What a Faith had *Joſeph!* when there was ſuch a human Improbability of his own Dreams being fulfilled.

Ver. 9. *Being*] as at the 16th Verſe.

Ver. 10. *ſhot up*] *Heb. aſcended.*

Ver. 12. *This is*] The *Geneva Bible*, and the *folio Bible* pr. 1679, have here this Annotation, "He was aſ-"ſured by the Spirit of God that his Interpretation was "true."

Ver. 13. *Office*] The ſame Chap. xli. 13.

Ver. 15. *ſtolen*] This was for *Joſeph*'s Purpoſe to raiſe Commiſeration, and claim Juſtice; but his Meaning ſeems to be no more, than that his Brothers had no Right to ſell him, and ſo he was ſtolen, Chap. xxxvii. 28.

Ver. 16. *Baſkets of white Bread*] סַלֵּי being Governed of the following Word, and ſo Genitive, as the Termination ſhews, muſt be *Baſkets of*; therefore the governing Word is a Subſtantive, and not an Adjective *white* only. There are two Words of near Affinity to חֹרִי in the Text, uſed by the Jewiſh Writers, viz. חֹרַר and חֹרָא for *Cakes baked on the Coals*; whence ſome explain this (ſays *Buxtorf*) *Cakes:* from which, and the Nature of the Thing, I conclude it was ſome ſort of white Bread which was meant. *Abraham Ben Ezra* is very expreſs, expounding it thus, שהוא לחם לבן *which was white Bread*; the *Septuagint* render it in like manner, χονδριτῶν *bread*; and the Author of the *old Latin*, *farinæ*, *meal.* The *Jeruſalem Targum* has the following Words, וְהָא תְלָתָא סַלִּין דִּרְפָתָא קְרֵבְטוּן עַל רֵישִׁי *and behold three Baſkets of hot* (which *Tayler* in a *Lat. Verſion* of it 1649, renders *calidi, white*) *Bread were upon my Head*; *Jonathan*, who wrote another *Targum*, has ריפתא נקיא *pure* or *fine*, i. e. white Bread. Others turn it diverſly.

Ver. 17. *from off*] It is, as the Analogy alſo requires, like that in Ver. 19.

Ver. 19. *hanging*] For how did he *lift up his Head from off him* beſides, according to the *preſ. Engliſh?*

Ver. 2. *from*] not *out of*: there is no Need to make ſtrange Things, where there are none.

Ib. *the Marſh*] being by the great River *Nile*, and where *Sedge* grew, *Job.* viii. 11.

Ver. 3. *thin*] It is the ſame Word in the 6th and 7th Verſes, and does not ſignify *lean*, but as it is *thin.*

5. He

5. He likwiſe ſlept, and dreamed plainly the ſecond time, that ſeven Ears of Corn came up on one Stalk, groſs and good.

6. Behold alſo ſeven Ears of Corn, thin, and blaſted with the Eaſt-wind, ſprung forth after them.

7. The thin Ears too ſwallowed up the ſeven groſs and full ones: again Pharaoh awaked, and found it was a Dream.

8. So in the Morning, his Mind being diſcompoſed, he ſent for all the Magicians and wiſe Men of Egypt; to whom he told his Dreams, but none could interpret them to him.

9. With that the chief Butler ſaid to him thus; I call to mind my Faults to Day.

10. Pharaoh enraged againſt his Servants, put me and the chief Baker into Priſon, at the Houſe of the Chief of the Guard.

11. Where I and he each of us dreamed a Dream one Night, according to what the reſpective Interpretation of it would be.

12. And there with us was a Hebrew Youth, a Servant to the Chief of the Guard, to whom we told, and he interpreted our Dreams to both of us, according to what each was.

13. For as he interpreted to us, ſo it came to paſs: he reſtored me to my Office, and him he hanged.

14. Upon this Pharaoh ſent for Joſeph, whom they brought ſpeedily out of the Dungeon; and when he was ſhaved, and had changed his Cloaths, he went in to him.

15. Who ſaid to Joſeph, I have dreamed a Dream, which none can interpret; but if I am not miſinformed of thee, thou underſtandeſt a Dream to interpret it.

16. To whom Joſeph made anſwer, There is one beſides me; God will anſwer the Welfare of Pharaoh.

17. Then replied Pharaoh to him: In my Dream behold I was ſtanding upon the Bank of the River.

18. And lo there came up from thence ſeven Cows, of fat Fleſh and handſome Shape, which fed in the Marſh.

19. Behold alſo ſeven other Cows came up after them, poor, and of very ill Shape, and empty of Fleſh; like which I have ſeen none in all the Country of Egypt for Badneſs.

20. Moreover the empty and ill Kine devoured the former ſeven fat ones.

21. But when they were gone into their inward Parts, it could not be known that they were; for their Appearance was as ill as at firſt: then I awaked.

22. I ſaw likewiſe plainly in my Dream, that ſeven Ears of Corn came up on one Stalk, full and good.

23. Behold alſo ſeven Ears of Corn, ſlender, thin, blaſted with the Eaſt-wind, ſprung forth after them.

24. The thin Ears too ſwallowed up the ſeven good ones: which I have declared to the Magicians, but none could expound to me.

25. And Joſeph ſaid to him: The Dream of Pharaoh is the ſame; whom God has told what he is about to do.

26. Thoſe ſeven good Cows, and theſe ſeven good Ears of Corn, are both ſeven Years; the Dream being the ſame.

27. Again thoſe ſeven empty and ill Cows that came up after them, are ſeven Years, as the ſeven empty Ears of Corn blaſted with the Eaſt-wind are, of Famine.

28. This is the Matter which I declare to Pharaoh: God has ſhewn him what he is about to do.

29. Behold ſeven Years are coming, of great Plenty in all the Country of Egypt.

30. Seven Years of Famine alſo will riſe after them, ſo that all the Plenty will be forgotten here, and the Famine will waſte the Country.

Ver. 7. *The thin Ears*] *Seven* being put to theſe through the Negligence of the *Tranſlators*; and how much muſt it be, when there were ten appointed to do theſe Books ſingly, then agree together, and ſend it to the reſt!

Ver. 10. *enraged*] Being evidently to be tranſlated by a Participle, which thus is no ſmall Beauty in our Language, as that of *Young*, *Spiritually blind*, *deaf*, *and ſtupid*, *they ſee not*, &c. *Centaur not Fab.* Let. 2.

Ver. 16. *beſides me*] It was not proper for *Joſeph* to undervalue himſelf, but on the contrary to ſhew that his Interpretation ſhould be from God. So *Pagnin.* literally turns it, *præter me.* It cannot be *not in me*; and *not to me* ſuppoſes it a ſtrange Word found no where elſe in that Senſe. Thoſe who render, *without me*, *God will*, &c. break through the *Heb.* Pauſe.

Ib. *God will anſwer*] What did *Joſeph* depend on, and wait for, but the Inſpiration of the Almighty? *Job* xxxii. 8.

Ver. 19. *empty*] רקות here and רקות in Ver. 3, 4. ſhould have been diſtinguiſhed by our *Tranſlators*.

Ver. 23. *ſlender*] *Onkelos* in the *Targum* has for it נצן which *Buxtorf* renders *graciles*, *ſlender*. *Chald. Lex.* Col. 1156. *Pagninus* quoting *Abr. Aben Ezra*, has theſe Words, *Alii dicunt quòd* צנומות *idem eſt quod* רקות *tenues*, i. e. *Others ſay that* Zenumoth *is the ſame with* rakkoth, thin: The Words in *Ab. Ezra's Commentaries* are, וטעמו כמו רקות *and the Senſe of it is like* rakkoth; but *Mercerus* with good reaſon, ſuppoſes it ſhould be rather רקות which is the Word immediately following in the *Heb.* Text. The *Septuagint* underſtanding it thus, tranſlate as at the 6th Ver. λεπτοὶ *thin* or *ſlender*; the *old Lat. Interpreter* in both Places *tenuis*, *thin*; *Jun.* and *Trem.* with *Caſt.* and *Buxt.* in his *Heb. Lexic.* turn it *graciles*; the *French Verſ.* has *petits*, and *Pagnin. parvæ*, *ſmall*, who alſo cites *Kimhi* thus expounding, and mentions the *Heb. Doctors* ſo uſing it. The Word is no where elſe in *Scripture*, and ſo the Reader may bear this Interpretation. Two Adjectives much alike may heighten the Signification, as if it were *very thin*, anſwerable to Ver. 19.

31. Nor

31. Nor will the Plenty be perceived in it, by reaſon of that Famine afterwards, it will be ſo very grievous.

32. And as for the Dream being repeated over to Pharaoh, it was becauſe the Matter is eſtabliſhed from God, and he will make haſte to do it.

33. Therefore let Pharaoh now ſee for a prudent and wiſe Man, and ſet him over the Country of Egypt.

34. *Which* having done, let him appoint Officers over this Country; that he may receive the fifth Part of it in the ſeven Years of Plenty.

35. For let them gather together all the Food of theſe good Years which are coming, and heap up Corn under the Cuſtody of Pharaoh, and keep Food in the Cities:

36. That the Food may be a Store to the Country, for the ſeven Years of Famine, which will be in this of Egypt; that it may not be cut off by the ſame.

37. And both Pharaoh and all his Servants liked the Matter well.

38. He therefore ſaid to them, Shall we find ſuch a Man as this, in whom is the Spirit of God?

39. Beſides he ſaid to Joſeph; After God has made known to thee all this, there can be none prudent and wiſe like thee.

40. Thou ſhalt be over my Houſe, and all my People ſhall kiſs thy Mouth; only on the Throne I will be ſuperior to thee.

41. See, added he to him, I ſet thee over all the Country of Egypt.

42. And taking off his Ring from his Finger, he put it upon Joſeph's, as alſo cloathed him with Garments of fine Linen, and put a Chain of Gold about his Neck.

43. Next he made him ride in the ſecond Chariot which he had, and they proclaimed before him, Tender Father, and that he was ſet over all the Country of Egypt.

44. He ſaid further to him, I am Pharaoh; and without thee ſhall no Man lift up his Hand or Foot in the whole Country of Egypt.

45. And he called Joſeph's Name A Revealer of hidden Things, to whom he gave in Marriage Aſenath, the Daughter of Potipherah Prince of On. So Joſeph went out over the Country of Egypt:

46. Being in his thirtieth Year when he ſtood before Pharaoh King of it; from whence going out, he paſſed through all that Country.

47. Now the Earth yielded in the ſeven Years of Plenty by Handfuls.

48. So he gathered together all the Food of them which were there, and put it into the Cities; that of the Fields of a City, which were round about it, within the ſame.

49. Nay he heaped up Corn as the Sand of the Sea, very much; till he left off numbering, becauſe it was out of Number.

Ver. 32. *repeated over*] *doubled twice* making *four times*.

Ver. 34. *him*] *Pharaoh*, according to the *Heb.* Pointing, not *that chief Ruler* with *Patrick*, for which a Pronoun would alſo be requiſite.

Ver. 40. *kiſs thy Mouth*] It ſeems to be a Ceremony uſed at the Inſtalment of a Governor into his Place; as *Pſa.* ii. it is ſaid, *Kiſs the Son*, after he is mentioned to be anointed King, and to have the Government given him: So *Samuel* kiſſed *Saul* when he made him King, 1 *Sam.* x. 1. or it may mean doing Homage, which agrees very well with the reſt of the Verſe, & 1 *Kings* xix. 18. *Trem.* and *Jun.* with *Montan.* *Ainſw.* and the *Fr. Tranſ.* have it *kiſs*, as *Kimhi* likewiſe explains it in the *Book of Roots*, and the Verb נָשַׁק is uſed, I think, every where elſe. Moreover עַל frequently occurs in the place of ל with which this Verb is otherwiſe conſtrued; and this might be rendered, *give a Kiſs upon thy Mouth*.

Ver. 42. *Garments of fine Linen*] with the *Biſhops*, *cloth of raynes*.

Ver. 43. *Tender Father*] as אב and רך the Letters of the original Word ſignify: and ſo we find *Joſeph* ſaying after, that *he was made a Father to Pharaoh*, Chap. xlv. 8. as well as the Title was ſuitable to the wiſe and kind Advice he had given, and agreeable to what the King did beſides, Ver. 45. Omitting what the *Jews* ſay for this, I have to remark, that had it been an imperative Verb, it would probably have been plural to be ſpoken to many People, which the Word cannot be; nay nor ſingular, without changing a Letter. Neither is it likely *Joſeph* would let the People *kneel* to him, as the Verb it is pretended to be ſignifies, and would then unſuitably be, according to the imagined Form, *make to kneel*.

Ver. 45. *A Revealer &c.*] The *Targums* and *Joſephus*, *Ant.* Lib. ii. 6. with others mentioned by *Grotius* and *Gregory*, help us to the Meaning of thoſe *Egyptian* Words *Zaphenath Pahneah*; not *zaphnath*, becauſe it has *Metheg*; otherwiſe it would be *zophnath*, but cannot be *zaphnath*.

Ib. *Prince*] Both *Onkelos* and *Jonathan* render it in the *Targums* רבא *Prince*; *Pagnin.* *Principis*, who expounds the Word in his *Lexicon* to be a *Prieſt*, *Duke* or *Prince*. *Buxtorf*, beſides *Prieſt*, explains it *Prime Miniſter*, *Prince*, *Nobleman*, *Preſident*, *Lieutenant*, *Peer*, *Governor*, referring to this Place in particular. *Jun.* and *Trem.* turn it *Præſidis*, *of the Preſident* or *Prince*; which *Ainſw.* alſo allows it to ſignify: the *Geneva Tranſ.* with *Lookup* lately, have *Prince*; and the *French gouverneur*, *Governor*. *Leigh* in *Critica Sacra*, quoting ſeveral learned Authors in Proof of this ſays, "The Word is uſed indifferently to ſignify "*a Prieſt* or *Prince*, *an eccleſiaſtical* or *ſecular Governour*." Our laſt *Tranſlators* have likewiſe given it to us, a *principal officer*, 1 *Kings* iv. 5. *a chief ruler*, 2 *Sam.* xx. 26. and plur. *chief rulers*, Ch. viii. 18. (according as it is interpreted, 1 *Chron.* xviii. 17.) *princes*, *Job* xii. 19. "This Senſe, ſays *Poole* in *Annot.* is the more probable, "both from *Joſeph's* high Quality, and from his holy "Diſpoſition, whereby he hated Idolatry, and would "never have married the Daughter of an idolatrous "Prieſt:" I may add, and neither *Moſes* here finds any fault with it, nor *Jacob* afterwards, who bleſſed the Children, and adopted them for his own, Chap. xlviii. 5. ſee further *Annot.* *Jun.* and *Trem.*

Ver. 47. *Handfuls*] which *Ainſworth* expounds, *a handful increaſe of one kernel*, or rather *Grain*.

50. Joſeph withal had two Sons born before the Years of Famine came, whom Aſenath before mentioned bore to him.

51. And he named the Firſt-born Manaſſeh: for God has made me forget, *ſaid he*, all my Labour, and all my Father's Family.

52. As he did the ſecond Ephraim: for God has cauſed me, *ſaid he*, to be fruitful in the Country of my Affliction.

53. Afterwards ended the ſeven Years of the Plenty, which was in the Country of Egypt.

54. The ſeven Years of Famine alſo began to come, as Joſeph had foretold; and it was in all Countries, but in that whole one there was Bread.

55. At length all the Country of Egypt had the Famine, and the People cried to Pharaoh for Bread; who ſaid to all the Egyptians, Go to Joſeph; what he ſays to you do.

56. Thus the Famine being all over the Earth, Joſeph opens all the Store-houſes, and ſells to the Egyptians; for it became great in that Country.

57. And thoſe of all the Earth went into Egypt to Joſeph, to buy; becauſe the Famine was great on the whole Earth.

CHAP. XLII.

AND when Jacob found that there was Proviſion in Egypt, he ſaid to his Sons, Why do you look one at another?

2. For continued he, Behold I have heard that there is Proviſion in Egypt: go down thither, and buy for us from thence; that we may live, inſtead of dying.

3. Accordingly Joſeph's ten Brothers went down, to buy Corn from Egypt.

4. But his Brother Benjamin Jacob did not ſend with the other; Leſt, as he ſaid, Death ſhould befal him.

5. Thus the Sons of Iſrael went to buy among thoſe who were going, becauſe the Famine was in the Country of Canaan.

6. And Joſeph, who was Governor over the Country, was he that ſold to all the People of it: and his Brothers going, bowed down to him with *their* Faces to the Ground.

7. Now upon ſeeing his Brothers, he knew them; to whom he ſhewed himſelf ſtrange, and ſpoke hard Things, in particular, From whence come you? Who ſaid, From the Country of Canaan to buy Food.

Ver. 55. *had the Famine*] For *famiſhed* is *killed with hunger*, or *ſtarved*, as in *Johnſ.* late great *Dict.*

Ver. 56. *all the Store-houſes*] Our laſt *Tranſlators* have well expreſſed this, that is read in the *original Text*, *all which in them*; which being elliptical, the *Chald. Paraphraſt* (whom others generally follow) has ſupplied at large, יַת־כָּל אוֹצָרַיָא דִי־בְהוֹן עִבּוּרָא *all the Store-houſes in which there was Corn*, or *which had Corn in them*. *Dr. Perry*, in his late *View of the Levant*, p. 230. makes mention of *Joſeph*'s Granary remaining at *Old Cairo*, which, he ſays, " is very large, and conſiſts of ſeven Compart-" ments; each of which was full of Wheat up to the " Verge of their Walls, which are twenty two Feet high. " When the Compartments are quite full, they ſpread " Mats over the Corn, which is all it has to defend it " from the Weather. And ſays, he is well aſſured, that " in the Time of *Joſeph* there were ſeven Granaries, each " like unto what we now ſee." The ſame *Author* likewiſe mentions, and partly deſcribes, as *remarkable Pieces of Antiquity now extant*, *Joſeph*'s Well, his Hall, Banqueting-houſe and Dungeon, with the Hall of his Steward, Ibid. p. 233, 234. And *Corten* on ſeeing *Joſeph*'s Well alſo lately, *does not queſtion*, he ſays, *but that it is the largeſt, deepeſt, and moſt eſteemed Well in the World.*

Ib. *it became great*] For Illuſtration, take a recent Inſtance: In the Year 1106 of the *Hegira* or *Mahometan Epocha*, about that of *Chriſt* 1694, a Time of Scarcity coming on, *Caciouch Mamet*, who was then in the Zenith of Power at *Grand Cairo*, gave ſtrict Orders that Nobody ſhould ſell Wheat for more than 60 Medins the Ardeb, which is equal to 4s. 4d. *Engliſh*; at which the great Men of *Cairo*, who had Corn to ſell, being highly incenſed, poſted a Fellow in a Moſque (one of their Worſhip-houſes) who ſhot him dead as he paſſed by; and the very next Day Wheat was ſold at 150 Medins the Ardeb, riſing to 660; ſo that the Poor were ſtarved to death, and many eat their own Children, and Men, Women and Children would run their Heads confuſedly with Dogs into dead Carcaſes, to partake of a Bit with them. The Corruption of the great Number of Dead brought a malignant Fever, which made great Havock for ſix Months, and was immediately followed by a terrible Plague, that laſted about ſix Months longer, *Perry's View of the Levant*, p. 161, 162, 164. *Caciouch Mamet* might almoſt have been honoured with the Name of *Martyr*, as he died for that noble Branch of Religion, Charity and Compaſſion to the Poor, had not he before murdered his Predeceſſor to get into Power, and ſo ſuffered that Retaliation.

Ver. 56, 57. *great*] as we ſay inſtead of the *Heb. ſtrong*, ſimply conſidered; but *ſore* is relative, if not old for *grievous*, and the ſame as in Ver. 31. Chap. xliii. 1. & xlvii. 4, 13. which the *Heb.* is not.

Ver. 57. *all the Earth*] which in all Probability was not peopled very far in about 650 Years after the Flood.

Ib. *Famine*] According to this the Heathen Writer *Diodorus Siculus* mentions a great Drought almoſt over the whole World, *Egypt* excepted, Lib. i. 2.

Ver. 4. *Death*] *Targ.* of *Onk.* מוֹתָא *Aben Ezra* מות *death*; ſo it is in the *Genev. Tranſ.* and thus *Pagnin.* both expounds and tranſlates it. This Signification is throughly confirmed to me in the few other Places where the Word is found, viz. Ver. 38. Chap. xliv. 29. *Exod.* xxi. 22, 23. which I leave to the Conſideration of the underſtanding Reader. *Mercer* on *Pagn.* ſays, Elias *violentam ſeu accidentariam mortem eſſe putat*, Elias (a noted Jewiſh Author) *ſuppoſes it to be violent* or *accidental Death.*

Ver. 6. *bowed down*]

Thus executing, what th' eternal Mind
In Joſeph's *controverted Dreams deſign'd;*
When to his Sheaf, with Reverence profound,
His Brethren's Sheaves fell proſtrate on the Ground;
When, in their airy Circuits, he beheld
Sun, Moon and Stars, to him Obeiſance yield,

Eliz. Rowe's Hiſt. of Joſeph, B. v. but injudiciouſly placed to Chap. xliii. 26. ſince fulfilled now, nay and remarked to be ſo here, Ver. 9.

8. But

8. But though he knew them, they did not know him.

9. Then he remembred the Dreams which he had dreamed of them; and ſaid to them, You are Spies, to ſee the Nakedneſs of the Country are you come.

10. They anſwered him, No, our Lord; but thy Servants are come to buy Food.

11. We are all of us the Sons of one Man: we are honeſt, thy Servants are not Spies.

12. Yet he replied to them, No, for you are come to ſee the Nakedneſs of the Country.

13. To which they rejoined, Thy Servants are twelve Brothers, we are the Sons of one Man in the Country of Canaan; and behold the Youngeſt is now with our Father, and one is gone.

14. Nevertheleſs Joſeph ſaid to them; It is what I have ſpoken to you, that you are Spies.

15. Hereby you ſhall be proved; by Pharaoh's living you ſhall not go out from hence, but when your youngeſt Brother comes hither.

16. Send one of you, and let him fetch your Brother, while you are bound, that your Words may be proved, whether there be Veracity in you; and if not, by Pharaoh's living you are Spies.

17. So he put them together into Priſon three Days.

18. But he ſays to them the third Day; Do this, and live; ſince I fear God:

19. If you are honeſt, let one of your Brothers be bound in your Priſon-houſe; and go you, carry Proviſion for the Famine of your Houſholds.

20. Then bring your youngeſt Brother to me, that your Words may be proved true, whereby you ſhall not die. And they would do ſo.

21. On this occaſion they ſaid one to another, Verily we are guilty concerning our Brother, the Diſtreſs of whoſe Soul we ſaw when he made ſupplication to us, but we would not hear: therefore this Diſtreſs is come on us.

22. And Reuben made anſwer to them, Did not I ſpeak to you thus, Do not ſin againſt the Child; but you would not hearken: and ſo his Blood behold is required.

23. Whereas they did not know that Joſeph underſtood *it:* for there was one to interpret between them.

24. He alſo turned about from them, and wept; to whom returning, and ſpeaking, he took Simeon from them, and bound him before their Eyes.

25. Beſides he commanded that they ſhould fill their Vehicles with Corn, and to reſtore their Money to each one into his Sack, as likewiſe to give them Neceſſaries for the Way: thus did he for them.

26. At laſt they lifted up their Proviſion upon their Aſſes, and went away thence.

27. But one opening his Sack, to give his Aſs Provender in the Lodging-place, ſaw plainly that his Money was in the Mouth of his Bag.

28. Upon this he told his Brothers, My Money is reſtored, and even here it is in my Bag: then their Courage went away, inſomuch that they trembled for fear, and ſaid one to another, What is this God has done to us?

Ver. 9, 12. This is the Order of the latter Part of theſe Verſes.

Ver. 13. *gone*] as being reputed dead, and as agreeing with Ver. 36. & Chap. xxxvii. 30. *Tynd. no man woteth where he is.*

Ver. 15. *but when*] or *excepting when.* Our *Tranſlators* have left out *when*, being in the *Original* ב prefixed to an infinitive Verb, as at Ver. 21. which indeed is not in the *Vulg. Latin.*

Ver. 15, 16. *by Pharaoh's living*] Here are the two principal Forms of the *Heb.* Oaths, for negative and affirmative ones; as if what followed were, *if you ſhall go*, and *that you are Spies*, which has been ſo troubleſome to *Interpreters*, that perhaps ſcarce any have made Senſe of it. The Omiſſion before the firſt might be *let me be forſworn*, before the latter *I ſwear.* If *Joſeph*'s was not direct Swearing, it ſeems an Obteſtation too near bordering on it.

Ver. 17. *together*] This being at firſt in the old Spelling *al together*, though the *Heb.* has not *all*, the Printers made it into one, a different, Word.

Ver. 18. I have been accuſtomed to think that *Joſeph* acted at firſt by Reſentment, but had received ſome Check for it while they were impriſoned, and retained *Simeon* only for Fear they would not elſe come any more, and that he might ſo far keep his Word. However his chief Deſign ſeems to be all along to get *Benjamin* thither, and diſcover himſelf to him, and not to his other Brothers, till *Judah*'s pathetick Speech in the Cloſe of the 44th Chap. overcame his Reſolution.

Ib. *ſince I fear God*] ſhews his Heart to be touched; though he could not uſe a better Argument to gain their Belief of what he ſaid, and ſatisfy them they might come again ſafely.

Ver. 20. *proved true*] *Trem. vera probentur:* a Diverſification of that in Ver. 16.

Ib. *would do*] which the *Heb.* Verb may ſignify, and properly it ſeems muſt here, as well as *did.*

Ver. 21. *the Diſtreſs of whoſe Soul we ſaw*] *Heb. whom we ſaw the Diſtreſs of his Soul*; not *in that.*

Ver. 24. *before their Eyes*] That they might ſee it done, I ſuppoſe, in an eaſy manner.

Ver. 25. *Vehicles*] being a general Word, different from the following.

Ib. *thus did he*] not the Perſon whom *Joſeph* commanded, as *Patrick* would have it; ſince he commanded more than one, and there is no Pronoun for *he* in the *Heb.* to make any Diſtinction from *Joſeph*; ſee the like Chap. xli. 34.

Ver. 27. *Sack*] The ſame in *Heb.* and *Pagnine* ſays, *in omnia ferè lingua, in almoſt all Languages*, i. e. according to their Terminations, as *ſaccus* in *Lat. ſaccos* in *Greek*, &c. but the laſt Word is *amtahath, a bag*, found in this and the two following Chapters.

Ib. *Lodging-place*] See at *Exod.* iv. 24.

29. Afterwards

29. Afterwards they came to Jacob their Father, at the Country of Canaan, whom they informed of all that had befallen them as follows:

30. The Man, the Lord of the Country, ſpoke hard things to us, and repreſented us as Spies of it.

31. To whom we ſaid; We are honeſt, we are not Spies.

32. We are twelve Brothers, the Sons of our Father: one is gone, and the Youngeſt is now with our Father in the Country of Canaan.

33. Yet he ſaid to us; By this I ſhall know that you are honeſt: leave one of your Brothers with me, and taking for the Famine of your Houſholds, go.

34. And bring your youngeſt Brother to me, by which I knowing that you are not Spies, *but* honeſt; will give you your Brother, and you ſhall merchandiſe in the Country.

35. At length as they emptied their Sacks, behold each one's Bag of Money was there; and when they and their Father ſaw them, they were afraid.

36. And he ſaid to them, You deprive me of my Children: Joſeph is gone, and Simeon is gone, and you would take away Benjamin; all which Things are againſt me.

37. But Reuben ſpoke thus to his Father, Kill two of my Sons, if I do not bring him to thee: commit him into my Cuſtody, and I will bring him to thee again.

38. However he replied, My Son ſhall not go down with you: for his Brother is dead, and he is left alone; and ſhould Death befal him in the Way that you go, you would bring down my grey Hairs with Sorrow to the Grave.

CHAP. XLIII.

NEVERTHELESS the Famine being grievous in the Country,

2. When they had done eating the Proviſion that they brought from Egypt, their Father ſaid to them, Go again, buy us a little Food.

3. Then Judah ſpoke to him as follows; The Man ſolemnly proteſted thus to us, You ſhall not ſee my Face, except your Brother is with you.

4. If thou wilt ſend him with us, we will go down, and buy thee Food;

5. But if not, we will not go: for the Man did ſay to us what I have already mentioned.

6. And Iſrael ſaid, Why did you do ſo ill to me, to tell the Man whether you had another Brother?

7. The Man, anſwered they, ſtrictly aſked thus about us and our Kindred, Is your Father yet living? Have you any Brother? whom we told according to the Senſe of theſe Words: did we know at all that he would ſay, Bring your Brother down?

8. Judah ſaid further to Iſrael his Father; Send the Youth with me, that we may get ready, and go: ſo ſhall both we and thou, with our Children, live, inſtead of dying.

9. I will be engaged for him, thou ſhalt require him of me: if I do not bring him to thee, and place him before thee, let me be in blame with thee all *my* Days.

10. For unleſs we had delayed, we ſhould now have returned this ſecond time.

11. Whereupon Iſrael their Father ſays to them; If it be ſo now, do this; take of the applauded Things of the Country in your Vehicles, and have down a Preſent to the Man; a little Balſam, and a little Honey, Spice and Myrrh, Nuts and Almonds.

12. Take alſo double Money with you: even that which was brought back in the Mouths of your Bags, carry again with you; perhaps it was a Miſtake.

13. As likewiſe take your Brother; and getting ready, return to the Man.

14. And God Almighty give you Compaſſion before him, that he may ſend with you your other Brother, and Benjamin; and

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Ver. 30. *repreſented*] The *Heb.* Word ſignifies primarily *gave*, which is oppoſite to *took*.

Ver. 37. *two of*] He having four Sons, Chap. xlvi. 9. The Word is governed of the next by the Ending of it, which anſwers to a Genitive Caſe, as in 1 *Kings* ii. 39.

Ver. 7. *at all*] as *Zech.* vii. 5. *did ye at all faſt unto me?* the Queſtion having the Nature of a Negative, as well as making the beſt Senſe; ſee Chap. iii. 4. & 1 *Kings* ix. 6.

Ver. 8. *Children*] in the *Biſh. Bib. meiny*, though *Tyndal* ſo many Years before had *chyldren*, from whom they took much: theirs is a North-Country Word for *family*.

Ver. 9. *all* my *Days*] The like is rendered 1 *Sam.* i. 28. *as long as he liveth.*

Ver. 11. *If it be ſo*] That I let him go; which was *Judah*'s Requeſt, Ver. 8.

Ib. *applauded Things*] properly.

Ib. *a little*] *Tynd. a curteſye*, ſo the *Biſh.*

Ib. *Nuts*] Some expound it *terebinth*, others *filbert nuts*. Probably they were *Piſtachio's*; the Growth of the Country, and ſtill imported from *Syria*. The *Piſtachio Nut* grows on a Species of *Terebinthina*; which confirms the Suppoſition that theſe *Nuts* are here meant.

Ver. 12. *even that*] I judge this to be included in the double Money, by the Agreeableneſs of it, as well as by Ver. 15. which informs us what they did carry; and though Corn might be ſomething dearer, it was ſcarcely twice as dear as before; for the Continuance of the Famine being known, it might be brought to almoſt an equal Price at firſt. Nor do I think that *double* ſignifies the Quantity of the Money, but relates to the two times of buying, conſonant to Ver. 21, 22. ſee *Willet on Gen.* p. 419.

according

according as I am deprived of my Children, I must be.

15. So the Men took that Present, as they did double Money with them, as also Benjamin; and getting ready, went down to Egypt, and stood before Joseph.

16. And when he saw Benjamin with them, he said to the Steward of his House, Bring the Men home; and let there be killed what is to be, and dressed: for they shall eat with me at Noon.

17. Accordingly the Man did as he ordered, introducing them into Joseph's House.

18. But they were afraid, because they were brought thither, and said, Upon the account of the Money which was carried back in our Bags at first, are we brought in; that he may rush upon us, and falling on us, take us for Servants, with our Asses.

19. Therefore they went nigh to that Man, and spoke to him at the Door of the House,

20. Which was thus; O our Lord, we really came down at first to buy Food.

21. Whereas when we got to the Lodging-place, we opened our Bags, and behold there was the Money of each of us, by its Weight, in his Bag's Mouth; which we have brought back with us.

22. Nay we have brought down other Money with us to buy Food: we know not who put our Money in our Bags.

23. But he said, Peace be to you, do not fear; your God, and the God of your Father, gave you Treasure in your Bags: your Money came to me. And he brought out Simeon to them.

24. Besides he having introduced them into Joseph's House, gave *them* Water, that they might wash their Feet, as he did also Provender for their Asses.

25. And they prepared the Present against Joseph came at Noon: for they heard that they should dine there.

26. At length he coming home, they brought him the Present which was with them into the House; and bowed down to him to the Ground.

27. He then asked them of Welfare thus, Is your Father well, the old Man of whom you spoke? Is he yet living?

28. And they answered, Thy Servant our Father is well, who is yet living: again they bowed, and did reverence.

29. Now looking up, and seeing his Brother Benjamin, his own Mother's Son, he said, Is this your youngest Brother whom you spoke of to me? God, added he, be gracious to thee, my Son.

30. But Joseph made haste, for his Compassion was kindled towards his Brother, and he sought *where* to weep: so he went into the Chamber, and wept there.

31. Next he washed his Face, and came out; and restraining himself, said, Put the Victuals.

32. Thus they put for him by himself, and for them by themselves; and for the Egyptians, who eat with him, in the same manner: because they must not eat Victuals with the Hebrews, for that was an Abomination to the Egyptians.

33. And they sate before him, the Firstborn according to his Birth-right, and the Younger according to his Youth; so that the Men wondered one at another.

34. Moreover he had Dishes of Meat taken away from before him for them, but

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Ver. 16. *what is to be*] *Heb. the Slaughter*; which is quite left out in the *pres. Translation.*

Ver. 18. *rush upon*] *Heb. tumble*, or *roll himself* as in *Job* xxx. 14. I much rather take it to mean thus, than *seek occasion against us.* The *Targum* has it, לְאִתְרַבְרָבָא עֲלָנָא *to magnify himself over us.*

Ver. 20. *O*] בִּי seems to be the Contract of אֲבִי like נָא of אָנָּא by leaving out א at Beg. which I do not find to be observed by any: this leads us to its Root אָבָה *he would* or *was willing*, unknown to Grammarians, which Consideration might have kept some *Translators* out of great Errors.

Ver. 28. *living*] The *Septuagint* add, *and he replied, Blessed be that man by God*; but for what Reason could he say so to them, unless it had been to give them some Mistrust who he was? which he was so careful to avoid, that he would not let them see him weep, Ver. 30. Thus *Ephræm Syrus*, a Writer of the 4th Century, in his *Praise of the Patriarch Joseph*, brings him asking, whether their Father had not yet forgot his other Son, who they had told him was lost? But doubtless *Joseph* was more praise-worthy, for his Wisdom and Caution in avoiding such Expressions, and bringing the Affair to that most suitable Issue which he did.

Ver. 30. *Compassion*] So in the *Targum*, viz. רַחֲמוֹהִי *Pagn.* and *Montan.* also translate *miserationes*; *Castal. miseratione, with Compassion*, i. e. *erga fratrem commotus, he was moved towards his Brother*; in which manner the *French* has it by *compassion.* The *Gen. Transl.* has *affection*; *Jun.* and *Trem. viscera misericordiæ, bowels of mercy*; and Ver. 14. it is rendered *mercy.*

Ib. *kindled*] *Aben Ezra* בערו ויקדו *they kindled and burnt*; *Jun. æstuabant, Mun. accendebantur, Pagn.* and *Vatab.* turn it by the Verb *incaleo*; the *Gen. Vers.* has *inflamed*; see *Hos.* xi. 8.

Ver. 32. *must not eat*] such was their Superstition, insomuch that *Herodotus* writes, Lib. ii. p. 46. *Steph. Edit.* ἔτ' ἀνὴρ Αἰγύπτιος ἔτη γυνὴ ἄνδρα Ελληνα φιλήσειε ἂν τῶ στόμαλι· ἐδὲ μαχαίρη ανδρὸς Ελλην☩ χρήσεται, ἐδὲ ὀβελοῖσι, ἐδὲ λήβετι, ἐδὲ κρέως καθαρῦ βοὸς διατετμένυ Ελληνικῆ μαχαίρη γεύσεται· *No Egyptian Man or Woman will kiss the Mouth of a Greek or Foreigner, or use either his Knife, Spit or Pot, or eat the very Meat that is cut with such a one's Knife.*

Ver. 33. *they sate*] *Joseph* might place them thus, to possess them with an Opinion of his Skill in Divination, the better to bring about what he designed by the silver Cup.

Benjamin's Diſh was five times as much as any of theirs: ſo they drank and carouſed with him.

CHAP. XLIV.

AFTERWARDS he thus commanded the Steward of his Houſe, Fill the Men's Bags with Food, according as they can carry; and put each one's Money into the Mouth of his Bag.

2. Thou ſhalt alſo put my ſilver Cup in the Bag's Mouth of the Youngeſt, with the Money of his Proviſion. And he did according to that which Joſeph ordered.

3. The Morning being light, the Men were ſent away, with their Aſſes.

4. They were gone out of the City not far off, when Joſeph ſaid to the Steward of his Houſe; Get ready, follow after the Men; and as ſoon as thou overtakeſt them, reprimand them, Why have you returned Evil for Good?

5. Is not this what my Maſter drinks in? and he has throughly divined for it: you have done ill in what you did.

6. Accordingly he overtakes them, and utters theſe Expreſſions to them.

7. Why, exclaimed they to him, does our Lord ſpeak ſuch Words as theſe? Far be it from thy Servants to do any Thing like it!

8. Lo the Money that we found in the Mouths of our Bags, we brought back to thee out of the Country of Canaan; and how ſhould we ſteal out of thy Maſter's Houſe Silver or Gold?

9. Let him then die with whom it is found of thy Servants; and we alſo will become Servants to our Lord.

10. And he ſaid, Now let it be ſo far according to your Words; let him whom it is found with be a Servant to me, and you ſhall be quit.

11. At which they made haſte, and took down their ſeveral Bags to the Ground, and opened each one his own.

12. So he ſearched, beginning at the Eldeſt, and ending at the Youngeſt; and the Cup was found in Benjamin's Bag.

13. Then they tore their Cloaths; and each loading his Aſs, they returned to the City.

14. Next Judah went with his Brothers to Joſeph's Houſe, who was yet there; and they fell down before him on the Ground.

15. Of whom Joſeph demanded, What Deed is this which you have done? Did not you know that ſuch a Man as I am could throughly divine?

16. And Judah anſwered, What ſhall we ſay to my Lord? What Excuſe ſhall we make? Or how ſhall we juſtify our ſelves? God has found out the Iniquity of thy Servants; behold both we, and he with whom the Cup is found, are Servants to my Lord.

17. But he replied, Far be it from me to do this: the Man whom the Cup is found with, ſhall be a Servant to me; but as for you, go up in Peace to your Father.

18. Whereupon Judah approached him, and ſaid: O my Lord! let thy Servant, I beſeech thee, ſpeak a Word in my Lord's Hearing, and be not angry with thy Servant: for thou art even as Pharaoh.

19. My Lord aſked his Servants thus, Have you any Father or Brother?

20. And we told my Lord, we have a Father, an old Man, with a Child of his old Years, the Youngeſt; and his Brother being

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Ver. 34. *five times as much*] *Heb. five hands* or *parts more*. Not that they had not all enough, but *Benjamin* had more Variety of Food. It might be done, as in *Hiſt. of Joſ.* to obſerve whether they envied him, as they had done himſelf.

Ib. *carouſed*] according to *Cant.* v. 1. this being *drank largely*, as in *Johnſon*'s great *Dict.* and *Hag.* i. 6. it is rendered *filled with drink*; not ſignifying *to be merry*. So the like Verb *John* v. 10. *well drunk*. *Tynd.* has this *were dronke*, the *Gen. had of the beſt drinke*.

Ver. 5. *has*] *Pathah* turning the *future Tenſe* into the *preterite*.

Ib. *throughly*] Look the *Scholium* on Chap. xxii. 17.

Ib. *divined for it*] *Stackhouſe*, in his late *Hiſtory of the Bible*, Book iii. Chap. 4. ſays, "The Words (according to the Senſe of the beſt Interpreters) do not relate "to this Cup, as the Inſtrument, but as the Subject of "Divination; not as the Thing, *with which*, but as the "Thing, *concerning which*, this magical Enquiry was to "be made." *Broughton* in his Works, pag. 653, has theſe Words, "For which he would make ſearch, not, "in which he propheſieth;" and ſo *Fagius* turns it, *pro eo*, *for it*, the *Biſhops for the which*. Certainly *Joſeph*'s Brothers could not be made to believe, he divined by the Cup that they had it; becauſe they knew he could not have it to divine by.

Ver. 16. *the Iniquity*] other Iniquity, not owning their Guilt in what they were charged with.

Ver. 18. *Judah*] *He having ſolemnly undertaken that Benjamin ſhould ſafely return*, *Chryſoſt. Hom.* 64. on this Place.

Ver. 19. *My Lord aſked*] What could have been more perſuaſive than this Speech, though it runs ſo much on the Narrative!

Ver. 20. *the Youngeſt*] I cannot tell what our *Tranſlators* thought of, when they turned it *a little one*, ſince none deny, I think, that *Benjamin* was born before *Joſeph* was carried to *Egypt*, and at the loweſt Computation muſt be 22 or 23 Years old, and is called a *Man*, Ver. 17. It is indeed in *Heb. the leaſt*, but is meant in Years, as obſerved on Chap. ix. 24. and as *Munſter* writes here *ſcilicet ætate*; uſed like the Words *Minor* and *Minority* with us. The Word in another Form of the ſame Signification, differing but in one Vowel, is rendered in our *preſ. Bib. youngeſt* five times in this Chap. and that by *Ainſworth* here: but the *old Latin* has *puer parvulus*, *a little Boy*.

Ib. *being dead*, *&c.*] by which is ſhewn the Cauſe of

dead,

dead, and he left alone of his Mother's, his Father loves him.

21. With that thou didſt order thy Servants, Bring him down to me, that I may have a Sight of him.

22. When we replied to my Lord, The Youth cannot leave his Father: who, ſhould he leave him, would die.

23. Yet thou ſaideſt to thy Servants, If your youngeſt Brother does not come down with you, ye ſhall ſee my Face no more.

24. And when we got up to thy Servant my Father, we told him the Words of my Lord.

25. At length our Father ſaying, Go again, buy us a little Food;

26. We anſwered, We muſt not go down; though if our youngeſt Brother be with us, we may: for we muſt not ſee the Man's Face, when he is not along with us.

27. Upon this thy Servant, my Father, ſaid to us; You know that of the two my Wife bore me,

28. One went out from me, ſo that I ſaid, Verily he is torn in pieces; nor have I ſeen him to this Time.

29. And ſhould you likewiſe take this out of my Sight, and Death befal him, you would bring down my grey Hairs with Harm to the Grave.

30. Now therefore when I come to thy Servant my Father, and the Youth is not with us, ſince his Life is bound up in the Life of him;

31. As ſoon as he ſees that there is not the Youth, he will die: ſo thy Servants will bring down the grey Hairs of thy Servant, our Father, with Sorrow to the Grave.

32. Becauſe thy Servant was thus engaged to him for the Youth, If I do not bring him to thee, let me be in blame with my Father all *my* Days:

33. Therefore now let thy Servant abide, I beſeech thee, inſtead of the Youth, a Servant to my Lord; and let him go up with his Brothers;

34. (For how can I go up to my Father, when he is not with me?) leſt I ſhould ſee the Harm that will come on my Father.

CHAP. XLV.

THEN Joſeph was not able to reſtrain himſelf, to all who were ſtanding by him, but called out, Cauſe every Man to go out from me. So there was not one ſtood with him, when he made himſelf known to his Brothers.

2. And he uttered his Voice with ſuch Crying, that the Egyptians heard, as did alſo Pharaoh's Family.

3. At length he ſaid to his Brothers, I am Joſeph; is my Father yet alive? But they could not anſwer him, as being troubled at his Preſence.

4. Whereupon he ſaid to them, Come nigher to me, I pray. Which they doing, he thus expreſſed himſelf: I am Joſeph your Brother, whom you ſold to Egypt.

5. Yet now be not grieved, nor let it diſpleaſe you, that you ſold me hither; ſince God ſent me before you, that ye might be kept alive.

6. For theſe two Years the Famine has been within the Country; and there are five more in which will be no Tillage nor Harveſt.

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his Father's Love, and this with the reſt tends to the main Point, to move *Joſeph*'s Compaſſion.

Ver. 29. *Harm*] not *Sorrow*, as Ver. 31. & Chap. xlii. 38.

Ver. 30. *is bound up in*] *Tynd. hangeth by.*

Ver. 32. *Becauſe*] has relation to the next Verſe; but what *For* in *com. Tranſ.* relates to, I know not.

Ver. 33. *abide*] there: ſo that it does not ſignify [be] as *Cruden* puts it in his *Concordance*; concerning which ſee more on *Pſal.* lxxxix. 38.

Ver. 1. *go out from me*] where the *Biſh.* have *avoyde.*

Ver. 2. *uttered his Voice*] Spoke with weeping the Words in the next Verſe; not wept only.

Ib. *Family*] *Chald. the Men of Pharaoh's Houſe.*

Ver. 5. *let it diſpleaſe you*] *Heb. let it be incenſing* or *diſpleaſing in your Sight*, idiomatical as frequently.

Ver. 6. *no Tillage*] Beſides the Word of *Joſeph*, the Height of the great River *Nile*, which runs quite through *Egypt*, might prevent the Tillage by prognoſticating barren Years. *Pliny* has the enſuing Account of it, *Nat. Hiſt.* Lib. v. 9. *Incipit creſcere* Nilus *nova Luna, quæcumque poſt ſolſtitium eſt, ſenſim modiceque Cancrum ſole tranſeunte, abundantiſſime autem Leonem, & reſidit in Virgine, iiſdem quibus accreſcit modus. In totum autem revocatur inter ripas in Libra, ut tradit* Herodotus, *centeſimo die. Auctus ejus per puteos menſuræ notis deprehenduntur. Juſtum incrementum eſt cubitorum* 16, *minores aquæ non omnia rigant, ampliores detinent tardiùs recedendo; hæ ſerendi tempora abſumunt, ſolo madente; illæ non dant, ſitiente: utrumque reputat provincia. In* 12 *cubitis famem ſentit, in* 13 *etiamnum eſurit,* 14 *cubita hilaritatem afferunt,* 15 *ſecuritatem,* 16 *delicias.* In *Dr. Holland's Eng. Tranſlation* in fol. pr. 1634, thus: *The River begins to riſe and ſwell, at the next change of the Moone after the Sun-ſteed, by little and little gently, ſo long as he paſſes through the ſigne Cancer, but moſt abundantly when he is in Leo. And when he is entred Virgo, he falleth and ſettleth low again, in the ſame meaſure as he roſe before. And is cleane brought within his bankes in Libra, which is, as* Herodotus *thinketh, by the hundreth day*; (but he allows it to the riſing, and the ſame to the falling, Lib. ii. Cap. 19.) *How high it riſeth, is known by markes and meaſures taken of certaine pits (Abulfeda* giving the deſcription of one, *Geographia,* p. 111. *Eutychius* and *Elmachinus* aſcribing the Invention to *Joſeph.) The ordinary height of it is ſixteen cubits. Vnder that gage the waters overflow not all. Aboue that ſtint they are a let and hinderance, by reaſon that the later it is ere they be fallen, and downe again. By theſe, the ſeed time is much of it ſpent, for that the earth is too wet. By the other there is none at all, by reaſon that the ground is dry and thirſty. The prouince taketh good keep and reckoning of both, the one as well as the other; for when it is no higher*

7. Therefore

7. Therefore God ſent me before you, to make you remain on the Earth, and to keep you alive with a great Deliverance.

8. So now you did not ſend me hither, but God; who has made me a Father to Pharaoh, a Maſter to his whole Family, and a Governor over all the Country of Egypt.

9. Make haſte, and go up to my Father, and tell him; Thus ſays thy Son Joſeph, God has made me a Lord to all Egypt: come down to me, do not ſtay.

10. And thou ſhalt dwell in the Country of Goſhen, that thou mayeſt be near me, with thy Sons and Grandſons, thy Flocks, Herds, and all that thou haſt.

11. Where I will ſuſtain thee, ſince there are five Years more of Famine; leſt thou ſhouldeſt become poor, with thy Family, and all that thou haſt.

12. And behold your Eyes ſee, with my Brother Benjamin's, that my own Mouth ſpeaks to you.

13. Now you ſhall tell my Father all my Glory in Egypt, and whatever you have

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than 12 *cubits, it findeth extream famine: yea, and at* 13 *it feeleth hunger ſtill,* 14 *cubits comforts their hearts,* 15 *bids them take no care, but* 16 *affoordeth them plenty and delicious dainties.* It is added a little further, *ſo ſoon as any part of the land is freed from the water, ſtraightwaies it is ſowed.* This overflowing of *Egypt*, *Herodotus*, ſpeaking of in L. ii. ſays, as in *Littlebury's Tranſlation*, *In our Time, unleſs the River ſwells to ſixteen Cubits, or fifteen at leaſt, the Country is not covered with Water*, Vol. i. p. 144. during which Flood the People and Cattle live on the Mountains, where the Towns and Villages are, *Diod. Sic.* Lib. i. 3. *Dr. Perry*, in his *View of the Levant*, p. 273—289. has lately given a curious Account of it, if a little rectified, which I would juſt exhibit, to be compared with that of the Ancients, as being ſuch a remarkable Thing both in Hiſtory and Nature: he relates, that there is a Place built on Purpoſe (as it ſeems by *Grand Cairo*) wherein is an octagon marble Pillar, or *Niloſcope*, marked with Meaſures called *Pikes*, each of which contains 24 Digits; being, ſays he, *as I judge, and am pretty ſure, equimenſurate to ſo many Inches*, p. 274. but ſays elſewhere, *theſe Pikes taken one with another, are not above twenty three Inches each*, p. 286. (for the *Franks* or *Chriſtians* dare not meaſure them, p. 283.) that upon viſiting this before the River began to riſe, on *May* 17. O. S. in the Year 1739. as it appears by him, he found eleven of theſe Pikes, and two Digits of the 12th above Water, beſides the Capital, p. 281, 274. that the *Egyptians* aſſert the *Nile* always begins to riſe on the 6th of *June*, O. S. p. 273. and on *June* 8. he ſays, there were near eleven Pikes of the Pillar dry, p. 281. that in a Week more the Water roſe 12 Inches, the next Week not above 4, the following Week not above 8 Inches, the ſucceeding one to *July* 6. very little, p. 284. from whence to the 16th of the ſame Month, as appears by his Reckoning, it roſe about ſeven Feet, p. 285, 282. On *Auguſt* 12. he ſays, he found three Digits of the uppermoſt Pike immerged, and 21 of them dry, p. 275, 285. (but wrongly adds, it was juſt 10 $\frac{1}{2}$ Pikes from the loweſt Ebb, p. 282, 285.) from which Time to *September* 3. being 22 Days, by his Computation the Water roſe about 33 Inches, p. 282, 285. but beginning to fall from *Sept.* 1. he obſerved that from *Aug.* 31. to *Sept.* 5. all O. S. it ebbed 2 $\frac{1}{2}$ Inches, p. 286. ſo that the greateſt Height might be 34; according to which the whole Riſe amounts to 11 Pikes and 15 Digits (of which *Perry* ſpeaks variouſly, p. 275, 283, 284, 286.) and that to juſt 15 Cubits and a half of 1 $\frac{1}{2}$ Foot each, as a Cubit has been commonly counted. This nicely agrees with the foregoing Antiquities, though the *Doctor* himſelf did not know how to reconcile them, and fancies all Writers meant their Meaſure from the Bottom of the River, p. 284. Upon his ſounding of which however in ſeveral Places, *Sept.* 5. he owns he found the deepeſt Water 18 $\frac{1}{3}$ Pikes, p. 286. by which the low Water was 13 $\frac{1}{2}$ Feet deep, notwithſtanding *Perry* ſpeaks of the latter as 4 or 5 Pikes deep, p. 278, 284, 286. The Breadth of the River he judges is not above three tenths of a Mile, p. 289. N. B. I choſe to quote the Pages, as his Relation is ſomething confuſed and diſcordant. After confuting ſeveral pretended Cauſes of this Inundation, *Diodorus* pitches upon that of *Agatharcides* the *Cnidian* as the beſt, who ſaid, καὶ ἐνιαυτὸν ἐν τοῖς κατὰ τὴν Αἰθιοπίαν ὄρεσι γίνεσθαι συνεχεῖς ὄμβρους ἀπὸ θερινῶν τροπῶν μέχρι τῆς μεταπωρινῆς ἰσημερίας. Εὐλόγως ἂν τὸν Νεῖλον ἐν μὲν τῷ χειμῶνι συστέλλεσθαι, τὴν καλὰ φύσιν ἔχοντα ῥύσιν ἀπὸ μόνων τῶν πηγῶν· κατὰ δὲ τὸ θέρος, διὰ τὰς ἐχεομένας ὄμβρους λαμβάνειν τὴν ἄυξησιν. *There is conſtant Rain yearly on the Mountains in* Ethiopia, *from the ſummer Solſtice to the autumnal Equinox. It is therefore rational that the* Nile *ſhould be contracted in the Winter, when it flows according to the Property it has from its own Sources only, and increaſes at Summer by receiving the Rain that is poured down.* But *Francis Alvarez* has ſince given a more certain Relation of it in his *Itinerary*, Cap. 146. *In* Abaſſena *hyems incipit medio* Junii, *deſinit medio* Septembris: *toto tempore ingentes ſunt pluviæ; unde creſcit* Nilus. *In the Country of the* Abyſſines *or* Inner Ethiopia (whither *Alvarez* went Ambaſſador) *the Winter begins in the middle of* June, *and ends in the middle of* September, *all which Time there are great Rains, from whence the* Nile *increaſes.* The Cauſe of thoſe Rains *Perry* aſcribes to the northerly Winds, which he ſays ſet in about the middle of *May*, and continue to blow briſkly, and almoſt inceſſantly, from that Quarter, for three Months; which driving the Vapours and Clouds againſt the high Mountains of *Ethiopia*, they are forced down there in Rain, p. 272. This is the more probable, as 'the whole Kingdom of *Egypt* is one continued Plain, 'which admits of but very little Interruption from Hills, 'Rocks, or other Protuberances,' p. 476. The *Doctor* notwithſtanding falls to ſpoiling his *Phenomenon*, by not allowing theſe Winds to produce Rain, becauſe he *noticed the Air at that Seaſon to be free of Clouds*, and yet concludes it is clearly accounted for, p. 273. but as the *Levant*, *Caſpian*, *Red Sea*, *&c.* muſt certainly exhale forth a deal of Moiſture, by the great Force of the Sun's Heat then and there, it would as certainly be driven by ſuch Wind towards the upper Part of the *Nile*; though it might not be formed into Clouds, till it was gone beyond the lower Part of *Egypt*, where *Perry* made his Obſervation. *Herodotus*, in ſearching for the Cauſe, makes mention of ſuch Winds under the Epithet of *Eteſian*; as likewiſe *Diod. Siculus* from *Thales*. The Account that *Prideaux* gives of it is however incredible, that the Floods are a whole Year or more running out of *Ethiopia* to *Egypt*, without mentioning any Author for it, *Connect.* A. D. 374. For three Miles an Hour, which is the Current of the *Nile* nearly at the Time of its Inundation, *View of Lev.* p. 476. to reckon Nothing for the wonderful Steeps it falls down in *Ethiopia*, would exceed the Circumference of the whole Earth. As to the manner of *Tillage*, *Herodotus* adds, "As ſoon as the River has overflowed the Country "and retreated again, every Man ſows his own Land; "and having put in his Hogs to tread the Seed into the "Ground, expects the Harveſt without farther Care," p. 145. For Concluſion, there is a Channel yet called *Joſeph's*, which goes from the weſt Side of the *Nile* to the famous Lake *Mœris*, *View &c.* p. 379, 408. a Lake according to *Perry's* Relation about 4 Miles broad, and 8 or 9 Leagues long, p. 407. having on the S. S. E. of it, at about a Mile's Diſtance, large Ruins of the ſuppoſed *Labyrinth* ſo famed in Antiquity, p. 381, 406, 407.

ſeen:

ſeen: make haſte alſo, and bring him down hither.

14. Next he fell upon his Brother Benjamin's Neck, and wept; and Benjamin wept upon his.

15. Beſides he kiſſed all his Brothers, and wept upon them; and after that they talked with him.

16. And when the Report was heard in Pharaoh's Houſe, that Joſeph's Brothers were come; both he and his Servants liked it well.

17. He therefore ſaid to Joſeph; Say to thy Brothers, Do this; load your Beaſts, and get you along to the Country of Canaan.

18. Afterwards take your Father and Families, and come to me: ſo will I give you the Beſt of the Country of Egypt, and you ſhall eat the Fat of it.

19. Since thou art commanded, do you this; take Wagons from hence, for your Children and Wives, as alſo that you may carry your Father, and come.

20. Nor let your Eyes regard your Goods: for you ſhall have the Beſt of all this Country.

21. And the Sons of Iſrael did ſo, Joſeph giving them Wagons at Pharaoh's Command; as he did Neceſſaries for the Way.

22. To every one of them in particular he gave a Suit of Cloaths; giving Benjamin three hundred Pieces of Silver, and five Suits.

23. As likewiſe to his Father he ſent thus; ten He-aſſes carrying ſome of the Beſt of Egypt, and ſo many She-aſſes carrying Corn, Bread and *other* Victuals, for his Father on the Way,

24. Thus he ſent his Brothers away, that they might go; and ſaid to them, Be not diſturbed in the Way.

25. And going up from Egypt, they went into the Country of Canaan, to Jacob their Father;

26. Whom they told as follows, Joſeph is yet alive; and that he was Governor over all the Country of Egypt: however his Heart failed, ſo that he did not believe them.

27. But when they ſpoke to him all the Words of Joſeph, which he had to them, and he ſaw the Wagons that Joſeph had ſent to carry him, his Spirit revived.

28. And Iſrael thus uttered himſelf, It is a great Thing *that* my Son Joſeph is yet alive; I will go, and ſee him before I die.

CHAP. XLVI.

ACCORDINGLY Iſrael travelled, with all that he had, and coming to Beerſheba, offered Sacrifices to the God of his Father Iſaac.

2. God alſo ſaid thus to him in the Viſions of the Night, Jacob, Jacob; who anſwered, Here am I.

3. And he replied; I am God, the God of thy Father: be not afraid of going down to Egypt; for I will make thee a great Nation there.

4. I will go down with thee thither, and will alſo bring thee quite up; nay Joſeph ſhall cloſe up thy Eyes.

Ver. 18. *Beſt of the Country*] See it in our *preſ. Tranſlation*, Chap. xlvii. 6.

Ver. 19. *as alſo that*] Sending Wagons would lay an Obligation upon them to come. The following Verbs *carry* and *come* are not imperative, as the two preceding ones *do* and *take* are; ſee Ver. 27.

Ver. 22. *a Suit*] Beſides the Impropriety of the Word, *changes* in *com. Tranſ.* being more than one, it will follow by Conſequence that *Benjamin* had not five times as much Apparel given him as each of his Brothers, which is repugnant to the confeſſed Meaning of the Paſſage.

Ver. 23. *Victuals*] By the *com. Tranſlators* turned *victual*, 2 *Chron.* xi. 23. If by *Meat* here they intended *fleſh* only, the Word has not that Signification, for there was not *fleſh for all* in or on the Tree, *Dan.* iv. 12. where it is uſed: but if they meant by it *Victuals* or *Food*, ſo was *Bread*, which therefore requires *other* to be added; unleſs we had Words like the *Lat. opſonium* or *obſonium*, with which *Jun.* and *Caſt.* tranſlate it, ſignifying all ſorts of Victuals beſides Bread.

Ver. 24. *that they might*] For he could not ſay to them what follows, after they were departed.

Ib. *diſturbed*] It may ſignify the Mind being moved by any afflicting Paſſion, ſuch as *anger*, 2 *Kings* xix. 27. *fear*, *Pſal.* lxxvii. 19. *grief*, 2 *Sam.* xviii. 33. all which may be here meant.

Ver. 26. *and that*] Our *Tranſlators* left out *that*, not knowing elſe it ſeems how to make the Words coherent.

Ib. *ſo that he did not believe them*] *Caſt.* expreſſes it, *ad quem ille nuncium exanimatus fidem eis habebat, at which News he being aſtoniſhed, did not believe them.* Here is no *Jacob* in the *Original*; vid. Chap. xli. 7.

Ver. 28. *a great Thing*] as if he had ſaid, *no matter for all theſe great things, this is a great thing that he is alive. Thing* is comprehended in the *Heb.* Adjectives, as in the *Greek* and *Latin* ones of the neuter Gender. So the *Septuagint* turn it, Μέγα μοί ἐστιν, *it is a great thing to me*; but *Onkelos* and *Abr. Ben Ezra* ſupply it by another Subſtantive, the former tranſlating, סַגִּי־לִי חֶדְוָא *it is great Joy to me*, and the latter expounding it, רב לי זאת השמחה *this is great Gladneſs to me*; *Jarhi* alſo in like manner, רב לי עוד שמחה וחדוה הואיל ועוד יוסף בני חי *it is yet great Gladneſs and Rejoicing to me, ſince my Son* Joſeph *is ſtill alive. Munſter* turns it, *multum eſt, quod, it is much that.*

Ver. 2. *God*] *Lookup* has in his late *Tranſ.* as alſo from the Beginning of the Book, *the Gods*, but in the next Ver. *he ſaid, I am the God*; ſo deſtroying Impiety by Abſurdity. N. B. The *Heb.* has the ſame Word in both Places, and the ſame ſingular Verb in each.

Ver. 3. *be not afraid*] It ſeems *Jacob* was afraid to go without knowing it was God's Will he ſhould, and ſo prepared himſelf (as the Manner was then with Sacrifice) that the Lord might reveal it to him. A good Example! even for the Affairs of this Life, as that was.

Ver. 4. *bring thee up*] in his Poſterity (though his Body was before) when he ſhould become a great Nation, as in the preceding Verſe. Thus it is ſpoken of *Jacob*'s Sons, Chap. xlix.

5. So he got ready to go from Beer-ſheba; and his Sons carried him, with their Children and Wives, in the Wagons which Pharaoh had ſent for that Purpoſe.

6. He, and all his Offspring with him, likewiſe took their Cattle and Subſtance, which they had got in the Country of Canaan, and went to Egypt.

7. Whither he had along with him his Sons and Grandſons, Daughters and Granddaughters, and all his Offspring, who were with him.

8. Now theſe are the Names of the Iſraelites who went thither: Jacob and his Sons (Reuben being his Firſt-born)

9. With the Sons of Reuben, Enoch, Phallu, Hezron and Carmi.

10. And the Sons of Simeon, Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul the Son of a Canaaniteſs.

11. Moreover the Sons of Levi, Gerſhon, Kohath and Merari.

12. As likewiſe Judah's Sons, Er, Onan, Shelah, Pharez and Zerah; only the two former died in the Country of Canaan. And the Sons of Pharez, Hezron and Hamul.

13. Next Iſſachar's Sons, Tola, Phuvah, Job and Shimron.

14. Then the Sons of Zebulun, Sered, Elon and Jahleel.

15. The foregoing were the Sons of Leah, whom ſhe bore to Jacob at Padan-aram, with Dinah his Daughter; all which Perſons of his of both Sexes, were thirty three.

16. The Sons too of Gad, Ziphion and Haggi, Shuni and Ezbon, Eri, and Arodi, and Areli.

17. And the Sons of Aſher, Imnah, Iſhvah, Iſhvi, and Beriah, with Serah their Siſter; Beriah's Sons likewiſe, Heber and Malchiel.

18. The foregoing were the Sons of Zilpah, whom Laban gave to his Daughter Leah; ſhe bearing to Jacob theſe ſixteen Perſons.

19. The Sons of Rachel his Wife, Joſeph and Benjamin.

20. And Joſeph had born in the Country of Egypt, by Aſenath the Daughter of Potipherah Prince of On, Manaſſeh and Ephraim.

21. As alſo Benjamin's Sons, Bela, and Becher, and Aſhbel, Gera and Naaman, Ehi and Roſh, Muppim, and Huppim, and Ard.

22. Theſe are the Sons of Rachel, who were born to Jacob; all the Perſons fourteen.

23. And the Sons of Dan, Huſhim.

24. Laſtly the Sons of Naphtali, Jahzeel, Guni, Jezer and Shillem.

25. The preceding were Bilhah's Sons, whom Laban gave to Rachel his Daughter; ſhe bearing Jacob theſe ſeven Perſons in all.

26. All the Perſons that went with Jacob to Egypt, who proceeded from himſelf, beſides the Wives of his Sons, were in the whole ſixty ſix.

Ver. 7. *all his Offspring*] all the reſt, viz. his great Grandchildren; for the others were named before.

Ib. *who were with him*] Some being in *Egypt*.

Ver. 8. *Sons*] If the Reader compares this *Tranſlation* with our late *Shuckford*'s Opinion of divers Faults in the *Original* in this Chap. he may perhaps ſee ſuch an Opinion to be unneceſſary and groundleſs; to the Certainty and providential Preſervation of Holy Writ. See his *Connect. of Sacr. and Proph. Hiſt.* Vol. i. Book vii. p. 198.

Ver. 9. *Enoch*] See Chap. v. 18.

Ib. *Phallu*] written *Pallu* in our *Bible*, *Exod.* vi. 14. *Numb.* xxvi. 5, 8. 1 *Chron.* v. 3. though it is all one in the *Original*.

Ib. *Hezron*] *Numb.* xxvi. 6. *Heſron*, the ſame.

Ver. 10. *Saul*] This is the ſame Name with that in Chap. xxxvi. 37, 38. and alſo the Name of the firſt King of *Iſrael*.

Ver. 13. *Phuvah*] called in the *com. Tranſ. Pua*, *Numb.* xxvi. 23. though there be no odds.

Ib. *Job*] This is another Name different from that in the *Book of Job*, which is in *Heb. Ijob*, having a Letter more.

Ver. 15. *thirty three*] *Jacob* himſelf as he was an *Iſraelite*, Ver. 8. (according to what we read *Exod.* xii. 40.) is reckoned in this Number, and the two Sons of *Pharez* (*Er* and *Onan* being dead, Ver. 12. Ch. xxxviii. 7, 10.) who muſt therefore be born, and could not elſe have gone to *Egypt* with the reſt, as in Ver. 8, 26, 27. *Exod.* i. 1, 5. *Deut.* x. 22. which all ſhew that *Jacob* and his Offspring (their Wives excepted, at Ver. 26. who were not his Offspring) at that Time were ſeventy Perſons.

Ver. 16. *Haggi*] So it is put right, *Numb.* xxvi. 15.

Ver. 17. *Imnah*] The ſame Word which is here *Jimnah* in the *com. Bible*, is *Jimna*, *Numb.* xxvi. 44. and *Imnah*, 1 *Chron.* vii. 30. which laſt is after the manner of writing the following and other Names in our Language.

Ib. *Iſhvah*] In the *vulg. Eng.* it is *Iſhuah*, and 1 *Chron.* vii. 30. *Iſuah*, nevertheleſs the *Heb.* has no Variation.

Ib. *Iſhvi*] The *pref. Verſ.* here has *Iſui*, *Numb.* xxvi. 44. *Jeſui*, and 1 *Chron.* vii. 30. *Iſhuai*; yet in the *Original* there is found no Alteration.

Ib. *Serah*] Our *Tranſlators* not knowing or minding the *Heb.* Accent, call her *Sarah* in *Numb.* xxvi. 46. look Chap. x. 24.

Ver. 18. *ſixteen*] In which Number are counted *Beriah*'s two Sons, as thoſe of *Pharez* above.

Ver. 21. *Bela*] So it is Chap. xiv. 2. *Numb.* xxvi. 38, 40. 1 *Chron.* vii. 6. & viii. 1. although *h* is added here.

Ver. 23. *Huſhim*] *Huſhim* a Woman's Name, 1 *Chron.* viii. 8. has a long *u*, this a ſhort one. It is ſaid *Sons*, notwithſtanding there was but one, which is the manner of ſpeaking in the *Heb.* Tongue, as *Ab. Ezra* obſerves in his *Annotations* on it: Words plural and ſingular, one for the other are not uncommon; ſo Ver. 18. it is *Perſon* in *Heb.* though there were ſixteen. Nor are theſe Defects or Blemiſhes in the *Hebrew*, but Elegancies in that and other Languages when rightly uſed, as they are in the *Scripture*; of which may be conſulted the 20th and 21ſt Chap. of *Longinus*'s *Eſſay on Sublime*.

Ver. 26. *himſelf*] *Heb.* not *loins*; but *thigh*, and that only in this old manner of Expreſſion; and rendered *body* in the *com. Tr. Judg.* viii. 30.

Ib. *ſixty ſix*] *Jacob* is not in this Sum, they being thoſe (as in the Text) who went with him.

27. And

27. And the Sons of Joſeph, who were born to him in Egypt, being two Perſons; all thoſe of Jacob's Family who were come into Egypt, were ſeventy.

28. And he ſent Judah before him to Joſeph, to give him direction forward to Goſhen, that they might go to that Country.

29. Whereupon Joſeph harneſſed his Chariot, and went up thither to meet Iſrael his Father; who when he was apparent to him, fell upon his Neck, and there wept a while.

30. At length Iſrael ſays to him, Now let me die; after I have ſeen thy Face, that thou art yet alive.

31. After this Joſeph ſaid to his Brothers and Father's Family; I will go up and tell Pharaoh, that you, who were in the Country of Canaan, are come to me;

32. And that the Men feed Flocks, becauſe they are Men of Cattle; ſo have brought their Flocks and Herds, with all that they have.

33. Therefore when he calls you, and aſks, What is your Buſineſs?

34. Do you ſay, Thy Servants have been Men of Cattle, from our Youth till now, the ſame as our Forefathers: that you may dwell in the Country of Goſhen; for all who feed Flocks are abominable to the Egyptians.

CHAP. XLVII.

SO Joſeph went to tell Pharaoh, and ſaid, My Father and Brothers, with their Flocks, Herds, and all that they have, are come from the Country of Canaan; and behold they are in that of Goſhen.

2. He alſo took five Men of the leaſt of his Brothers, whom he preſented before him.

3. And when Pharaoh ſaid to his Brothers, What is your Buſineſs? They anſwered him, Thy Servants have fed Flocks, the ſame as our Forefathers.

4. Moreover they ſaid to him, We are come to ſojourn in the Country; for there is no Paſture for the Flocks which thy Servants have, becauſe the Famine is grievous in the Country of Canaan: now therefore let thy Servants dwell, we pray, in that of Goſhen.

5. Upon which he ſpoke thus to Joſeph; Thy Father and Brothers being come to thee;

6. The Country of Egypt is before thee, cauſe them to dwell in the Beſt of it: let it be in that of Goſhen; and if thou knoweſt that there are Men of Ability among them, make them Managers over thoſe Cattle which I have.

Ver. 27. *two*] The *Gr. Bib.* has ἐννέα *nine*; when the five Sons and Grandſons of *Manaſſeh* and *Ephraim* added in that *Tranſ.* amount but to *ſeven*.

Ib. *ſeventy*] which the four Numbers above, 33, 16, 14 and 7, make up; among whom was *Jacob*, as mentioned already, being one of his own Family according to this Verſe: ſo exact is the *Scripture* in ſpeaking, notwithſtanding the Blunders which have been made by *Interpreters* upon this. For ſeventy the *Septuagint* have ἑβδομηκονταπέντε *ſeventy five*; whom *Stephen* followed, *Acts* vii. 14. ſpeaking to the *Jews*, by whom that *Verſion* was then uſed; as by *John Hus* and other Reformers the worſe *Latin Tranſlation*, among the Papiſts; look Chap. xlvii. 31. But in *Deut.* x. 22. the *Greek*, as well as the *Hebrew*, has but 70. And even here the 75 are made up by five of *Joſeph*'s Grandchildren and great Grandchildren, added at the 20th Verſe, who could not then be born. See *Jerome*'s *Heb. Queſt. on Gen.* where he handles this well and clearly. Notwithſtanding which, what a Pother have ſome made in reckoning 75? *Stackhouſe* thinking, one muſt ſuppoſe, he had choſen the beſt, makes it up with ſome of their Wives, *ſuppoſing Benjamin to be ſtill unmarried*, though he reckons in ten of his Children, *Hiſt. of Holy Bib.* p. 341. Edit. 2. *Bedford* computing *Dinah* not to go to *Egypt*, contrary to the Text, Ver. 8, 15. counts *Er* and *Onan* into the 70, and leaves them out of the 75, *Script. Chron.* Book iii. Chap. 4. p. 129. And this may be ſaid, that the Veracity of the Text in *Acts* depends on truly relating what *Stephen* ſpoke, as Ver. 2. the Errors of whoſe Speech, if they were not neceſſary, do not weaken the Authority of the *Scripture*.

Ver. 29. *harneſſed*] *Heb. bound* or *tied*.

Ib. *was apparent to*] exactly to the *Heb.* and very apt.

Ver. 30. *ſays*] Introduced by *Eliz. Rowe* with,

Joſeph, my ſhort Delight, and long my Moan;
My much belov'd, and much lamented Son!
Loſt to my Hopes, beyond my Hopes reſtor'd:
Betray'd to ſerve in Egypt, now her Lord.

Ver. 32. *they are Men of Cattle*] This which is quite literal, pleaſed me better than the Circumlocution in the *com. Tranſ.*

Ver. 34. *abominable*] The learned *Shuckford* in his late *Connection*, &c. Vol. 1. ſuppoſes this laſt has been added to the Text, becauſe there did not appear to him a ſufficient Reaſon for it; but the Invaſion, Ravaging and Detention of their Country, which the Shepherds had made, as *Joſephus* relates from *Manetho againſt Ap.* Lib. i. mentioned on Chap. xxx. might be very ſufficient for the *Egyptians* to abhor at leaſt foreign or Canaanite Shepherds. *Sol. Jar.* writes it was, לפי שהם להם אלוהות *becauſe they were Deities to them*, i. e. *Cattle* to the *Egyptians*; ſee *Exod.* viii. 26. however the forementioned kind of Concluſion, too much uſed by our Moderns, is very weak and unwarrantable, as well as of dangerous Tendency, in this deiſtical Age eſpecially.

Ver. 2. *of the leaſt*] The *Heb.* by no means ſignifying *ſome*; and the Reading would be then ſo abſurd, as *five Men of ſome of his Brethren*; and the Suppoſition may not be unjuſt, that it was put ſo, for want of knowing which of them theſe were: ſo the *Gen. Verſ.* has *part*, and the *Biſhops*, *of the company*, alike ſignificant. Why it was *Sol. Jarhi* informs us in theſe Words, מן הפחות שבהם לגבורה שאין נראים גבורים שאם יראה אותם גבורים יעשה אותם אנשי מלחמתו *of the leaſt that were among them for Manlineſs, who did not ſeem ſtout Men; which if they had done, he would have made them his Soldiers*; ſee the like 1 *Kings* xii. 31. & xiii. 33. which alſo *if* &c. in Ver. 6. favours. In the *Marg.* of the *Biſh. Bibl.* it is *of the extreme partes*, but put wrong in 1575 to *Goſen*.

Ver. 4. *Famine*] by *Tynd.* and the *Biſh. fameſhement*.

Ver. 6. *Cattle*] in another Character and Parentheſis in the *Biſh. Bib.* ſo incorrectly.

7. Joſeph likewiſe had in Jacob his Father, and cauſed him to ſtand before Pharaoh; whom Jacob bleſſed.

8. And Pharaoh ſaid to him, How much is the Time of thy whole Life?

9. And Jacob anſwered him, The Time of my whole Sojourning is a hundred and thirty Years: ſmall and ill has been the Time of my whole Life, nor has it reached to that of my Fathers, in the Time of their Sojournings.

10. Again bleſſing Pharaoh, he went out from before him.

11. Next Joſeph placed his Father and Brothers, and gave them a Poſſeſſion, in the Beſt of the Country of Egypt, in that of Rameſes; as Pharaoh had commanded.

12. Nay he ſuſtained his Father and Brothers, and all his Father's Family, with Bread after the manner of Children.

13. For there was none in all the Country, becauſe the Famine was very grievous; inſomuch that the Country, both of Egypt and Canaan, was tired out by means of it.

14. And he gathered all the Money which was found in both thoſe Countries, for the Proviſion that they bought, and brought it into Pharaoh's Houſe.

15. At length the Money being conſumed out of the Country of Egypt, as well as that of Canaan, all the Egyptians came to Joſeph, and ſaid, Give us Bread, for why ſhould we die before thee? ſince the Money fails.

16. If it does, ſays he, give your Cattle, and I will ſupply you for them.

17. With that they brought their Cattle to him; who gave them Bread for the Horſes, and for the Cattle both of the Flocks and Herds, as alſo for the Aſſes: ſo he led them on with Bread for all their Cattle, through that Year.

18. When it was ended, they alſo went to him in the ſecond Year, making him this Addreſs; We cannot conceal from our Lord, that not only the Money is ſpent, but he has the Poſſeſſion of the Beaſts: we have Nothing left before our Lord, beſides our Bodies and Land.

19. Why ſhould we die in thy Sight, and that with our Land? buy us and it for Bread: that we may be with it Servants to Pharaoh; and give Seed, that we may live, inſtead of dying, and the Land may not be deſolate.

20. Accordingly Joſeph bought all the Land of Egypt for Pharaoh; for the Egyptians ſold their reſpective Fields, becauſe the Famine was become great upon them: thus the Land became Pharaoh's.

21. As for the People, he made them paſs away to Cities, from one End of the Bounds of Egypt to another.

22. Only the Land of the Princes he did not buy: for they had an Allowance from Pharaoh, and lived upon their Allowance which he gave them; therefore they did not ſell their Land.

23. Afterwards Joſeph ſaid to the People; Behold I have bought you now, and your Land for Pharaoh: here is Seed for you, that you may ſow it.

24. But in the Crop you ſhall give the fifth Part to Pharaoh; and four Parts ſhall be yours, for the Seed of the Field, for your own Food, and your Domeſticks, with that of your Children.

25. And they ſaid, Thou haſt kept us alive; let us be in Favour with our Lord, that we may be Servants to Pharaoh.

26. Then Joſeph made it for a Statute to this Time over the Country of Egypt, that Pharaoh ſhould have the fifth Part; however the Land of the Princes alone did not become his.

Ver. 8. *Time of thy whole Life*] as in the Ver. after.

Ver. 9. *my whole Life*] As *a whole (com. Tranſ. full) Month* for *a Month of Days*, *Deut.* xxi. 13, &c. and *whole*, *Numb.* xi. 20. ſo Ver. 28.

Ver. 12. *Father*] of whom *Conſt. Manaſſes* in his *Annals* in *Gr.* Verſe,

Ενυπαθεῖ τοῖς ἀγαθοῖς, ψωμίζεται προσκόρως,
Καὶ τὸν ὀδόντα τῦ λιμῦ τὸν φθαρτικὸν ἐκφεύγει.

He is indulged with good Things, fed bit by bit to the full, and eſcapes the deadly Tooth of Famine, according as here follows.

Ib. *after the manner of Children*] For he was as a Parent to them, and they as Children who could not provide for themſelves in the Famine. *Seb. Munſt.* has the ſame in *Latin*, viz. *juxta morem puerorum*; *Pagn. quemadmodum alitur parvulus, like as a Child is nouriſhed*; *Jun.* and *Trem. quaſi in os parvulorum indito, being put as it were into the Mouth of Children*; the *Tigurin Verſ. ut ſolet pubi fieri, as it uſes to be done to a Youth*; and the *old Eng. even as yonge Children*; as alſo a late anonymous *Tranſ. as one would nouriſh a little child*: ſo *Broughton* ſays in his *Concent of Scripture, as Meat is put into a Babe's Mouth.* טַף does not ſignify *families*; beſides they were fed according to the Number as well of the great as the ſmall, and *their* not being in the *Heb.* confirms this Reading.

Ver. 13. *tired*] alluding perhaps to the Famine being heavy, for heavy things tire thoſe who bear them.

Ver. 17. *led*] נהל does not in the leaſt ſignify *to feed*. *Montan.* turns it literally *duxit*; *Ainſworth*, *led*; *Trem.* and *Jun. fecit ut tranſigerent*, *made them paſs over*. *Jarhi* expounds it, כמו וינהגם *it is like*, *And he guided them.*

Ver. 18. Here *our* is twice added in the *com. Bib.* without Diſtinction.

Ver. 19. *and that with*] or *even we with*, very ſuitably.

Ver. 22. *Princes*] Look concerning this Word, Chap. xli. 45. and the *Annot.* of *Jun.* and *Trem.* here.

Ver. 24. *Joſeph*, like a faithful and wiſe Governor, conſidered their Wants, that they might be anſwered; aſſigning ſuch a Part to each particular Branch of them, that *Pharaoh* might have no more than they could ſpare.

27. Thus

27. Thus Iſrael dwelt in the Country of Egypt, namely that of Goſhen: in which they poſſeſſed, were fruitful, and multiplied exceedingly.

28. And Jacob lived there ſeventeen Years: ſo the Time of his whole Life was a hundred and forty ſeven Years.

29. At laſt when the Time of Iſrael drew near for him to die, he called his Son Joſeph, and ſaid to him; If now I am in thy Favour, put thy Hand, I pray, under my Thigh; and dealing kindly and truly with me, do not bury me, I pray, in Egypt.

30. But I will lie with my Fathers, and thou ſhalt carry me out hence, and bury me in their Grave: who ſaid, I will do according to thy Word.

31. However he replied, Swear to me; accordingly he did: at which Iſrael bowed down upon the Head of the Bed.

CHAP. XLVIII.

AND after theſe Things it being related to Joſeph, Behold thy Father is ſick; he took his two Sons with him, Manaſſeh and Ephraim.

2. When it was likewiſe expreſsly told Jacob, that his Son Joſeph was coming to him; he ſtrengthened himſelf, and ſate upon the Bed.

3. And he ſaid to Joſeph; God Almighty appeared to me at Luz in the Country of Canaan, and bleſſed me,

4. Saying to me; Behold I will make thee fruitful, multiply thee, and make thee a Congregation of People; nay will give this Country a laſting Poſſeſſion to thy Offspring after thee.

5. Now therefore thy two Sons, Ephraim and Manaſſeh, who were born to thee in the Country of Egypt, againſt I came hither, ſhall be mine, like Reuben and Simeon.

6. But thy Iſſue that thou begetteſt after them, ſhall be thine; who ſhall be called by their Brothers Names, in their Poſſeſſion.

7. As for me, when I came from Padan, Rachel died by me in the Country of Canaan on the Way; when there was yet about a Mile to come to Ephrath; whom I buried

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Ver. 27. Our *Tranſlators* have put their Mark for a Section, not at the Beginning of a *Paraſhah*, or the great *Heb.* Section, but at the Verſe before.

Ver. 30, *Grave*] See the Word Chap. xxxv. 20. as alſo look the *Note* on Chap. xxiii. 4.

Ver. 31. *Bed*] The 72 *Greek Tranſlators* miſtaking מטה *a Bed* for מַטֶּה *a Staff* here (though not at Chap. xlviii. 2.) makes it probable that the *Copy* tranſlated from had no Points, id eſt Vowels, according alſo to *Buxtorf*, *Vindic.* p. 548, 551. That *Verſion* the Writer to the *Hebrews* followed, Chap. xi. 21. it being neceſſary that he ſhould keep to what was then the *common Bible*, when he was writing to the common People, who might know no other. For this Reaſon a double Caution ſhould be uſed, in reading ſuch Citations or References, in the *Books of the New Teſtament*; not to think they weaken the Credit of the *Holy Scripture*, nor to endeavour to reconcile a wrong *Tranſlation* with the true *Original*, about which many have unſucceſsfully as well as needleſsly taken great Pains: for it is ſufficient, that it was proper for the Apoſtles, &c. to follow the *com. Bible* of the *Septuagint*, which may be eaſily proved and believed; ſee *Jerome Quæſt. Heb.* in *Gen.* xlvi. 26.

If any would infer from this and ſome other the like Places of the ancient *Greek Verſion*, that the *Hebrew* was then all written without Vowels and Accents, the Conſequence of which would be that the *Scripture* was uncertain; they may be informed that the contrary may rather be proved from it: for if the Vowels had been invented afterwards, without doubt the Inventors of them would have followed the *Septuagint* (whoſe *Tranſlation* was moſt ancient and famous, being publickly received and uſed by the *Jewiſh* Nation) and made the Word here *matteh*, *a Staff*, &c. How would they have offered or dared to contradict them, and what all had received for Truth, without any Authority for ſo doing? For if מטה were thus unpointed, it could not be known that it was *a Bed*; nay on the Suppoſition of the Vowels being added afterwards, we ſhould not know, nor have Reaſon to believe, it was *a Bed* now, ſince the 70 have *Staff*; whoſe Authority would be greater than that of we know not whom, the imagined Introducers of the *Hebrew* Points.

As the numerous Vowels and Accents throughout the *Hebrew Bible*, would make the penning them exceeding tedious, and a Work of great Care, we may well believe ſuch *Copies* were very ſcarce; eſpecially if we conſider the unfit State of the *Jews* for it after the Captivity, and their being accuſtomed to this Day to read without the Points. Thoſe *Interpreters* being ſeparated one from another, by *Ptolemy Philadelphus* King of *Egypt*, each to do a Part; it is not credible (and even by this Place) that they had ſo many pointed *Bibles*; probably none at all, ſuch being kept, even till of late Printing was found out, for preſervation of the *Scripture*, rather than common Uſe: and it is not likely the Books of that Sort would be ſent into *Egypt*, ſince an exact *Tranſlation* was not intended. If it was likewiſe done in 72 Days, as *Ariſtæus* relates, without their comparing what they did together; we may the more eaſily account for ſuch Errors, and yet leave Room enough for *Bibles* with the Accents and Vowels, as now they are, to have a Being: and there are at this time many Books without them, as there were formerly. Of this ſee at large on *Neh.* viii. 8. That the Text mentioned above in the *Epiſtle to the Hebrews*, refers to this Place and Time, appears becauſe it has the very Words of the *Septuagint* here, καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ; and may be underſtood to tell what *Jacob* did by Faith at the two Viſits *Joſeph* made him, related at the End of this, and in the next Chapter; which being ſaid to be done *when Jacob was a dying*, the latter that was more properly ſo is mentioned firſt, and the *Tranſlation* might be *bleſſed each of the Sons of Joſeph, as well as worſhipped.* Were it indeed needful to juſtify the Inſertion of *Staff* any further, one might ſuppoſe that Verſe in *Hebrews* ſpeaks only of the ſecond Viſit, and ſo cannot be proved by the moſt tenacious to interfere with this.

Ver. 5. *againſt*] See the ſame Word, Ch. xliii. 25.

Ver. 6. If *Joſeph* ſhould have had any more Children, they were not to be included in this Adoption, or become other Tribes, nor was there to be a Tribe of *Joſeph* diſtinct from thoſe of *Manaſſeh* and *Ephraim*; but his Name was to be ſunk in theirs, and if he had more Children, they were to belong to them; and to which of them, I ſuppoſe, was left to *Joſeph*.

Ver. 7. *by me*] *Tynd.* and *Biſh. upon my hande*, as if the *Original* was ſo; but is not.

there in the Way to it, which is Bethlehem.

8. Iſrael alſo looking at Joſeph's Sons, aſked, Who are theſe?

9. And he ſaid to his Father, They are my Sons, whom God has given me here: then replied he, Do bring them to me, that I may bleſs them.

10. For his Eyes being heavy by reaſon of old Age, he could not well ſee: accordingly he brought them nigh to him; who kiſſed them, and embraced them.

11. And he ſaid to Joſeph, I did not deem I ſhould ſee thy Face; but behold God has let me ſee alſo thy Offspring.

12. Joſeph then took them out from between his Knees, bowing down with his Face to the Ground.

13. Again he took both of them, Ephraim in his right Hand towards Iſrael's left Hand, with Manaſſeh in his left Hand towards the other's right Hand, and brought nigh to him.

14. However Iſrael ſtretched forth his right Hand, and put upon Ephraim's Head, though he was the Youngeſt, and his left Hand upon Manaſſeh's Head; underſtanding by his Hands that Manaſſeh was the Firſt-born.

15. And he bleſſed Joſeph, and ſaid; God before whom my Fathers Abraham and Iſaac walked continually, God who fed me ever ſince I have been to this Day,

16. The Angel who has redeemed me from all Evil, bleſs the Youths; and let them be called by my Name, and that of Abraham and Iſaac my Fathers: let them alſo increaſe to a Multitude within the Earth.

17. But when Joſeph ſaw that his Father put his right Hand upon Ephraim's Head, he diſliked it; therefore he held up his Father's Hand, to put it away from his Head upon that of Manaſſeh,

18. And ſaid to him, Not ſo, my Father: for this is the Firſt-born; put thy right Hand upon his Head.

19. For all that his Father refuſed, and ſaid, I know my Son, I know *it*; he alſo will become a People, and he alſo will be great: but certainly his younger Brother will be greater than he, whoſe Offspring will be of the Nations a full one.

20. He further bleſſed them at the ſame Time as follows; Iſrael will bleſs thus by thee, God make thee like Ephraim and Manaſſeh: ſo he put Ephraim before Manaſſeh.

21. Iſrael moreover ſaid to Joſeph; Behold I ſhall die: but God will be with you, and have you back to the Country of your Fathers.

22. And I give thee one Parcel above thy Brothers; which I took out of the Poſſeſſion of the Amorites, with my Sword and Bow.

CHAP. XLIX.

BESIDES Jacob called his Sons, and ſaid: Get together, that I may tell you what will befal you in the latter Days.

2, Be gathered, and hear, O Sons of Jacob; even hearken to Iſrael your Father.

3. Reuben, thou waſt my Firſt-born, my Ability, and the Commencement of my Manhood; the Excellency, the Dignity, and the Supereminence.

Ib. *a Mile*] Turn back to Chap. xxxv. 16.

Ver. 10. *well ſee*] not to contradict Ver. 8.

Ver. 12. *Knees*] *Jacob*'s Knees, where he had embraced them.

Ver. 14. *underſtanding by his Hands*] or *making his Hands find out*; becauſe he could not ſee well enough to diſtinguiſh them.

Ib. *that*] *Jun.* and *Trem.* thus render this Phraſe, *cognoſcebat palpando manibus ſuis* Menaſchen *eſſe primogenitum, he knew by the feeling of his Hands that* Manaſſeh *was the Firſt-born*; *Pagn.* literally, *fecit intelligere manus ſuas quod* Menaſſeh, *he made his Hands underſtand that* Manaſſeh.

Ver. 15. *bleſſed Joſeph*] in his Sons.

Ver. 19. *of the Nations a full one*] I cannot think my ſelf unhappy in lighting on this Expreſſion, when I might ſuppoſe ſome others alſo have been uneaſy at a *multitude of Nations*, ſince it is apparent that the Tribe of *Ephraim* became at moſt but one Nation; and the *Heb.* Word properly ſignifies *Fulneſs*, ſcarce *Multitude*. *Gen. full of nations.*

Ver. 22. *Parcel*] The Land which he bought by *Shechem*, Chap. xxxiii. 18, 19. called afterwards *Sychar*, *John* iv. 5. which *Joſeph*'s Poſterity accordingly had, *Joſh.* xxiv. 32.

Ib. *Amorites*] As *Jacob* bought it at firſt, and that of the *Hivites*, Chap. xxxiii. 19. & xxxiv. 2. this appears not to be what he ſpeaks of, though the *Sword* and *Bow* have been weakly interpreted *Money*, &c. more probably the *Amorites* ſeized it afterwards, and *Jacob* took it again from them by force, which makes all agreeable to the Words.

Ver. 1. *Get &c.*] What ſhall be done with this and other the moſt exalted Strains of that called the holy Tongue, whether poetical or not? To tranſlate them coldly like plain Hiſtory, &c. as has been hitherto done, is to diſgrace and ſpoil them. Such a Verſion, unthinkingly literal, would ſometimes grovel in the very Obſcure, or quite Abſurd. At the ſame time that the Sun ſhines glorioufly bright in *Paleſtine*, it may yield but a glimmering Twilight here, or not have releaſed us from the opaque Advent of Day. The *Hebrew* has its Sublimity, ſo has the *Engliſh*; but they may be little leſs different, than their Regions, in the Eaſt and Weſt, are diſtant. Yet how would my Pen tremble to attempt much! ſo I ſhall but venture to coaſt the Shore, without loſing Sight of Land; being indeed not convinced the former ſhould be done: Revelation is ſacred. If the *Original* is not too much diſcredited, let that be accepted as ſufficient for the firſt Eſſay.

Ver. 3. *the Excellency*] The three laſt Terms in my Opinion anſwer to the three firſt, and are added for Il-

4. *Yet*

4. *Yet* wavering as Water, expect not to excel, becauſe thou gotteſt up thy Father's Bed; then was thy ſhameful Inceſt! it was he who mounted my Couch.

5. Simeon and Levi are Brothers; whoſe Bargains were with Inſtruments of Violence.

6. Do not enter into their Counſel, my Soul; in their Congregation, my Voice, be not united: for in their Anger they killed the Men, and in their Self-will exterminated the Cattle.

7. Curſed be their Wrath, ſince it was fierce; and their Rage, as being furious: I will divide them in Jacob, and diſperſe them in Iſrael.

8. Thee, Judah, thy Brothers will praiſe; thy Hand will be on the Neck of thy Enemies: thy Father's Sons will bow down to thee.

9. Judah is courageous, with the young Lion; from the Prey, my Son, thou getteſt up; he ſtoops down, lies down like a Lion; nay is like a ſtout Lion, which who ſhall rouſe up?

10. The Scepter will not be gone from Judah, nor a Law-giver of his own Offſpring; till Shiloh comes, and thoſe of the Nations are gathered to him.

Iuſtration in this poetical Speech, as it is Ver. 7. there being the Point *Athnah* for our *Colon* or *Semicolon* put between them; denoting the *Birth-right*, *Prieſthood*, and *Kingly Authority*; all which belonged to the eldeſt Son. So the *Targum* of *Onkelos* has the latter Part, לָךְ הָוָה חָזֵי לְמִסַּב תְּלָתָה חוּלָקִין בִּכִירוּתָא כְּהוּנְתָא וּמַלְכוּתָא *It was meet for thee to receive three Parts, the Birth-right, the Prieſthood and the Kingdom*; to which the *Jeruſalem Targum* adds, וְעַל דַּחֲטִית רְאוּבֵן בְּרִי אִתְיְהִבַת בְּכוֹרוּתָא לְיוֹסֵף וּמַלְכוּתָא לִיהוּדָה וּכְהוּנְתָא רַבְּתָא לְשִׁבְטָא דְּלֵוִי *But for the Sin of my Son* Reuben, *the Birth-right is given to* Joſeph, *the Kingdom to* Judah, *and the high Prieſthood to the Tribe of* Levi. *Pagnin.* in *Lex.* tranſlates, *excellentia, dignitas, & excellentia fortis*; and *Buxtorf* explains both this and the following Word *excellentia*, citing this Place.

Ib. *Super-*] For עַז is an Adjective, not a Subſtantive.

Ver. 4. *expect not to excel*] For he loſt the Birth-right, 1 *Chron.* v. 1. and as *Fuller* obſerves, *neither King, Judge, (Prieſt* he ſhould have omitted) *nor Prophet came from him, Piſgah Sight*, p. 55.

Ib. *mounted my Couch*] *my Couch* ſtanding next to the foregoing Verb in the *Original*, the *Gen. Bib.* joins them together, and makes a Subject to this Verb thus, thy dignitie *is gone*; but the *Heb.* Accents doubly diſprove it (and were it not for them it might be ſo) *Tiſha* at the former Verb denoting a Separation from the following, and *Merca* at *Couch* a Conjunction with the laſt.

Ver. 5. *whoſe Bargains*] which they made with the *Shechemites*, Chap. xxxiv. 5. that they ſhould receive the Inſtruments of Circumciſion, which they turned to Inſtruments of Violence; the Word coming from the Root מכר *to ſell* or *bargain*, and may be plural becauſe ſpoken of two Perſons. So *Aben Ezra* expounds it; and ſays *Ainſworth*, "Thus alſo the *Greek* may be underſtood, "*haireſis* being ſometimes uſed for *a conditional* Covenant." *Jun.* and *Trem.* alſo turn it accordingly by *conventionibus*.

Ver. 6. *Voice*] or *Tongue*, as ſhewn on *Pſal.* xvi. 9. and not *the Soul*, to be the ſame as before: which *Philip Levi* the *Jew* would have it ſignify, in his *Hebr. Gram.* printed in *Engliſh* at *Oxford*, p. 131. for this he pleads that the Verb agrees with *Soul* fem. and not with *Glory* maſc. which is juſt the contrary; nay *Soul* muſt be maſc. as it ſometimes is in *Heb.* to agree with its own Verb; unleſs both are of the third Perſon, and that makes a Difference of Gender, ſays *Buxtorf*.

Ib. *be not united*] But in the *Sept. Verſ. let not my Livers contend*, which none I fancy will be fond of preferring to the *Heb.* and therefore it would be perverſe indeed to pretend it was ſo then; yet how oft has it been done in other Places! On the contrary it is apparent, that they miſtook the Reading of *o* for *e* to make *Liver*, as in the Verb they ſeem to have done ר for ר fetching it from הרה:

Ib. *the Men*] See Chap. xxxiv. 25. *Ainſworth* writes on it, "The Singular is often put for many, as *the Man* "*of Iſrael fled*, 1 *Chron.* x. 1. (which I would obſerve "is the ſame Word איש as here) that is *the Men of* Iſ"rael, 1 *Sam.* xxxi. 1.

Ib. *exterminated &c.*] That is took away all the Cattle, Chap. xxxiv. 28.

Ib. *Cattle*] *Heb. Ox*, as the principal of the Beaſts for the whole. *Shor* in the Text is an *Ox*, not a *Wall*, that being *Shur* another Word, which is in Ver. 22. "Nei"ther was there mentioned any pulling down of Walls "in *Gen.* 34." ſays *Ainſworth*. *Sol. Jar.* and the *Jer. Targum* expound the *Ox* to be *Joſeph* from *Deut.* xxxiii. 17. and the *Septuagint* have ταῦρον *a Bull*. *Jun.* and *Trem.* render after the manner of this *Verſion*, *occiderunt viros,— avulſerunt boves*. The *ancient Eng. Bibles* read, *houghed an oxe*, according to the *Sept.* the *French* has, *des hommes— les bœufs, the Men— the Oxen*.

Ver. 8. *Thee—praiſe*] His Name ſignifying *Praiſe*.

Ver. 9. *courageous*] Were I here to ſay Nothing, I might expect to hear, *The Hebrew does not ſignify* courageous. But how then was he *as a Lion*, by which it might otherwiſe be rendered? or how was he ſuch, but by, or at leaſt without, being ſo? Who, verſed in that Tongue, knows not, that it elegantly expreſſes Qualities in this Manner?

Ib. *with*] as in *Job* iii. 14, 15. & ix. 26.

Ib. *ſtoops down*] as a Lion gnawing the Prey.

Ib. *nay is like*] This belonging to that after, not before, contrary to the *com. Tranſ.* as appears both by the beſt Senſe, and the *Heb.* Accents.

Ver. 10. *Scepter will not be gone*] I underſtand *Jacob* to propheſy of the Government and Magiſtracy in general of the two Tribes (of which *Judah* was the Chief) from the Time of *Rehoboam*, to the Deſtruction of *Jeruſalem*, in which Age *Chriſt* came. The beſt Expoſitor of it, that I have read, is *Cunæus* in his *Commonwealth of the Hebrews*, from whom I take the following, Chap. 9. *Eng. Tranſ.* "I ſuppoſe the Scepter to be nothing elſe but the "Majeſty of Empire — pertaining to the Common"wealth; — of this Scepter, which a long time was "common to all the Tribes, the divine Patriarch ſpoke "not in that celebrious Oracle. He had reſpect unto "the latter Times (*according to Ver.* 1.) — when the "Tribe of *Judah* — began to have a Common-wealth of "their own, aſunder from the *Iſraelites*.— And this Ma"jeſty of the Scepter — continued, — although the State "of the Common-wealth was ſometimes altered.—What "People ſoever enjoys a Common-wealth of their own, "and Laws of their own, that People may juſtly glory "in their Empire, and in their Scepter." And ſo *Scultetus, Exercit. Evang.* Lib. i. 3.

Ib. *of his own Offspring*] That the Reader may have the Benefit of underſtanding it, as in *Iſai.* v. 1. while in the *preſ. Eng.* the latter *from* may belong to *depart*, as well as the former.

Ib. *Shilob*] The Word is uſually explained *his Son*, but rather ſignifies the *Peace-maker*, from *ſhalah* its Root, *to be quiet* or *peaceable*. *Onkelos* the *Chald. Paraphraſt* has,

11. Tying

11. Tying his Aſs-colt to the Vine, even the Fole of his Aſs to the choiceſt one; he dyes his Garment in Wine, his Cloaths in the Blood of the Grapes;

12. *His* Eyes being red with Wine, and Teeth white with Milk.

13. Zebulun will dwell at the Harbour of the Seas; nay become a Harbour of Ships, and his Side will be by Zidon.

14. Iſſachar the Drudge is repreſented by a boney Aſs, lying down between two Packs.

15. For when he ſees that the Repoſe is good, and that the Country is pleaſant; he will bend his Shoulder to bear, and ſerve for Tribute.

16. Dan will judge his People, like one of the Tribes of Iſrael.

17. He will be inſidious, with the Serpent in the Way, the Adder at the Path, which bites the Horſe by the Heels, and throws down his Rider backward.

18. I my ſelf have waited for thy Salvation, O Lord!

19. Gad will be conquered by a Troop, but he will conquer at laſt.

20. Aſher's Food will be fat of himſelf, and he furniſh the Dainties of a King.

21. A Hind let go may exhibit genteel Naphtali: he gives fine Words.

22. To be fruitful is Joſeph's, with the bending Bough, the Bough at a Fountain, *whoſe* Foliage expands upon the Wall.

23. And though the Archers ſhot at him ſharply, as the Object of their Hatred:

24. Yet his Bow remained ſtrung in Strength, and the Arms of his Hands were nervous; by the Hands of the Mighty One of Jacob, from whence was this Shepherd, this Rock of Iſrael:

25. By the God of thy Father, who will help thee; and the Almighty, who will bleſs thee, with the Bleſſings of Heaven from above, the Bleſſings of the Deep that lies below, the Bleſſings of the Breaſts and the Womb.

26. Thy Father's Bleſſings, *which* have prevailed above thoſe of my Anceſtors, to the deſirable Place of the everlaſting Hills; will be on the Head of Joſeph, and on the Crown of him who was ſeparated from his Brothers.

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till the Meſſiah come, to whom the Kingdom belongs. Vulg. Lat. he who is to be ſent. The *Jews* object that the Peace ſo much propheſied of to be under the *Meſſias*, is not found among *Chriſtians*; from whence they would infer, that ours was not the true *Chriſt*. But, ſays *Barclay*, *Apol.* Prop. 15. "the ancient Fathers of the firſt 300 "Years after *Chriſt*, did affirm theſe Prophecies to be "fulfilled in the *Chriſtians* of their Times."

Ib. *to him*] Till People of many Countries were converted to him, the *Heb.* Word either for *People* or *Nations*, being plural: which makes the Prophecy much clearer, and ſhews that the Scepter as explained above, was not to ceaſe immediately on the Coming of *Chriſt*; but it was throughly fulfilled by the Deſtruction of the Temple and *Jewiſh* Common-wealth about 40 Years after *Chriſt*, when People of divers Nations were gathered to him by the Preaching of the Goſpel: and thus the learned and judicious *Mede* would have it read. But this was loſt in our *Bibles*, where *the People* may rather denote only the *Jews*.

Ver. 11. *Tying*] while he gathered the Grapes, ſo *dyes* by gathering them.

Ver. 12. The *Heb.* has no *his* here.

Ver. 13. *by*] The *Heb.* being על not עד and *Aſher* being between that and *Zidon*, *Joſh.* xix. 27, 28.

Ver. 14. *a boney Aſs*] which may ſignify a *poor* one, as well as, if not rather than, a *ſtrong* one. In the *Gr.* it is *has deſired Good*, by taking the ר of חמור to be ד and putting the other *good*, as we have *ſtrong*.

Ver. 16. *will judge*] according to his Name, the Meaning of which look Chap. xxx.

Ver. 17. *inſidious*] See at *Deut.* xxxiii. 22.

Ib. *the Serpent*] Notwithſtanding this is commonly expounded of *Samſon*, I do not think it likely the Prophecy of any whole Tribe was fulfilled in a ſingle Perſon, nor does it appear that the Deſcription is ſuitable to him; ſo was rather accompliſhed by what we read *Judg.* xviii. particularly Ver. 27.

Ver. 19. *Gad*] ſignifying *a Troop*, which *Jacob* alludes to by three Words.

Ib. *at laſt*] the fulfilling of which ſee 1 *Chron.* v. 18—22.

Ver. 20. *Food*] Which I take to be more proper for *fat* than *Bread*, ſince the Word has that general Signification.

Ver. 21. *let go*] *Biſh. ſent for a preſente.*

Ver. 22. I cannot agree with what is propoſed in *Univerſal Hiſt.* B. i. Ch. 7. if it has by far the moſt Votes, as there ſaid, that it ſhould be, *Joſeph is a Son of Beauty, the Daughters ran upon the Walls to ſee him*; becauſe it was *at a Fountain*, and for the Oddneſs of the latter Part, beſides *porath* not being *Beauty*.

Ib. *Foliage*] *Heb. Daughters*, viz. of the Bough; as before *Son* for *Bough*, viz. of the Vine.

Ib. *expands*] *Gen. turne*, if not a Miſtake for *runne*.

Ver. 23. *ſhot at him ſharply*] *Heb. made him bitter and ſhot*, a Manner of Expreſſion for want of Adverbs: ſo *Pſal.* li. 4. *multiply waſh me*, for *waſh me much* or *throughly*; and elſewhere.

Ib. *of their Hatred*] The *Biſh.* add to this without Diſtinction, *unto his hinderaunce.*

Ver. 24. *the Arms of his Hands were nervous*] Whereas it is in the *com. Lat. the Bonds of his Arms and Hands were looſened*, as if the Letter *zain* gave the Verb the like Meaning as *zade* would, being alike in Sound; and in the *Greek* more ſtrangely under the ſame Miſtake, *the Sinews of the Arms of their Hands were looſened*, as the foregoing Part there is, *their Bows were broken with Strength.*

Ib. *Arms of*] which ſupported his Hands, particularly to draw the Bow; but the *Geneviſts*, as if wiſer than *Jacob*, change it into *the hands of his armes.*

Ib. *from whence*] It being from Divine Providence that *Joſeph* was their Feeder and Supporter, and therein a lively Type of *Chriſt.*

Ib. *this Rock of Iſrael*] In the Place of which, as explanatory of it, the *Targum* has, *This was from the mighty God of Jacob, who by his Word fed the Fathers and Children, the Poſterity of Iſrael*; but in the *Jewiſh* Cabbaliſtical manner, taking אבן *Stone* for אב בן *Father* and *Son*, which licentious Fancies their *Rabbies* are fond of.

Ver. 26. *deſirable Place*] or *things*, called *precious things*, *Deut.* xxxiii. 15. and herein *Jacob*'s Bleſſings to *Joſeph* prevailed, in that they were ſpiritual, and extended to Heaven, the Felicity of the everlaſting Hills; whereas the Bleſſings which *Jacob* received were earthly and tem-

27. Ravening

27. Ravening Benjamin may be ſhewn by the Wolf that tears, in the Morning eats the Prey, and at the Evening divides the Spoil.

28. All theſe are the twelve Tribes of Iſrael; and this is what their Father ſpoke to them, when he bleſſed them, which he did according to their ſeveral Bleſſings.

29. He alſo commanded them, in the following manner; I ſhall be gathered to my People; bury me with my Fathers, at the Cave which is in the Field of Ephron the Hittite,

30. Namely the Field of Machpelah, that is before Mamre, in the Country of Canaan; which Abraham purchaſed with the Field, of Ephron the Hittite, for a Poſſeſſion of a Grave.

31. There they buried Abraham and Sarah his Wife, there they buried Iſaac and Rebekah his Wife, and there I buried Leah.

32. The Purchaſe of the Field, and Cave which is in it, was from the Sons of Heth.

33. And when Jacob had done commanding his Sons, he pulled up his Feet into the Bed; and expiring, was gathered to his People.

CHAP. L.

THEN Joſeph falling upon his Father's Face, wept upon him, and kiſſed him.

2. Afterwards he commanded his Servants the Phyſicians to embalm him; which accordingly they did.

3. For whom forty Days were fulfilled; becauſe there are ſo many for ſuch as are embalmed: and the Egyptians mourned for him ſeventy Days.

4. And when the Time of that Mourning was over, Joſeph ſpoke to Pharaoh's Family as follows; If now I am in your Favour, ſpeak thus, I pray, in the Hearing of Pharaoh;

5. My Father made me ſwear, ſaying, Behold I ſhall die; in the Grave which I dug for my ſelf in the Country of Canaan, there ſhalt thou bury me: now therefore let me go up, I pray; and having buried my Father, I will return.

6. To which Pharaoh ſaid, Go up, and bury thy Father, as he made thee ſwear.

7. So Joſeph went up to do it, and with him all Pharaoh's Servants, the Elders of his Houſe, and all thoſe of the Country of Egypt;

8. As likewiſe the whole Family of Joſeph, with his Brothers, and his Father's Family: only their Children, Flocks and Herds, they left in the Country of Goſhen.

9. There alſo went up with him both Chariots and Horſemen; ſo that it was a very huge Company.

10. Who, when they came to the Bramble-floor, which was on this ſide Jordan,

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poral, Chap xxvii. 28, 29. ſee likewiſe Chap. xxiv. 60. *taavah* is in ſeveral other Places uſed for *Deſire*, but never in the Senſe our *Tranſlators* have put on it. The *Chald. Paraphraſt* takes it in this Meaning, explaining it by רחמר *to deſire*: the *Vulg. Lat. Tranſ.* and *Pagnin.* have it *deſiderium*, *deſire*, as it is in former *Engliſh Tranſlations*; the *Septuagint* have turned it, εὐλογίαις, *bleſſings*; *Caſt. voluptatem*, *delight*.

Ver. 27. *that tears*] this belonging to the Wolf, as *that biteth* to the Adder, Ver. 17. ſo likewiſe the following Verbs here, and not to *Benjamin*. The Likeneſs of it in that Tribe may be ſeen *Judg.* xx. *Biſh. ſhall raviſh.*

Ib. *Morning eats*] being ſo voracious as to leave none of what he had caught in the Night; and then hungry and ravenous, in getting more as ſoon as the next *Evening* (which it is in *Heb.* and correſponds with *Morning*) comes.

Ver. 28. *Tribes*] They being propheſied of, rather than *Jacob*'s Sons in their own Perſons.

Ib. *ſeveral*] The *Heb.* idiomatical Expreſſion, *whom he bleſſed a Man according to his Bleſſing*, may be properly thus rendered: and as it is not כל *every one*, ſo certainly neither were all of them here bleſſed; notwithſtanding what *Commentators* pretend, that *Jacob* bleſſed every one of his Sons (to juſtify ſuch *Tranſlation*) by giving them a Part in the Country of *Canaan*: whereas we find him doing no ſuch Thing to any of them, after he had beſtowed what was his to give, Chap. xlviii. 22. the Gift of *Canaan* being rightly elſewhere aſcribed to God himſelf.

Ver. 32. *from the Sons of Heth*] from them as well as *Ephron*, to make it ſure, according to Chap. xxiii. 20. & xxv. 10. which *Jacob* might mention to his Sons, that they might not fear any Moleſtation from the Inhabitants. This Verſe is left out of the *Vulg. Lat.*

Ver. 33. *gathered*] by *Tynd. put.*

Ver. 10. *the Bramble-floor*] *Jun.* and *Trem.* tranſlate, *aream quandam ſeptam cynoſbatis*, *a certain Floor fenced with Sweet-briers*. *Ainſworth* writes; "It ſeemeth this "floore was beſet with Brambles (*for* atad *is a* bramble) "and thereof had the Name." *John Mercer* alſo on *Pagnin.* has the following Words, *Sunt qui* atad *viri nomen exiſtiment, qui à ſua area nobilitatus fuerit. Sed probabilius videtur a rhamnis, quibus eſſet circumſepta, ſic appellatam fuiſſe: atque hanc interpretationem confirmare videtur emphaſis quæ nominibus propriis, maxime virorum, adſcribi non ſolet.* i. e. *Some think* atad *to be the Name of a Man* (as it ſhould ſeem our *Tranſlators* did) *who was famous for his Floor. But it ſeems more likely that it was thus called from the Brambles it was fenced round with: and the Emphaſis* (namely the Letter ה before *atad*) *ſeems to confirm this Interpretation, which is not uſed to be affixed to proper Names of Men.* Some *Vulg. Lat. Editions* have *Arad*, by Miſtake of *t* for *r*.

Ib. *on this ſide*] So the Word ſignifies, *Deut.* i. 1, 5. & iii. 8. & iv. 41, 46, 47. *Joſh.* i. 14, 15. & v. 1. & ix. 1. & xii. 7. as *cis* is the firſt which *Buxtorf* in *Lexic.* explains, and what *L. Jud.* here renders it by. It is plain that their Journey from *Egypt* was towards *Jordan*, but the whole not ſo far as thither. And even if it had reſpect to *Moſes*'s writing it, that was probably on the ſame ſide of the River, being either while he was in *Midian*, according to *Pererius*, &c. or in the Wilderneſs, before the Extremity of his Life when he was on the other ſide, as by *Theodoret*, *Queſt.* 1. in *Geneſ.* and others.

lamented there with a great and very grievous Lamentation; nay he made a Mourning for his Father ſeven Days.

11. Which the Inhabitants of the Country, the Canaanites, ſeeing there, ſaid, This is a grievous Mourning to the Egyptians: therefore the Name of it was called The Mourning of the Egyptians, which is on this ſide Jordan.

12. Moreover his Sons did to him according as he commanded them:

13. For they carried him to the Country of Canaan, and buried him in the Cave of the Field of Machpelah; which Abraham purchaſed with the Field, for a Poſſeſſion of a Grave, of Ephron the Hittite, before Mamre.

14. Joſeph and his Brothers then returned to Egypt, as likewiſe all who went up with him to bury his Father, after he had buried him.

15. And when Joſeph's Brothers ſaw that their Father was dead, they ſaid, It may be Joſeph will hate us, and throughly render to us all the Hurt which we did him.

16. Therefore they ordered him to be told; Thy Father commanded before he died as follows;

17. You ſhall ſay thus to Joſeph, Forgive, I pray now, the Crime of thy Brothers and their Sin, though they did thee Hurt; ſo now forgive, we pray, the Crime of the Servants of thy Father's God: and Joſeph wept when they ſpoke to him.

18. Next his Brothers alſo went, and falling down before him, ſaid, Behold we are Servants to thee.

19. But Joſeph anſwered them; Do not fear: for am I in the room of God?

20. Though you intended Harm againſt me, God intended it for Good, that he might do as it is this Day, to keep many People alive.

21. Now therefore fear not; I will ſuſtain you and your Children. So he comforted them, and ſpoke kindly to them.

22. And Joſeph, with his Father's Family, abode in Egypt; he living a hundred and ten Years.

23. So that he ſaw great Grandchildren of Ephraim; as alſo Children born of Machir the Son of Manaſſeh, were upon his Knees.

24. At laſt he ſaid to his Brothers, I ſhall die: and God will throughly viſit you, and have you up out of this Country, to that which he ſware of to Abraham, Iſaac and Jacob.

25. Beſides he made the Sons of Iſrael ſwear as follows, When God viſits you throughly, you ſhall have up my Bones from hence.

26. Thus Joſeph died in his hundred and tenth Year; whom they embalmed, and he was put into a Cheſt in Egypt.

Ver. 16. *commanded*] This ſeems to be feigned: for *Jacob*, whom I look on as a wiſe Man, would more likely methinks have ſaid it to *Joſeph* himſelf, had he ſuſpected any Occaſion for it, as it is manifeſt there was not; and *Joſeph* ſaying Nothing of performing what his Father ordered, nor mentioning him, may ſhew that he likewiſe took it for fictitious.

Ver. 19. *am I in the room of God?*] The learned *Mercer* in his *Commentary* here writes, *nonnullis ex Hebræis ita exponere verba, ut* הַתַּחַת *ſumant pro* הֲלֹא תַחַת (or rather הֲ negatively) *ut ſit aſſeverantis*, An non ſub Deo ſum ego? *Some of the Jews expound the Words to have it*, Am not I under God? as the *Gen.* render, and which the *Chald.* may ſeem to be a Paraphraſe on, דְּחִלְנָא דַיְיָ אֲנָא *I fear the Lord:* but this is leaving the *Original*, though ſo little as only taking הֲ not affirmatively, as is commonly to be done, beſides putting *Lord* for *God*. I have ſince found him ſtiled *Father Simon* making the like Remark, *Critical Hiſtory of the Old Teſt.* B. i. Ch. 12.

Ver. 22. *a hundred and ten Years*] Not living out the laſt of them, according to Ver. 26. of which ſee Chap. v. 32. Like Inſtances may be ſeen plentifully concerning the Kings of *Iſrael* and *Judah*; the *Table* of whom look, with the *Obſervations* on it.

Ver. 24. *throughly*] *Jun.* and *Trem. omnino*, as in *Exod.* iii. 16. which ſee.

Ib. *have you up*] If *bring* was proper, it ſhould have been *bring up*.

Ver. 25. *When*] So the *old Eng. Caſt.* and *Vatab.* ſee Chap. i. 1. and the fulfilling of it, *Exod.* xiii. 19.

Ver. 26. *into a Cheſt*] That his Bones might be preſerved, according to our *old Tranſlations*; not in a *coffin*, to be buried. *Perry* ſays, the *Mummy-cheſts* were made of Sycamore, called *Pharaoh*'s Fig-tree, *View of the Levant*, p. 478.

NOTES upon the BOOK called EXODUS.

CHAP. I.

AND theſe are the Names of the Sons of Iſrael, who went to Egypt, along with Jacob, each having a Family.

2. Reuben, Simeon, Levi and Judah,

3. Iſſachar, Zebulun and Benjamin,

4. Dan and Naphtali, Gad and Aſher.

5. Now all the Perſons that proceeded from Jacob himſelf were ſeventy, including Joſeph who was in Egypt.

6. At length he died, and all his Brothers, with that whole Generation.

7. However the Iſraelites were fruitful, increaſed much, multiplied, and became ſtrong, ſo inexpreſſibly, that the Country was filled with them.

8. Then a new King roſe up over Egypt, who did not know Joſeph.

9. And he ſaid to his People; Behold the Iſraelite Folk are more, and ſtronger than we.

10. Come, let us behave our ſelves wiſely towards them; leſt they ſhould multiply, and when there ſhall happen to be War, they alſo ſhould be added to our Adverſaries; and fighting againſt us, go up out of the Country.

11. Whereupon they ſet over them Bailiffs for Taſks, in order to afflict them with their Burdens. And they built Cities of Stores for Pharaoh, Pithom and Raamſes.

Ver. 1. *And*] It is probable the *Pentateuch*, ſignifying from the *Greek* theſe *five Books of Moſes*, was at firſt one entire Writing, by the Conjunction *And* being placed between moſt of them; and that it was firſt divided into *Books*, as it now is, by the *Greek Tranſlators*, as appears from the Titles prefixed; whoſe *Tranſlation* being very early received and uſed by the *Jews*, might occaſion their parting the *Hebrew Code* conformably to it. Beſides the *Books* in the *Original* now have no other Titles than the *Parſhioth* or *Leſſons* have, viz. the Beginning of each, a farther Reaſon to believe they were not ſeparated by the firſt Penman.

Ver. 5. *himſelf*] *Biſh. Tranſ.* 1575 *line* for *loins*.

Ib. *ſeventy*] by an even capital Number, *Jacob* himſelf being one of them, *Gen.* xlvi. 27.

Ver. 7. *were fruitful*] *Gen. brought forth fruit.*

Ib. *inexpreſſibly*] with great Propriety of the *Eng.* from the *Heb.* and it appears, by being put after them, to belong to all the four Verbs, as alſo that Adverb in Ver. 20. to both thoſe there, like the ſame in *Gen.* xlvii. 27.

Ib. *Country was filled*] according to *Aben Ezra*, that of *Goſhen*.

Ver. 8. *new King*] That this was *Salatis*, the firſt Shepherd-king, as *Marſham* and *Shuckford* compute, is confuted by the following Words of our great *Newton*, "This King of *Egypt* was not one of the Shepherds, for "he is called *Pharaoh*, *Exod.* i. 11, 22. and *Moſes* told "his Succeſſor, that if the People of *Iſrael* ſhould ſacri-"fice in the Land of *Egypt*, *they ſhould ſacrifice the Abo-"mination of the* Egyptians *before their Eyes, and the* "Egyptians *would ſtone them*, *Exod.* viii. 26. that is, "they ſhould ſacrifice Sheep or Oxen, contrary to the "Religion of *Egypt*. The Shepherds therefore did not "reign over *Egypt* while *Iſrael* was there," *Chron. of Ant. Kingd. amend.* Ch. 2. See the *Chron. Tab.* in this Book, by which this King was *Rameſſes Miamun*; and as killing the Children appears to have begun between the Birth of *Aaron* and *Moſes*, ſince the former lived, and without any Account of his being in Danger, and the latter was born at the Time or Beginning of this Perſecution, *Acts* vii. 20. accordingly this would fall out a little after the Beginning of that King's Reign; yet not ſo ſoon in it, but that he might uſe the leſſer Oppreſſion before, Ver. 11.

Ib. *not know Joſeph*] who had been dead 81 Years by my *Tables*, when this King began his Reign.

Ver. 10. *Come*] *Heb. give* or *yield*, i. e. Conſent; as they did, Ver. 11.

Ib. *let us behave our ſelves wiſely towards them*] נבקש דרך חכמה שלא ירבה *Ab. Ez.* i. e. *Let us find out ſome wiſe Method, that they may not multiply: Tynd. playe wyſely, Gen. deale wittily.* Behold in *Pharaoh* the glaring Pattern of perſecuting Princes or Magiſtrates; firſt to make cruel and oppreſſive Laws, for Penalty and Puniſhment, next rigorouſly and violently to exceed the Bounds of thoſe Laws in the Execution, and make new ones worſe than the former, as Ver. 13, 14. and laſtly to put to death: and what for? No Crime committed either of Immorality or Rebellion, but leſt that other Sort of People whom they diſlike ſhould be too many, and what elſe they pleaſe to ſurmiſe. The Reaſon of this *Egyptian* King's thus afflicting the *Iſraelites*, to anſwer his Deſign of their not increaſing was, according to the foremen-tioned *Jewiſh Rabbi* in his *Commentaries*, that he might make them leſs capable of begetting Children. *But &c.* Ver. 12. as Perſecutors find it.

Ib. *our ſelves*] The Verb being in the Conjug. *Hith-pahel.*

Ver. 11. *their Burdens*] thoſe of the Tribute-collectors, which they impoſed on the *Iſraelites*, who as *a People* are in the *Heb.* ſpoken of from the 9th Verſe in the ſingular Number.

Ib. *built*] *Joſephus* ſays the *Iſraelites* laboured in building the *Pyramids*, *Antiq.* Lib. ii. 5. of whoſe Founders the heathen Writers ſpeak variouſly; the moſt noted of which are three, mentioned by *Pliny* thus, *Pyramides tres, quæ orbem terrarum implevere famâ, ſitæ ſunt in parte* Africæ, *monte ſaxeo ſterilique, inter* Memphim *oppidum &* Delta: *the three Pyramids, whoſe Renown fills the World, ſtand on a barren ſtoney Mountain in* Africa, *between the Town of* Memphis *and* Delta, Lib. xxxvi. 12. *Dr. Charles Perry*, who lately viſited them, relates in his *View of the Levant*, p. 313, &c. a folio Book printed 1743, that they are ſituate about ſix Miles weſtward from the River *Nile*, and about twelve S. W. from *Cairo*, by a Village called *Gheiſa*, and that which is ſtiled the great Pyramid does not terminate in a Point like the others, but has a plain Space at Top of 15 Feet ſquare; or as *Greaves* ſays in his *Pyramidographia*,, of 13¾ Feet, who alſo ſays the Baſe or Bottom is 693 Feet ſquare; but *Perry* meaſured the ſouth Side 789 ¼ Feet, and the weſt Side 780, however allows the Diſparity of the two Sides might ariſe in his meaſuring them. They both repreſent the Sides of the Pyramid, if continued up, to be equilateral Triangles. The perpendicular Height being by *Greaves* 490 Feet, *Perry* ſays it ſhould be 607 Feet 5

12. But according as they afflicted them, ſo they multiplied, and ſo they broke forth; inſomuch that they were tired by reaſon of the Iſraelites.

13. With this the Egyptians made them ſerve rigorouſly.

14. They even made their Lives bitter by hard Slavery, with Clay, Bricks, and all Drudgery in the Field: all their Service which they did for them being with Rigour.

15. Beſides the King of Egypt ſpoke to the Midwives of the Hebrews, of whom one's Name was Shiphrah, and that of the other Puah,

16. As follows, When you deliver the Hebrew Women, and ſee *them* upon the Stool; if it be a Son, you ſhall kill him, but if it is a Daughter, ſhe ſhall live.

17. Nevertheleſs the Midwives fearing God, did not do as he ordered them, but kept the Boys alive.

18. Upon which he called them, and ſaid to them, Why have you done this Thing, keeping the Boys alive?

19. And they anſwered Pharaoh, Becauſe the Hebrews are not like the Egyptian Women: for they are ſo lively, that they are delivered before the Midwife comes to them.

20. Therefore God did well to the Midwives, and the People multiplied, and became ſtrong exceedingly.

21. Thus he made Families for them, becauſe the Midwives feared God.

22. Afterwards Pharaoh thus commanded all his People, Every new-born Son you

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Inches, according to *Greaves*'s own Eſtimate of its Baſe, deducting 13 Feet it wants of being finiſhed at Top; and computes the perpendicular Height himſelf, with the ſame Deduction, 687 Feet, p. 316, 317. and in the Cut of it 690 Feet. Whereas it is demonſtrable by the Ratios of Triangles, whence I have calculated it, that the inclining Height of a Side from the middle of the Baſe which *Greaves* exhibits, to the Point of the Triangle at the Top, would be 600 Feet and 15 decimal Parts (which probably *Perry* miſtook for the perpendicular Height, as well as miſcomputed it) and the true perpendicular Height from the Center of the Pyramid 490 Feet, as *Greaves* has it, who alſo meaſured it with a 10 Feet Radius, ſo that the real Top is about 29 Poles high. Nay the inclined Height, as *Perry* reckons from 780 Feet the Baſe, would be but 675 ½, and the perpendicular Altitude 551 ½, which is 135 ½ leſs than he counts. According to *Greaves*, whoſe Baſe is 42 Poles, this Pyramid ſtands on 11 Acres and 4 Perches of Ground, and is placed, he ſays, on a Mountain above a hundred Feet high from the Plain. Another of thoſe three, ſcarce diſtant the Flight of an Arrow from this, both by *Greaves*'s and *Perry*'s Relations, is altogether as large and high, conſidering it is pointed. Concerning the third, *Greaves* induſtriouſly remarks the Negligence of other Writers, while himſelf gives us no Dimenſion of his own, nor went near another large one. The firſt through a narrow winding Paſſage, that begins 38 Feet up in the middle of the north Side, has a fine Room, ſuppoſed in the Center of it, and therein a hollow Monument, of a Shape and Size to contain a dead Body, which manifeſtly ſhews the Deſign of it; and yet (ſuch is the Vanity of worldly Grandeur!) *Diodorus* ſays, the King who built it for his Sepulchre was not buried there, nor he who built the ſecond in that; nay and that both of them when dying, ordered their Bodies to be buried privately, leſt their Subjects, as they threatened, ſhould tear them in pieces, B. I. Ch. v. as if their Ambition ſhould have the moſt ſenſible Mortification. There appear to be about 20 Pyramids in all; and *Perry* wiſely obſerves that the Duration of the Buildings in *Egypt*, is owing to the little Rain which is there.

Ib. *Stores*] In which Manner our *Tranſlators* have rendered this Word in the other Places, viz. 1 *King.* ix. 19. 2 *Chron.* viii. 4. & xvi. 4. & xvii. 12. & xxxii. 28. which laſt explains it.

Ib. *Raamſes*] ſo called as it ſeems from *Rameſſes*, the Name of the King of *Egypt* then.

Ver. 12. *were tired by reaſon of*] *Biſh. abhorred at the ſighte of.*

Ver. 14. *with Clay*] In digging and preparing it to make Bricks, which ſeems to be the principal Work now provided for them, Chap. v. and which the *Egyptians* thought worſe than Building, Ver. 11. The *old Eng. Bibles*, *Jun.* and *Trem.* the *Vulg. Lat. Tranſ. Pagn.* and the *Tigur. Verſ.* with the *Septuag.* and *Targ.* have it *Clay*, it being not uſual to make *Mortar* in the Field, but at the Building.

Ib. *Field*] Perhaps that being abroad, they might be more ſeparated from their Wives.

Ib. *did*] *Heb. ſerved.* But it is in the ſimple Conjugation *Kal*, not in *Hiphil* as Ver. 13. *made ſerve.*

Ib. *for them*] The ſame Conſtruction with ב as that in *Gen.* xxix. 20, &c. *ſerved for Rachel. Munſt. Pagnin.* and *Montan.* literal *Tranſlators*, apply the Verb to the *Iſraelites*, not to the *Egyptians*, in this Sort, *omnis ſervitus illorum quam illis ſerviebant, all their Service which they performed for them*; *cum omni opere in quibus operati ſunt, with all their Work in which they wrought*; *cum omni opere eorum quibus operati ſunt in eis, with every Work of theirs wherein they wrought.*

Ver. 15. *the Midwives of the Hebrews*] In *Heb. thoſe who delivered the Hebrews.* It is uncertain whether they were *Hebrews* or *Egyptians*, but not improbable that they might be appointed by *Pharaoh* from among the latter, like thoſe ſpoken of in Ver. 11. to execute his intended Purpoſe. *Ab. Ez.* writes שרות היו על כל המילדות *theſe were Chief over all the Midwives.*

Ver. 19. *they anſwered Pharaoh*] *K. James* I. in the famous Conference at *Hampton-Court*, charging ſome *Marginal Notes* to the *Geneva Tranſlation* with being *very partial, untrue, ſeditious, and ſavouring too much of dangerous Conceits*, inſtanced that the following here *alloweth Diſobedience to Kings*, viz. *Their Diſobedience herein was lawfull*; according to which they ought to have killed the Children, and the Midwives in doing what was unlawful feared God, Ver. 21. and his other Inſtance is of 2 *Chron.* xv. 16. that *Maachah ought to have died*, which is blaming a King.

Ib. *lively*] It is the plural of the laſt Word in Ver. 16.

Ver. 20. *multiplied*] Thus God did well to the Midwives by the People's being fruitful, which was their Advantage, and to the People by the Midwives being virtuous; ſo making them inſtrumental for the Good of each other.

Ver. 21. *for them*] For the *Iſraelites*, *them* being maſculine in *Heb.* and *Midwives* feminine. *Trem.* and *Jun.* render, *natis illis, for thoſe who were born. Caſtalio* has turned the Verſe thus, *atque ita fiebat, ut eis Deus per illam obſtetricum pietatem familias pararet:* i. e. *and ſo it came to paſs, that God prepared Families for them by that Piety of the Midwives.* Thus the *Marg.* of the *Gen. Verſ.* explains it, *That is, God increaſed the Families of the Iſraelites by their meanes.*

Ib. *feared God*] and not the King, *Heb.* xi. 23.

Ver. 22. *new-born*] It is, writes *Ab. Ezr.* a Noun *Toar*, or a verbal Noun; and *propriè recens natus*, as *Mercer* on *Pagn. properly new-born*; ſo *Buxtorf* alſo gives it. Which further appears by *Aaron*'s not being killed,

ſhall

ſhall throw into the River, but keep every Daughter alive.

CHAP. II.

NOW there was a Man of the Family of Levi went, and took his Daughter.

2. The Woman alſo conceived, and bore a Son; and ſeeing that he was a lovely Boy, ſhe hid him three Months.

3. But as ſhe could hide him no longer, ſhe took an Ark of Ruſhes for him, plaiſtering it with Mortar and Pitch; which with the Child put in it, ſhe ſet among the Flags upon the Bank of the River.

4. And his Siſter ſtood far off, to know what would be done to him.

5. At length Pharaoh's Daughter went down to waſh at the River, with her Maids walking at the Side of it; when ſhe ſaw the Ark within the Flags, and ſent her Handmaid, who fetched it.

6. Which opening, ſhe ſaw the Child, and behold the Boy cried; on whom ſhe had compaſſion, and ſaid, This is one of the Hebrews Children.

7. And his Siſter ſaid to her, Shall I go, and call to thee a Woman of the Hebrews who gives ſuck, that ſhe may ſuckle the Child for thee?

8. Go, ſaid ſhe; upon which the Maid goes, and calls the Child's Mother.

9. And to her Pharaoh's Daughter ſays, Take away this Child, and ſuckle him for me, and I will pay thee. So the Woman took the Child, and nurſed him at the Breaſt.

10. Who grew up, and ſhe had him to Pharaoh's Daughter, and he was to her for a Son; whom ſhe named Moſes, Becauſe, ſaid ſhe, I drew him from the Water.

11. Afterwards in thoſe Days, when Moſes was grown up, he went out to his Brethren, and looking on their Burdens, ſaw an Egyptian Man ſmiting one of them, a Hebrew.

12. Upon this he looked one way and another, and ſeeing that there was Nobody, he ſmote the Egyptian, and hid him in the Sand.

13. Again going forth the ſecond Day, behold there were two Hebrew Men contending; when he ſaid to him who was in fault, Why doſt thou ſmite thy Companion?

14. But he replied, Who made thee a chief Man and a Judge over us? Doſt thou intend to kill me, as thou didſt the Egyptian? Afraid at this, Moſes ſaid, Surely the Matter is known.

15. Pharaoh alſo upon hearing this Thing, endeavoured to kill him; from whoſe Preſence therefore Moſes fled, that he might dwell in the Country of Midian, where he ſate down at a Well.

16. And there was a Prince of Midian had

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who was born three Years before *Moſes*. The *Iſraelites* knowing the Promiſe of Deliverance at four hundred Years End, *Gen.* xv. 13. might likewiſe know, or think from the Reſemblance of the Numbers, that their Deliverer was then to be fourſcore Years old; which *Pharaoh* might hear of, as *Herod* did concerning *Chriſt*, and ſo give Order for all the new-born Male-children to be deſtroyed; ſee *Matt.* ii. 16. The Word is uſed 2 *Sam.* xii. 14.

Ver. 1. *his Daughter*] *Jochebed* was *Levi*'s own Daughter, Chap. vi. 20, 18. *Num.* xxvi. 59. *Lev.* x. 4. but would not therefore be her Huſband's own Siſter, as *Poole* repreſents it in his *Annot.* here.

Ver. 2. *lovely*] The *Hebrew* Word is *good*; while *goodly* is obſolete, and *fine* ſeems too much the Term of a Nurſe.

Ver. 3. *Mortar*] The *Heb.* Word is thus rendered in this *Tranſlation*, *Gen.* xi. 3. of which ſee the *Note* there.

Ver. 4. *his Siſter*] *Miriam*, as it is likely.

Ib. *done to him*] By this it ſeems as if they knew of the King's Daughter's coming thither to waſh.

Ver. 5. *Pharaoh's Daughter*] whom *Joſephus* and others call *Thermuthis*.

Ib. *her Maids walking*] which might be to watch that none ſaw her.

Ver. 6. *Boy*] Being the ſame Word, differing only in Gender and Number, with *Maids* in the preceding Ver. rendered by the *Latin Interpreters puer*.

Ver. 7. *who gives ſuck*] As if ſhe had ſaid, I know ſuch a one, ſhall I call her to thee? For if ſuch a Woman was to be ſought out, the Princeſs would rather, one may think, have ſent among the *Egyptians*. The Verb is יָנַק *to ſuck*.

Ver. 7, 8. *Barton* in *Catalogue of Vertuous Women*,

Witty Miriam *calls her Mother*
To be Nurſe unto her Brother:
So the Serpent and the Dove
Met alike in Miriam's *Love.*

Ver. 10. *for a Son*] ל *for* is in the *Original*; for he could not be really her Son, but was, as *Buxtorf* ſays, *loco filii*, *in place of a Son*; ſee it *Acts* vii. 21.

Ib. *Moſes*] *Drawing*, the preſent Participle from the Verb *maſhah* here uſed; not *drawn out*, as commonly expounded, which would be *maſhui*: according to her own Words, ſhe named him from what ſhe did, not from what was done to him. *Clem. Alexandrinus*, *Strom.* p. 343. ſays his Name was *Joakim* before.

Ib. *from*] not *out of*; ſee Ver. 3.

Ver. 11. *ſmiting*] This might be *ſlaying*, as in the next Verſe it is to be underſtood, the Verb being the ſame, which would fully juſtify *Moſes* in what he did. It ſeems however as if the *Iſraelite* was much hurt, ſince there is no Mention of his helping *Moſes*.

Ver. 12. *ſmote*] So in *Acts* vii. 24. and commonly here in other *Tranſlations*, it being the proper Meaning of the Word.

Ver. 14. In this Verſe is an Inſtance, beſides many others which might be produced, that the *Vulgar Latin Verſion* was partly made from the *Greek* of the *Seventy*, by their both having *wilt thou kill*, and *yeſterday*, which the *Hebrew* has not. So *Stephen* ſpoke from the *Tranſlation* of the *Septuagint*, *Acts* vii. 28.

Ver. 15. *that he might dwell*] For he did not dwell there, before he ſate down at the Well. Thus the beſt *Tranſlators Jun.* and *Trem.* turn it, *ut habitaret*. The like is in the *preſent Bible*, Ver. 20. *that he may eat*; ſee alſo *Ruth* i. 6.

Ver. 16. *Prince*] The *Annotation* on this Word in *Gen.* xli. 45. with a ſmall Alteration will ſerve here, which I leave the intelligent Reader to make for himſelf. Only adding that *Bp. Patrick* ſays in his *Commentary*, *It may be*

ſeven Daughters; who came, that they might draw, and fill the Troughs, to water their Father's Sheep.

17. But the Shepherds came, and drove them away; however Moſes getting up, ſaved them, and watered their Sheep.

18. So when they came to their Father Reuel, he aſked, Why have you made ſuch haſte in coming to Day?

19. An Egyptian Man, anſwered they, delivered us from the Power of the Shepherds, and both drew plentifully for us, and watered the Flock.

20. Hereupon he ſaid to his Daughters, But where is he? Why did you leave the Man? Call him, that he may eat ſome Victuals.

21. And Moſes was willing to dwell with the Man; who gave him his Daughter Zipporah.

22. Beſides ſhe bore a Son, whom he named Gerſhom: for ſaid he, I have been a Stranger in a foreign Country.

23. And in a great while, when the King of Egypt was dead, and the Iſraelites ſighed, and cried, by reaſon of the Slavery; their Cry becauſe of it, went up to God.

24. Who heard their Groaning, and he remembred his Covenant with Abraham, Iſaac and Jacob.

25. Moreover God beheld the Iſraelites, and he knew *them*.

CHAP. III.

FOR as Moſes was feeding the Flock of Jethro his Father-in-law, a Prince of Midian, having had them along behind the Wilderneſs, and was come to Horeb the Mountain of God;

2. The Angel of the Lord appeared to him in the middle of a Fire, from within a Buſh: for he ſaw plainly that the Buſh, burning as it was with fire, was not conſumed.

3. Upon which he ſaid, I will now turn aſide, that I may ſee this great Sight, why the Buſh is not burnt.

4. And when the Lord ſaw that he did, God called to him thus from within it, Moſes, Moſes; who anſwered, Here am I.

5. Come not near hither, replied he, put off thy Shoes from thy Feet; for the Place on which thou ſtandeſt is holy Ground.

6. Beſides he ſaid, I am the God of thy Father, the God of Abraham, the God of Iſaac, and the God of Jacob. With that Moſes hid his Face, for he was afraid of looking at God.

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moſt truly rendred a Prince; and that *many antient and later Verſions have it ſo*, on Chap. xviii. 1. what he ſays for it I omit: and *Sir Iſaac Newton* calls him *the Prince of Midian*, *Chronology of Antient Kingdoms amended*, Ch. 2.

Ib. *that they might draw*] It does not appear that they did draw, becauſe the Shepherds hindered them, and *Moſes* drew for them, Ver. 19. Therefore the *Tigurin Bible* has it, *quæ venerunt hauſtum, ut implerent canales, adaquarentque: who came to draw, that they might fill the Gutters, and water.*

Ib. *Father's Sheep*] It being cuſtomary even to this Day, as *Dr. Shaw* obſerves in his late Travels in thoſe Parts, for the Children of the greateſt Princes to attend the Flocks.

Ver. 17. *their*] maſc. in the *Heb.* which might be by comprehending the Father, whoſe the Sheep moſt properly were, as in the preceding Verſe. Other *Interpretations* ſeem invalid.

Ver. 18. *their Father Reuel*] not their immediate Father, but their Grandfather, as the *Heb.* Word may ſignify both, and indeed *Grandfather* is a *Father:* thus *Jacob* uſes it *Gen.* xxxii. 9. and *Laban* is called the Son of *Nahor*, *Gen.* xxix. 5. being his Grandſon; ſee of this further on *Numb.* x. 29.

Ver. 22. *Gerſhom*] made up of *ger*, *a Stranger*, and *ſhom*, the Contraction of *ſhomem*, *deſolate*. The *Vulg. Lat.* and ſome *Copies* of the *Septuag.* add in a Verſe after this from Chap. xviii. 4. with a ſmall Alteration.

Ib. *for*] See Chap. xviii. 3.

Ver. 23. *a great while*] as the *Heb.* denotes, and being nearly both the *Egyptian* Kings Reigns of 85 Years.

Ib. *went up to God*] That is was regarded by him.

Ver. 25. *knew*] to wit in a peculiar Manner, as the Poſterity of *Abraham*, *&c.* The *Bibles* according to *Pope Sixtus*, and the *Lovain* ones (though the curious *Tho. James* in *Bellum Papale* has miſtaken in the latter) have *delivered.*

Ver. 1. *was*] which היה is at firſt.

Ver. 2. *Angel—appeared*] The Angels are with God, who is not to be ſeen himſelf; as I rather underſtand it, than that the Angel and God were both one.

Ib. *the middle*] Here was this to conſider whether לַבַּת would rather be regularly לַהֲבַת or לַהֶבֶת *flame*, or elſe לִבַּת *heart*. In the latter is only one Point or Vowel Difference, which is frequent in *Heb.* but either of the other has a Letter and Vowel more, beſides ב not dageſhated with a Point in the middle, which alters them another Letter. But if לַבַּת being here in the conſtructed Form, is made from a Noun לַבָּה and not לִבָּה as *Pagn.* informs us in *Theſaur.* then it is *Heart* without the leaſt Anomaly; which he expounds *in the middle of the Fire*, according to *David Kimhi*, and others. The like to it is in Chap. xv. 8. *Deut.* iv. 11. 2 *Sam.* xviii. 14. *Jon.* ii. 3. and perhaps the Word was uſed to make a Variation from *midſt* immediately following.

Ib. *from within a Buſh*] as he has often appeared ſpiritually *from within* thoſe of low Degree, according to 1 *Cor.* xiv. 25. From *ſeneh*, the *Buſh* in *Heb. Horeb* as it appears was called *Sinai*; compare Chap. xix. 17, 18, 20. with *Deut.* iv. 10, 15. & Chap. xx. 19. with *Deut.* xviii. 16. So *Jerome*, *De Locis Hebraicis*, ſays, *Mihi autem videtur quod duplici nomine idem mons: nunc ſina nunc choreb vocetur. It ſeems to me that the ſame Mountain was called by a double Name, one while Sinai, another while Horeb.* But *Neitzſchitz* travelling thither, Anno 1636, ſeems to give a better and fuller Account, that the Mountain parts into two Spires towards the Top, the higheſt of which is called *Horeb*, the other *Sinai*, *Compend. Libr.* Vol. ii. p. 151. and the former is reckoned weſtward, *Byth.* on *Pſal.* lxviii. 9.

Ver. 5. *holy Ground*] By the peculiar Preſence of God.

Ver. 6. *of thy Father*] Of each of them.

7. The

7. The Lord ſaid further; I have fully looked on the Affliction of my People who are in Egypt, and have hearkened to their Cry by reaſon of their Exactors; becauſe I knew their Griefs.

8. So I am come down to deliver them from the Power of the Egyptians, and to bring them up out of that Country, to a good and large one, a Country which flows with Milk and Honey; to the Place of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebuſites.

9. And now behold the Cry of the Iſraelites being come to me, and I alſo having looked at the Oppreſſion that the Egyptians oppreſs them with;

10. Come now therefore, and I will ſend thee to Pharaoh: and do thou bring my People the Iſraelites out of Egypt.

11. But Moſes ſaid to God, Who am I, that I ſhould go to Pharaoh, and that I ſhould bring the Iſraelites out of Egypt?

12. To which he anſwered, *Thou ſhalt*, for I will be with thee, and this ſhall be a Sign to thee that I have ſent thee; when thou haſt brought them out thence, you ſhall ſerve God by this Mountain.

13. Moſes then enquired of him, Behold when I come to the Iſraelites, and ſay to them, The God of your Fathers has ſent me to you; ſhould they aſk me, What is his Name? What ſhall I anſwer them?

14. And God replied to him, I am he who am; and thus, ſaid he, mayeſt thou tell them, I am has ſent me to you.

15. However he ſaid again to Moſes: Thus ſhalt thou tell the Iſraelites, The Lord God of your Fathers, the God of Abraham, the God of Iſaac, and God of Jacob, has ſent me to you: this is my Name for ever, and this is my Memorial to all Ages.

16. Go, and gather the Elders of Iſrael, and declare to them; The Lord God of your Fathers has appeared to me, the God of Abraham, Iſaac and Jacob, ſaying, I have throughly been to ſee you, and what is done to you in Egypt:

17. And that I ſaid, I will bring you up from the Affliction of Egypt, to the Country of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebuſites; to a Country which flows with Milk and Honey.

18. Nay they will hearken to what thou ſayeſt, and thou ſhalt go in, with the Elders of Iſrael, to the King of Egypt, to whom you ſhall ſay, The Lord God of the Hebrews having met with us, now be pleaſed to let us go three Days Journey into the Wilderneſs, that we may ſacrifice to the Lord our God.

19. Yet I know that he will not give you leave to go, excepting by a ſtrong Hand.

20. Therefore will I ſtretch forth my Hand, that I may ſmite the Egyptians with all my Wonders which I will do among them; and after that he will let you go.

Ver. 7. *looked on—hearkened to*] that it may be coherent with the latter Part of the Verſe; whereas *have ſeen and heard* in Time paſt, are no neceſſary Conſequences of *knowing* at the preſent Time.

Ver. 10. *do thou bring*] The *Heb.* Word being imperative; but the *old Lat.* has, *ut educas, that thou mayeſt bring forth.*

Ver. 12. *for*] See the like *Gen.* xxix. 32. there rendered *becauſe.* It relates to what God ſaid before, as if he had ſpoken on without Interruption, like Chap. iv. 5. So the *Latin Interpreters* have turned it, *nam*, and *quoniam*, and *enim*, and *quia*; the *Greek* ὅτι, and the *Chaldee* אֲרֵי׃

Ib. *by*] or *againſt. Trem.* and *Jun.* have *juxta, by*; *Ainſworth* in *Eng. at*; but both he and *Munſter* in their *Annotations* ſay, *or by.* Chap. xix. 2, 12. determine it not to be *upon the Mountain.*

Ver. 14. *I am he who am*] Shewing by it that his real Name was not to be known by Man, *Judg.* xiii. 18. and checking the Curioſity of *Moſes*; as alſo notifying that he was a Being of himſelf, which no Creature is; for it might properly be interpreted *The ſelf-exiſtent Being. Trem.* and *Jun.* have kept the firſt Word in the *Heb.* making it, *Eheje, who am.* In *Shemoth Rabba* it is explained thus, אני שהייתי ואני הוא עכשיו ואני הוא לעתיד לבוא *I who have been, even I am the ſame now, and I ſhall be the ſame in time to come*; and in the *Targum of Jonathan*, אנא הוא דהוינא ועתיד למהוי *I, the ſame who have been, and am to be hereafter.* I know not what made our *Tranſlators* put it *that I am*, which however ſhould have been *that which I am*, or *what I am*; when all the *Lat. Interpreters* have *qui, who*, and not *quod, that which*, or *what.*

Ver. 16. *the God of Abraham*] *Tynd.* and the *Biſh.* have alſo *the God of* both to *Iſaac* and *Jacob*; taken from the *Vulg. Latin*, as that was from the *Greek*, only dropping *and* before that to *Iſaac:* which might be taken from Chap. iv. 5.

Ib. *throughly*] according to the Deſcription of it at the End of the foregoing Chapter. *Jun.* and *Trem.* expreſs it by *omnino.*

Ib. *been to ſee*] as we ſay, the ſame with *viſited*, and ſo ſuits both Objects.

Ver. 17. *And that I ſaid*] Tell them that I ſaid thus; which he did, Ver. 8.

Ver. 18. *met with*] *Vulg. Lat. called, nikrah* being taken for *nikra*, as alſo by ſome others.

Ver. 19. *excepting by a ſtrong Hand*] For they did go ſo, Chap. vi. i. & xiii. 9. but the *preſ. Tranſ.* contradicts even the following Verſe. Whereas our *Bible* before had, *but by ſtrong hand*; *Coverdale, but thorowe a mightie hande*; the *Septuagint* as here, ἐὰν μὴ μετὰ χεῖρος κραταιᾶς, with *Pagn.* and *Nold.* ſo the *Vulg. Lat. niſi per manum validam*; *Seb. Caſt. niſi vi coactum, except compelled by force*; and the *French, ſinon par main forte, ſave by a ſtrong Hand*; which ſee well diſcuſſed by *Chriſtian Noldius, Concord.* Annot. 1246.

Ver. 20. *among them*] *Heb. him*; for that Tongue frequently comprehends Plurals in Singulars. But it is not *of it*, i. e. *Egypt*, becauſe the Names of Countries are feminine, for which *Egypt* is mentioned particularly by *Buxtorf, Theſaur. Gram.* Lib. i. Cap. 8. and its Conſtruction with other Words manifeſt, as Chap. ix. 18. *in Egypt, from the Day ſhe was founded*, Chap. x. 7. *Egypt ſhe is periſhed.* The Difference indeed is ſmall here between, *it*, viz. *Egypt*, and *them*, that is the *Egyptians*; but it may ſerve to expound and ſettle the Meaning of the ſame Word in Chap. x. 1. which has ſo much puzzled *Interpreters.*

21. I

21. I will alſo make this People be in Favour with the Egyptians; ſo that when you go away, you ſhall not go empty.

22. For each Woman ſhall aſk her Neighbour, and her who lodges at her Houſe, for Veſſels both of Silver and Gold, together with Cloaths; which you ſhall put on your Sons and Daughters: thus ſhall you ſpoil the Egyptians.

CHAP. IV.

HOWEVER Moſes made anſwer; But behold they may not believe me, nor hearken to what I ſay: for they may object, The Lord has not appeared to thee.

2. And the Lord aſked him, What is that in thy Hand? Who anſwered, A Staff.

3. Then replied he, Throw it on the Ground; which he did, and it became a Serpent: whereupon Moſes fled from the Face of it.

4. Next the Lord ſaid to him, Reach out thy Hand, and take hold of its Tail (and when he did ſo, it became a Staff in his Hand)

5. In order for them to believe, that there has appeared to thee the Lord God of their Fathers, the God of Abraham, the God of Iſaac, and God of Jacob.

6. More than that the Lord ſaid to him, Put now thy Hand into thy Boſom: which he did; and when he pulled it out, behold it was leprous, being like Snow.

7. He ſaid further, Put thy Hand again into thy Boſom (which he did; and pulling it out thence, lo it was turned like his *other* Fleſh)

8. So that if they will not believe thee, nor hearken to what the former Sign declares, they may believe what the latter one does.

9. But if they will not however believe theſe two Signs, nor hearken to what thou ſayeſt, thou ſhalt take ſome of the Water of the River, and pour out on the dry Ground; that the Water which thou takeſt out thence may become, as it ſhall, Blood upon the dry Ground.

10. Yet Moſes complained to the Lord, O my Lord! I am not a Man of Speech, either heretofore, or ſince thou haſt ſpoken to thy Servant: for I am of a ſlow Mouth and Tongue.

11. But the Lord replied to him; Who makes a Mouth for Man? Or who makes the dumb, the deaf, the ſeeing, or the blind? Is it not I the Lord?

12. Now therefore go, and I will be with thy Mouth, and teach thee what thou ſhalt ſpeak.

13. Nevertheleſs he rejoined, O my Lord! vouchſafe to ſend, by him thou wilt ſend by.

14. Incenſed againſt Moſes at this, the Lord ſaid; Is there not Aaron thy Brother, the Levite? I know that he can ſpeak well: and even behold he ſhall come forth to meet thee; and when he ſees thee, he will be glad at his Heart.

15. To whom thou ſhalt ſpeak, putting the Words in his Mouth; and I will be both with thy Mouth and his, that I may teach you what you ſhall do.

16. Thus he ſhall ſpeak to the People for thee; and it ſhall come to paſs, he ſhall be to thee for a Mouth, as thou ſhalt to him for a God.

Ver. 22. *aſk*] Look to Chap. xii. 36.

Ib. *Veſſels*] See *Gen.* xxiv. 53. Our *Tranſlators* have added *them* to make it ſeem *Jewels*, which the Word does not ſignify. *Veſſels* too might be more plauſibly aſked, for Uſe in the Sacrifice and Feaſt, Ver. 18. Chap. v. 1.

Ver. 1. *may*] For *Moſes* was propoſing his Doubt, not telling a Certainty. Our Auxiliaries *may*, *ſhall*, *will*, &c. find no Difference in the *Heb.* Verbs.

Ver. 2. *Staff*] Which is more likely for *Moſes* to have, rather than a Rod or little Stick, ſince he was now about 80 Years old. *His Shepherd's Staff*, ſays *Patrick*, *it is moſt likely*. It is rendered *baculus* in the *Tig. Tranſ.* and that of *Jun.* and *Trem.* as alſo by *Buxt.* in *Lexic.* and in *Gram. Theſ.* Lib. ii. Cap. xiv. by *Coverdale*, *ſtaffe*; and by *Ælfric* in the *Sax.* or *old Eng. Tranſ. Yard.*

Ver. 5. *appeared*] In Ver. 15. of the preceding Chap. the Verb is put after *the Lord God*, &c. at the next Verſe between, and here before. An Inſtance of the Elegancy of thoſe ſupernal Writings.

Ver. 6. *being*] This the Senſe here plainly requires, otherwiſe *and* as at Ver. 15. of the laſt Chap. or a *Comma* between *leprous* and *like*, that *was* may belong to both; but the latter would be more obſcure. Aware that Snow was not leprous, *Caſtalio* choſe the ſecond, *Jun.* and *Trem.* have *erat alba*, ſicut nix, *was white* like Snow; *Onkelos* turned *leprous* into חִוָּרָא *white*; and the *Seventy* left it out, ſaying, ἐγενήθη ἡ χεὶρ αυτῦ ὡσεὶ χιών, *his Hand was like Snow.*

Ver. 8. *may*] *They will believe*, and *if they will not believe*, in the *com. Tranſ.* are inconſiſtent.

Ver. 9. *as it ſhall*] not without Elegance, though a Blank in our *Bible.*

Ver. 10. *of a ſlow Mouth and Tongue*] Utterly unfit for a publick Speaker; but he was an eloquent Writer. So *Will. Tyndal*, who is to be counted the Principal of the *Engliſh Reformers*, writes of himſelf to *John Frith*, *God hath made me evil-favoured in this World, and without Grace in the Sight of Men, ſpeechleſs and rude, dull and ſlow-witted.*

Ib. *Mouth*] *Speech* might rather be put for *Tongue*; but *Mouth* eſpecially ſhould be kept in tranſlating, becauſe repeated in the two following Verſes, and again Ver. 15, 16.

Ver. 13. *wilt*] *Gen. ſhouldeſt.*

Ver. 14. *Is there not Aaron*] To what purpoſe ſhould God aſk, *Is not Aaron the Levite thy brother?*

Ib. *ſhall come forth*] That is I will ſend him, as Ver. 27.

Ver. 16. *ſhall come to paſs—ſhall be*] This is not the ſame repeated, as יִהְיוּ *ſhall become*, in the 9th Ver. but in different Tenſes, הָיָה and יִהְיֶה the former of which at the Beginning of a Diviſion is uſually rendered *ſhall*

17. Beſides

17. Beſides thou ſhalt take this Staff in thy Hand, with which thou ſhalt do the Signs.

18. Moſes then went away back to Jether his Father-in-law, and ſaid to him, Do let me go back to my Brethren who are in Egypt, and ſee whether they be ſtill living; and Jethro anſwered him, Go in Peace.

19. The Lord alſo ſaid to Moſes in Midian, Go back to Egypt: for all the Men who ſought thy Life are dead.

20. Accordingly he took his Wife and Sons, and carried them upon an Aſs, that he might return to that Country; taking the Staff of God in his Hand.

21. Moreover the Lord ſaid to him; When thou goeſt away, returning to Egypt, ſee that thou doeſt before Pharaoh all the Miracles which I have put in thy Power: but I will let his Heart be ſo ſtout, that he will not let the People go.

22. Upon which thou ſhalt tell him; Thus ſays the Lord, Iſrael is my firſt-born Son:

23. Therefore ſince I have ſaid to thee, Let my Son go, that he may ſerve me, and thou haſt refuſed to let him go; behold I will ſlay thy firſt-born one.

24. Afterwards the Lord met him in the Way at a Lodging-place, and ſought to kill him.

25. With that Zipporah took a ſharp Stone, and cut off the Foreſkin of her Son, and threw down at his Feet: For thou art, ſaid ſhe, a bloody Bridegroom to me.

26. So he let him alone; then ſhe ſaid, A bloody Bridegroom, for the Circumciſions.

27. The Lord likewiſe ſaid to Aaron, Go to the Wilderneſs to meet Moſes; accordingly he went, and met him at the Mountain of God, and kiſſed him.

28. Who told Aaron all the Words of the Lord, by which he had ſent him, with all the Signs that he had commanded him.

29. They next went, and gathered all the Elders of the Iſraelites.

30. When Aaron ſpoke all the Words which the Lord had ſpoken to Moſes; and he did the Signs in the Sight of the People.

31. Convinced by which, and withal hearing that the Lord had viſited the Iſraelites, and that he had looked at their Affliction; the People bowed, and worſhipped.

CHAP. V.

AFTER which Moſes and Aaron went in, and declared to Pharaoh; Thus ſays the Lord God of Iſrael, Let my People go, that they may keep a Feaſt to me in the Wilderneſs.

2. But Pharaoh taunted, Who is the Lord, that I ſhould hearken to his Word, to let Iſrael go? I know not the Lord, nor indeed will I let them go.

3. However they replied, The God of the Hebrews has met with us; be pleaſed to let us go three Days Journey into the Wilderneſs, that we may ſacrifice to the Lord our God; leſt he ſhould fall on us, either with Peſtilence or Sword.

4. At which the King of Egypt ſaid to

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come to paſs, as here for Diſtinction, and in *Gen.* xxiv. 15. otherwiſe may better be omitted in an *European Tranſlation*. By comparing of which Places, though ſo near together, may appear how irregular the *preſent Tranſlation* is.

Ver. 18. *went away*] From *Horeb* where he had received this Commiſſion. *Went and returned* ſeems a Tautology, both ſignifying his going to his Father-in-law; ſo *go—and return*, juſt after.

Ib. *Jether*] A Contraction of *Jethro*, like *Harry* of *Henry*.

Ver. 20. *that he might*] See the like Chap. ii. 15.

Ver. 21. *let his Heart be ſtout*] *Biſh. holde hys hart.*

Ib. *ſtout*] Look forward to Chap. vii. for this and the Word *Miracles*.

Ver. 23. *ſince I have ſaid to thee, Let my Son go*] That is to ſay, him who is my Son, viz. *Iſrael*; according to what was ſaid before, Chap. iii. 18. and as the Lord did by *Moſes* and *Aaron*, Chap. v. 1, &c. before the Death of the Firſt-born was threatened, Chap. xi. 5. The *Heb.* Diviſion of the Verſe is after *refuſed to let him go*; not before, as in the *com. Bible*.

Ver. 24. *Lodging-place*] It is not likely there were *Inns* then, eſpecially in or by the Wilderneſs, *Judg.* xix. 15. and as there is no Mention of other People, and *Zipporah* uſed a Stone; they ſeem rather to have lodged abroad, as *Jacob* did, *Gen.* xxviii. 11. and the Word properly ſignifies but *a Lodging-place*, as tranſlated *Joſh.* iv. 3.

Ib. *ſought to kill him*] Probably ſtruck him with ſome violent Diſeaſe, for not circumciſing his Son, which his Wife would not conſent to; but did it now her ſelf in great Anger, either becauſe *Moſes* was unable, or afraid to do it of his own Mind after God had ſmitten him, according to *Num.* xiv. 41, 43. which Act of hers however, like that of *Phinehas*, *Num.* xxv. 11. turned away God's Wrath.

Ver. 25. *For*] Look Chap. iii. 12.

Ver. 26. *let—alone*] As it is turned, *Deut.* ix. 14. *Judg.* xi. 37. *Job* vii. 19.

Ib. *then ſhe ſaid, A bloody Bridegroom, for*] To excuſe her foregoing haſty Words.

Ib. *Circumciſions*] of her two Sons, of the firſt as at Chap. ii. 22.

Ver. 28. *by which*] It is agreeable for אשר to be here the Relative of *the Words*, as it is in the next Verſe, and in this of *the Signs*; ſo the *Seventy*, the *old Lat. Tranſlator*, with *Jun.* and *Trem.* underſtood it: for *who had ſent him* would be redundant.

Ver. 30. *he*] *That is* Moſes *did, as was appointed*, Ver. 17. Theſe are *Ainſworth*'s Words. *Jun.* and *Trem.* with *Caſt.* have added *Moſes* in the Text. It appears that *Moſes* himſelf did the Signs before the *Iſraelites*, but thoſe before *Pharaoh* were Part of them done by *Aaron*. Our *laſt Tranſlators* indiſcreetly left out *he*, which was in the *Eng. Bib.* before, by which is read that *Aaron* did the Signs, which controuls what God ſaid, Ver. 17.

Ver. 1. *keep*] *Gen. celebrate.*

them, Why, Moſes and Aaron, do you make the People withdraw from their Works? Go to your own Burdens.

5. Lo the People of the Country, added he, are now many, and you make them ceaſe from their Burdens.

6. That Day alſo he commanded the Exactors of the People, and their Officers, as follows;

7. You ſhall no more give the People Straw to make Bricks, as in time paſt: let them go, and pick it up for themſelves.

8. Yet ſhall you put upon them the Sum of the Bricks which they made in time paſt, without abating any of it: for they are lazy; therefore they cry out, that they may go ſacrifice to their God.

9. Let the Service be heavy upon the Men, and let them work in it; and not regard falſe Words.

10. So the Exactors of the People, with their Officers, went forth, and ſpoke to them as follows, Thus ſays Pharaoh, I will give you no Straw.

11. Go, get it for your ſelves, from whence you can find *it*; though not any thing of your Service ſhall be abated.

12. Upon this the People were diſperſed over all the Country of Egypt, to pick up Stubble for Straw.

13. The Exactors too were urgent, that they ſhould perform their Works, of each Day's Buſineſs the very ſame Day, as when there was Straw.

14. Nay the Officers of the Iſraelites, whom Pharaoh's Exactors had ſet over them, were beat, it being ſaid, Why have you not performed your Taſk of Brick-making as in time paſt, neither Yeſterday nor to Day?

15. Whereupon they went in, and cried in this manner to Pharaoh; Why doſt thou do thus to thy Servants?

16. There is no Straw given to thy Servants, yet they ſay to us, Make Bricks; and behold thy Servants are beat, when it is the Fault of thy own People.

17. But he ſaid; You are lazy, lazy Folk: therefore you ſay, Let us go, ſacrifice to the Lord.

18. And now go, do the Service; and there ſhall be no Straw given you: yet ſhall you give the Sum of Bricks.

19. Then the Officers of the Iſraelites looking ill on them, ſaid, You muſt not abate from your Bricks, of each Day's Buſineſs the very ſame Day.

20. Now they met with Moſes and Aaron ſtanding in their Way, when they went out from Pharaoh.

21. To whom they ſaid, The Lord look upon you, and judge; who have made us have a ſtinking Smell in the Sight both of Pharaoh and his Servants, to put a Sword into their Hands to kill us.

22. Moſes therefore returns to the Lord, complaining; My Lord, Why haſt thou done ill to this People? Why didſt thou ſend me?

23. For ſince I went in to Pharaoh, to ſpeak in thy Name, he has done ill to this People; and thou haſt not delivered thy People at all.

Ver. 9. *falſe*] *vain Words* is made from the *Greek* ἀργοὺς κενοῖς, and not from the *Heb. Original*. *Pharaoh* did not believe what *Moſes* and *Aaron* ſpoke, that God had met with them, and ſaid what they told the People and him.

Ver. 13. *urgent*] or *preſſing*. All the *Lat. Tranſlations* have it expreſſed from the Verb *urgeo*, excepting the *Vulgate* from *inſto*, of the ſame Meaning; ſo the *French* has *les preſſoient*: *Sol. Jar.* alſo expounds it by דוחקים the *Targ.* דחקין

Ib. *Buſineſs*] *Heb. Word, Thing, Matter* or *Buſineſs*, *&c.* different from *Taſk* in the following Verſe; ſee on 2 *Chron.* viii. 14.

Ver. 14. *Brick-making*] *Hailebenim*, *Bricks* is here left out, which was in Ver. 7.

Ver. 18. *And now go*] Spoken in Deriſion of *Let us go*.

Ver. 19. *looking ill on them*] or *beholding them in an ill Manner*: or rather *with Evil*, i. e. as *Munſter* renders it, *cum mœrore, with Grief*; who being Profeſſor of *Hebrew* at *Baſil* writes in his *Annotations*, *Hebraice, cum malo, ſcilicet aſpectu*: *It is in Hebrew, with evil, that is with an evil* or *ill Look*. And *Caſtalio* has tranſlated it, *vultu triſti, with a ſorrowful Countenance*. But this Manner of ſpeaking is more fully explained by *Buxtorf*, *Munſter*'s Succeſſor, in his *Heb. Gram.* Lib. ii. Chap. 20. where he ſays, "ב often makes a Periphraſis of Adverbs: as "בְּמִרְמָה *with deceit*, that is *deceitfully*; בְּעָרְמָה *in craft*, "*craftily*; בְּצֶדֶק *in righteouſneſs, righteouſly*; בֶּאֱמֶת *in* "*truth, truly, &c.*" So here, *with*, or *in evil*, that is, *ill* or *badly*, or as we ſay, *pitifully*; ſee the like Chap. xiv. 25.

Ib. *them*] The two *Tranſlators* abovenamed have added *the Iſraelites*, however אֹתָם *them* being accuſative determines it. If *themſelves* had been meant, the Verb might have been put in *Hithpahel*.

Ib. *ſaid*] Rendering this common Word ſo ſingularly, *after it was ſaid*, is a Shift to piece out the other Way of tranſlating.

Ver. 20. *they met*] or *they had met*, which is the ſame in *Heb.* as *Gen.* xii. 1. *had ſaid, &c. Moſes*'s returning and ſpeaking to the Lord, is ſo cloſely connected with the Officers Words in Ver. 21. and God's Anſwer with his, that it was neceſſary to put what is in the 19th Ver. before it; whereby that might alſo be joined to *Pharaoh*'s Speech, which it properly follows in the Narration, though not in Time: unleſs the Officers (Ver. 19.) ſpoke to ſome of the *Iſraelites* who were with them, or came to them, before they met *Aaron* and *Moſes*.

Ver. 21. *who*] See Ver. 2. *Jun.* and *Trem.* with *Munſt.* and the *Tig. Verſion* have *qui*.

Ver. 23. *done ill to*] *Tynd.* and *Biſh. fared foulle wythe*, *Gen. vexed*.

CHAP.

CHAP. VI.

BUT the Lord ſaid to him, Now thou ſhalt ſee what I will do to Pharaoh: for he ſhall let them go by a ſtrong Hand, nay by that ſhall drive them out of his Country.

2. God moreover ſpoke to Moſes in theſe terms: I am the Lord.

3. And I appeared to Abraham, Iſaac and Jacob, for God Almighty; but *according to* my Name the Lord was I unknown to them.

4. With whom I alſo confirmed my Covenant, to give them the Country of Canaan, that of their Sojournings, wherein they lodged.

5. And I have likewiſe hearkened to the Groaning of the Iſraelites, whom the Egyptians make to ſerve; and I remember my Covenant.

6. Therefore tell the Iſraelites; I am the Lord, who will bring you out from under the Burdens of the Egyptians, and deliver you from their Slavery: for I will redeem you by an Arm ſtretched out, and by great Judgments.

7. Nay I will take you for a People to my ſelf, as I will be to you a God: ſo you ſhall know that I am the Lord your God, who bring you out from under their Burdens.

8. I will further bring you to the Country, which I lifted up my Hand to give Abraham, Iſaac and Jacob; and will give it an Inheritance to you, who am the Lord.

9. However when Moſes ſpoke ſo to the Iſraelites, they did not hearken to him, for Want of Courage, as well as hard Slavery.

10. The Lord again ordered Moſes as follows,

11. Go in, tell Pharaoh King of Egypt, that he ſhould let the Iſraelites go out of his Country.

12. But he anſwered thus before him, Behold the Iſraelites do not hearken to me; and how ſhould Pharaoh hear me, ſince I am of uncircumciſed Lips?

13. Then the Lord ſpoke both to Moſes and Aaron, and gave them command, as well to the Iſraelites, as Pharaoh King of Egypt; that they ſhould bring the Iſraelites out of that Country.

14. The following were the Heads of *each* Family of their Fathers. The Sons of

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Ver. 1. By beginning the Chap. with this Ver. and the like, it ſeems apparent that thoſe who made the *Chapters* were ignorant of the *Partitions* in the *Heb.* this Verſe being the Concluſion of a great one.

Ver. 3. *for God Almighty*] or *for an Almighty God:* a God able to ſave and deliver, which they believed, and his Appearance manifeſted to them the Attribute of his Power; but they did not know him according to his Eſſence, and Infinite Attributes, which his Name here rendered *the Lord* ſignifies, and comprehends. He was to them as *God Almighty*, but now as *the Lord*; not only *Powerful* by his Appearance, Chap. xxxii. but alſo *Holy* by his Preſence, Ver. 5. *True* in fulfilling his Promiſes, *Faithful* in not forſaking his People, *Compaſſionate* in hearing their Cry, *Merciful* in delivering them, *Wiſe* in finding Means to do it, *Zealous* in their Cauſe, *Juſt* to puniſh their Perſecutors, *Liberal* to give them a good Inheritance, *Friendly* to be near them, *Unchangeable* to be with them, *Wonderful* in his Doings, *Prudent* in his Counſels, *Righteous* in his Laws, *Terrible* in his Judgments, *Glorious* in his Being, *Perfect* in himſelf, &c. &c.

Ib. according to] Something muſt be here ſupplied in a *Tranſlation*, to compleat the Senſe; for there is no Prefix to *my Name*, beſides the Conjunction *but*; though our *Tranſlators* have boldly added [by] without diſtinguiſhing it with another Character; which Supplement may by no means be allowed, for God was known *by his Name* here rendered *the Lord* to *Abraham*, *Gen.* xiii. 4. & xv. 7. & xxi. 33. & xxii. 14. & xxiv. 3, 7. *Iſaac*, Chap. xxvi. 22, 25. & xxvii. 27. and *Jacob*, Chap. xxviii. 13, 16. & xxx. 30. & xxxii. 9. & xlix. 18. as well as to many others in and before their Time. So that the Words in our *Bibles*, *by my Name Jehovah was I not known to them*, are directly wrong; though it has been diſguiſed to common Readers, by making it different in *Geneſis* and here.

The Letters ל and ב are ſeveral Times left out in *Scripture*, after the Manner of the *Heb.* Tongue, which are uſed to ſignify *according to*, and ſurely that ſhould be ſupplied to make Senſe, rather than *by* to make the Expreſſion not true. See *according to* added in the *laſt Tranſlation*, Chap. xvi. 16. & xxxvii. 29. *Jer.* xi. 13. *Hab.* iii. 9. *Neh.* v. 19. 1 *Sam.* vi. 4, 18. 1 *King.* v. 10. though all ſuch are omitted by the indefatigable *Noldius*.

I may juſt mention a little of what is ſaid concerning this in that paltry bold Pamphlet, ſtiled *Critical Notes on ſome Paſſages of Scripture*, pr. 1747, the Author of which (ſuppoſed to be *M—n* of the Charter-houſe) would have לא *not* changed to לי without the Authority of any *Copy* or *Verſion*, to make, *And my Name Jehovah I made it known to them*; whereas לי inſtead of *it* would be *to it*, and even *it* would be improper; nay this Hebrician takes נודעתי paſſ. *I was known* to be act. *I made known*.

Ib. *the Lord*] *Origen* putting the original Word יהוה in the *Margin* of his famous *Hexapla*, Tranſcribers took it for the *Greek* ΠΙΠΙ *PIPI*; which however are not exactly alike, as ſaid to be in *Simeon's Crit. Hiſt.* B. ii. Chap. 10.

Ver. 7. *who bring*] It is a *Heb.* Participle, but if turned into a Verb ſhould be the firſt Perſon, *who bring*; according as other *Tranſlators* have put it.

Ver. 8. *lifted up my Hand*] So the original Words are kept to in the *com. Bib. Gen.* xiv. 22. *Deut.* xxxii. 40. *Ezek.* xx. 5, 6, 15, 23, 28, 42. & xxxvi. 7. & xlvii. 14.

Ver. 9. *Want of Courage*] which well expreſſes the *Heb. Shortneſs*, not *Anguiſh*, *of Spirit*, as the *Seventy* have turned it, ἀπὸ τῆς ὀλιγοψυχίας, *for faint-heartedneſs*. *Ruah* is tranſlated *courage*, *Joſh.* ii. 11. ſee alſo *Dan.* xi. 25. This Verſe concludes one of the leſſer Sections, and the Succeſs of the firſt Viſit to *Pharaoh*, though made to begin a Partition in the *Eng. Bible*.

Ver. 12. *do not hearken*] now when he ſpoke to them, for they had hearkened before, Chap. iii. 18. & iv. 31.

Ver. 13. *both to Moſes and Aaron*] Since *Moſes* had made that Complaint of himſelf.

Ver. 14. *their*] This was the proper Place to introduce the following Genealogy, and whet up the Reader's Appetite, by holding him a little in Suſpenſe; becauſe of the Mention of *the Iſraelites* juſt before, whereby it is brought in by *their*: the Relation alſo of the firſt going in to *Pharaoh*, with the Conſequences of it, being ended; and the momentous Affair of going the ſecond Time coming on, the Charge for that being given, to rouſe the

Reuben

Reuben Iſrael's Firſt-born, Enoch and Phallu, Hezron and Carmi; theſe being the Families of Reuben.

15. The Sons alſo of Simeon, Jemuel, Jamin, Ohad, Jachin and Zohar, with Saul the Son of a Canaaniteſs; theſe being Simeon's Families.

16. And the following are the Names of the Sons of Levi, after their Generations, Gerſhon, Kohath and Merari; the Years of the Life of Levi being a hundred and thirty ſeven.

17. The Sons of Gerſhon, Libni and Shimei, after their Families.

18. And Kohath's Sons, Amram, Izhar, Hebron and Uzziel; the Years of the Life of Kohath being a hundred and thirty three.

19. The Sons too of Merari, Mahli and Muſhi; theſe being the Families of Levi, after their Generations.

20. Beſides Amram married Jochebed his Aunt, who bore him Aaron and Moſes; the Years of Amram's Life being a hundred and thirty ſeven.

21. And the Sons of Izhar, Korah, Nepheg and Zichri.

22. As alſo Uzziel's Sons, Miſhael, Elzaphan, and Sithri.

23. Aaron likewiſe married Eliſheba the Daughter of Amminadab, the Siſter of Nahſhon; and ſhe bore him Nadab and Abihu, Eleazar and Ithamar.

24. And the Sons of Korah were Aſſir, Elkanah and Abiaſaph; theſe being the Families of the Korhites.

25. So Eleazar Aaron's Son married one of the Daughters of Putiel, who bore him Phinehas: the foregoing were the Heads of the Fathers of the Levites, after their Families.

26. That was the Aaron and Moſes, to whom the Lord ſaid, Bring the Iſraelites out of the Country of Egypt, according to their Armies;

27. They who ſpoke to Pharaoh King of Egypt, that they might bring the Iſraelites out thence, the ſame Moſes and Aaron:

28. Which was on the Day the Lord ſpoke to Moſes in the Country of Egypt.

29. Afterwards when he declared thus to him, I am the Lord; ſpeak to Pharaoh King of Egypt all that I do to thee;

30. And Moſes ſaid before the Lord, Behold I am of uncircumciſed Lips, and how ſhould Pharaoh hearken to me?

CHAP. VII.

THEN the Lord replied to him; See I make thee a God to Pharaoh, and Aaron thy Brother ſhall be thy Prophet.

2. Thou ſhalt tell all that I command thee; which thy Brother Aaron ſhall ſpeak to Pharaoh, that he may let the Iſraelites go out of his Country.

3. But I will let Pharaoh's Heart be hard,

Expectation of the Hearer. The Elegancy of falling into this Digreſſion is ſo great in the pious and prudent *Caſtalio*'s *Verſion*, that I longed to repeat, *Iſraelitarum autem (ad quos Jova et ad Pharaonem Moſi et Aharoni præcepta de eis ex Ægypto educendis dedit) familiarum capita ſic ſe habent*: but would not venture to tranſlate it.

Ib. *Enoch*] Concerning ſome of thoſe Names I refer the Reader to *Gen.* xlvi.

Ver. 17. *Shimei*] The ſame Name is in 2 *Sam.* xvi. 5, &c. and of this ſame Perſon, 1 *Chron.* vi. 17. *Num.* iii. 18.

Ver. 18. *Izhar*] In the *Eng. Bib. Num.* iii. 19. *Izehar*, but in the *Heb.* all one.

Ver. 19. *Mahli*] This is the true Name, as it is called elſewhere in the *com. Verſion*, viz. 1 *Chron.* vi. 19, 29. *Num.* iii. 20.

Ver. 20. *who bore*] I have made a probable Gueſs or Suppoſition of her Age now, with that of her Father when ſhe was born, in my *Chronology*. It is ſaid in *Uſher*'s *Annals*, that ſhe bore *Moſes* 41 Years after the Death of her Father; but that is a Miſtake of ſeven Years too little, as may be ſeen by the *Annals* themſelves.

Ver. 23. *Eliſheba*] with the *Septuagint* Ελισαβὲθ, *Elizabeth*, of which this may therefore be counted the *Heb.* and original Name.

Ib. *Nahſhon*] So it is truly written *Num.* i. 7. & ii. 3. 1 *Chron.* ii. 10.

Ver. 24. *Korhites*] This very *Heb.* Word we have been taught to read *Korathites*, *Num.* xxvi. 58. and *Korahite*, 1 *Chron.* ix. 31. ſo have need of better Preceptors.

Ver. 26. *That*] In Ver. 20. and to be underſtood elegantly as if repeated to *Moſes*, it being ſingular in the *Heb.* as the *that* in the *com. Tranſ.* muſt, for which the *Original* has Nothing.

Ver. 27. *that they might bring*] The *old Lat. Bib. Munſter*, *Leo Judæ* and *Caſtal.* have all *ut educerent*; *Coverdale* and the *Gen. Tranſ. that they might bring*; which Ver. 13. ſhews. The *com. Reading* is as if *Pharaoh* was to bring them out.

Ver. 28. *Which was*] *Heb. And it was*; ſhewing that what God ſaid from the 1ſt to the 9th Verſe, was on the ſame Day that *Moſes* and *Aaron* had ſpoken to *Pharaoh*; which gives great Light to the whole, the Order of which is otherwiſe loſt. This is neceſſarily the Meaning, becauſe this Verſe ends a *Heb.* Paragraph, ſignally noted by the Letter *Samech*; and does not begin one, as in the *com. Bible*. So in the *Sept. Tranſ.* is read, Ἡ ἡμέρα ἐλάλησε κύριος Μωυσῆ, *on which Day the Lord ſpoke to Moſes*, the Verſe before ending with a *Comma*; the ſame in the *Vulg. Lat.* which has, *in die qua locutus eſt Dominus ad Moyſen.* In our *Bible* this Verſe is made worſe than a Tautology.

Ver. 29. *Afterwards when*] *Moſes* having made this Digreſſion from the End of the 13th Verſe, which is an entire Paragraph in the *Original*, to ſhew that he returns to his Matter before, he repeats with a little Variation the laſt Part of it; ſuch Recapitulations being not ſtrange in the *Scripture*.

Ver. 2. *tell*] as the Word is in the *com. Verſion*, Chap. ix. 1. The 70, who were rather Expoſitors than Tranſlators, ſay λαλήσεις αὐτῷ, *ſhalt ſpeak to him*.

Ver. 3. *let*] Which *Avenarius*, ſays *Patrick*, tranſlates, *I will permit his heart to be harden'd*. The *Heb.* Word קשה *to be hard* is here in the Conjunction *Hiphil*, and that *let* or *ſuffer* ſometimes ſhews the Property of a Verb

that

that I may multiply my Signs and Miracles in the Country of Egypt.

4. For when he does not hearken to you, I will put my Hand on Egypt, and bring my Armies, my People the Iſraelites, out of that Country, by great Judgments.

5. So the Egyptians ſhall know that I am the Lord, when I ſtretch out my Hand upon Egypt, and bring forth the Iſraelites from among them.

6. Thus Moſes and Aaron did, doing juſt as the Lord commanded them.

7. And Moſes was in his eightieth Year, as was Aaron in his eighty third, when they ſpoke to Pharaoh.

8. Moreover the Lord ſpoke to them both as follows;

9. When Pharaoh tells you, that ye ſhould do a Miracle for your ſelves; thou ſhalt ſay to Aaron, Take thy Staff, and throw down before Pharaoh; which ſhall become a Serpent.

10. Accordingly they went in to him, and did ſo, as the Lord commanded: for Aaron threw down his Staff before him and his Servants, and it became a Serpent.

11. However Pharaoh called alſo the wiſe Men and Wizards, that thoſe Magicians of Egypt might likewiſe do ſo by their Inchantments.

12. And they threw down their reſpective Staves, which became Serpents; but Aaron's Staff devoured theirs.

13. Yet the Heart of Pharaoh was ſo ſtout, that he would not hearken to them; as the Lord had ſpoken.

14. Hereupon the Lord ſaid to Moſes: Pharaoh's Heart being heavy, he refuſing to let the People go;

15. Go to him in the Morning, who behold will come forth to the Water, and thou ſhalt ſtand to meet him at the Bank of the River; the Staff alſo, which was turned into a Serpent, ſhalt thou take in thy Hand.

16. And thou ſhalt tell him; The Lord God of the Hebrews has ſent me to thee to ſay, Let my People go, that they may ſerve me in the Wilderneſs: but behold thou haſt not hearkened hitherto.

17. By this, as he ſays, thou ſhalt know that he is the Lord; behold I will ſtrike, with the Staff that is in my Hand, upon the Water which is in the River, and it ſhall be turned into Blood:

18. Inſomuch that the Fiſh which are in the River ſhall die, and the River ſtink; whereby the Egyptians ſhall have much ado to drink the Water out of it.

19. The Lord likewiſe ordered Moſes; Say to Aaron, Take thy Staff, and ſtretch

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in that Form I have obſerved by *Gen.* xxiv. 17. 1 *Sam.* iii. 19. *Lev.* ii. 13. & xxii. 16. *Cant.* il. 14. *Eſt.* v. 12. *Ezek.* xxxix. 7. *Eccleſ.* vi. 2. *Pſa.* cxix. 10, 31. & cxli. 4. *Prov.* x. 3. *Iſai.* lxiii. 17. as others may elſewhere by conſulting *Concordances*. "It is plain, ſay the Authors "of the *Univerſal Hiſtory*, B. i. 7. 2. that the Words "ought to have been tranſlated, that God *ſuffered the* "*Heart of* Pharaoh *to be hardened*, as all thoſe who are "never ſo little verſed in the *Hebrew* will readily own." The learned Critics there referred to, as proving the Verbs uſed for this Purpoſe, in the Conjugations *Pihel* and *Hiphil*, to ſignify often a bare Permiſſion, are *Arr. Montan. de Idiom Hæbr.* N. 42. fin. *Can. Theol.* cent. 2. *Gerhard de Provid. Calov.* & *Rung. in Exod. Hunnin. qu. de Provid.* lvii. 91. *Meitzer. diſp. Gieſſ.* Tom. ii. p. 745. *Meſner Anthropol.* Dec. i. *Pfeifer dubia U. T.* cent. i. 1. 87. *Pelling* & *Whitby againſt Predeſt. Le Clerc. Grot. Le Scene Eſſay*, & al. and I could wiſh the Reader to peruſe *Men. ben Iſrael's Reconciler*, Qu. 6. as he may alſo *Broome's Note* on the *Odyſſey*, B. xviii. 395.

Ver. 3. *that I may*] Both *Jarhi* and *Ab. Ezra* expound it by למען *that*, or *for to*.

Ver. 4. *my Armies, my People*] If *mine Armies* was not the ſame with *my People*, our *Eng. Interpreters* did well to put *and* between them.

Ver. 7. *Year*] as *Gen.* v. 32. This muſt be counted in the Year before the Departure from *Egypt*, not in the firſt Year of it; and ſo in the fortieth Year when they died, they were forty Years older, *Num.* xxxiii. 38, 39. *Deut.* xxxiv. 7.

Ver. 11. *Wizards*] So in the fem. Gend. ſing. it is turned *a Witch*. Chap. xxii. 18.

Ib. *Magicians*] named *Jannes* and *Jambres*, 2 *Tim.* iii. 8; and what is a Teſtimony for it, by the famous *Pliny* a Heathen, *Jannes* and *Jotapes*, *Nat. Hiſt.* Lib. xxx. 1. *Numenius Apamæus* alſo a Pythagorean Philoſopher writes in his third Book περὶ τᾶ ἀγαθᾶ, *Concerning Good*, as cited by *Euſebius*, *Præp. Evang.* Lib. ix. 8. that *Jannes* and *Jambres*, as the moſt powerful in the Magick Art, were choſen by the general Conſent of the *Egyptians*, to oppoſe *Muſæus* the Leader of the *Jews*, one who was powerful with God in Prayer, and brought grievous Calamities on *Egypt*.

Ver. 12. *devoured*] *Tynd. ate up*. Thus by the Miracle of the Magicians, *Aaron's* was made greater, and ſhewn to be the greateſt; for which the other might be permitted: ſo thoſe Ver. 22. Chap. viii. 7. that by attempting at the next in vain, Ver. 18. they themſelves might be brought to confeſs the Divine Power, 19. and leave *Pharaoh* without any Excuſe, or Pretence for Unbelief.

Ver. 13. *was ſtout*] This is not the ſame Word with either of thoſe in the next and in the third Verſe, but our *Tranſlators* being Predeſtinarians liked the Word *harden*. Here the Verb ſignifies properly *to be ſtrong*; and *Ainſworth*, who left the *laſt Tranſlation* as little as he well could, has *waxed ſtrong*; the *literal Verſion* of the *Interlinear* is, *roboravit ſe cor* Parhoh, *the Heart of* Parhoh *ſtrengthened itſelf*. Moſt others have it in the Paſſive, and ours the ſame Word in the 22d Verſe, ſhewing it to be done, not that the Lord did it. *Nor is there the leaſt Mention of any Perſon*, ſays *Patrick*, *by whom his Heart was hardened*.

Ver. 14. *heavy*] *Stupid*, *dull* or *ſlow*; ſee *Iſa.* vi. 10. None of the learned *Tranſlations* have *hardened*, nor has the Word any ſuch Meaning.

Ver. 15. *to meet him*] This Word with the ſame Affixes is in *Num.* xxii. 36.

Ver. 18. *have much ado*] full to the *Heb.* which *loathe* is a Stranger to.

Ver. 19. The Author of the *Preſent State of the Heb. Text*, lately printed at the Theatre in *Oxford*, and privileged by the Vice-Chancellor, holds for the *Samaritan Reading* to be genuine, which expreſſes every Speech of God to *Moſes*, and of him to *Pharaoh*, twice, but the *Heb.* once only. His Arguments however ſeem too weak to be repeated, unleſs it be the Impropriety which he

out thy Hand upon the Waters of the Egyptians, upon their Streams, Rivers, Ponds, and every Collection of Water, that they may become Blood; and that there may be Blood in all the Country of Egypt, both in Things of Wood and Stone.

20. Moſes and Aaron therefore did according as the Lord commanded: for he lifted *it* up with the Staff, and ſtruck the Water that was in the River, in the Sight both of Pharaoh and his Servants; and all of it there was turned into Blood:

21. Inſomuch that the Fiſh which were in the River died, and the River ſtunk; whereby the Egyptians could not drink the Water out of it; and there was Blood in all the Country of Egypt.

22. But the Magicians of Egypt doing thus by their Inchantments, the Heart of Pharaoh was ſo ſtout, that he would not hearken to them, as the Lord had ſpoken.

23. Nay he turned away, and went into his Houſe; for he did not regard this neither.

24. And all the Egyptians dug Water round about the River to drink; becauſe they could not drink of that in it.

25. At length ſeven Days were fully up, after the Lord ſmote the River;

CHAP. VIII.

WHEN he ſaid to Moſes: Go in to Pharaoh, and tell him; Thus ſays the Lord, Let my People go, that they may ſerve me.

2. Whom if thou refuſeſt to let go, behold I will ſmite all thy Bounds with Frogs.

3. For the River ſhall produce them abundantly, which ſhall come up, and get into thy Houſe and Bed-chamber, even upon thy Bed, as alſo into the Houſes of thy Servants and People, nay into thy very Ovens and Kneading-troughs.

4. Moreover to thee, thy People, and all thy Servants, ſhall the Frogs come up.

5. The Lord likewiſe ordered Moſes; Say to Aaron, Stretch out thy Hand with thy Staff upon the Streams, Rivers and Ponds; and make Frogs come up on the Country of Egypt.

6. Aaron accordingly ſtretched out his Hand upon the Waters of the Egyptians; and the Frogs came up, ſo that they covered the Country of Egypt.

7. However the Magicians did ſo by their Inchantments, and brought up Frogs upon the ſame.

8. Now Pharaoh called Moſes and Aaron,

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urges againſt the *Heb.* and that with me (though not allowing it to be ſuch an Impropriety) contains a good Argument of the contrary: for as the Matter is ſo large, it muſt be done deſignedly either Way; and is it not much more likely for *improper* to be altered into *proper*, than otherwiſe? Is it not much more likely the *Original Text* ſhould be inlarged where brief, eſpecially by *Marginal Notes*, than be directly ſhortened, without ſo much as the Pretence of an Abridgment? But how is it ſo inſufficient to have the Commiſſions to *Pharaoh* recorded only once, and yet ſufficient to have them not recorded at all, as three of them at Ch. viii. 16. & Ch. ix. 8. & x. 21? If from the mentioning them twice they had been curtailed to once, why were not all of them ſerved ſo, contrary to what we find Ch. x. 1, 3. & xi. 1, 4, 8? See further on Ch. xi. 1.

Ver. 19. *Egyptians*] *Their* in the *preſ. Bib.* muſt belong to *Waters* before, or it will be falſe *Engliſh*, for *Egypt* is ſingular, by which *their Pools of Water*, will be *the Waters Pools of Water*.

Ib. *Collection*] See this *Heb.* Word, *Gen.* i. 10. *Pools* will exclude *Floods*, *Ditches*, *Puddles*. &c. all which were comprehended; it ſignifying a *gathering together*, as *Ainſw.* turns it in *Engliſh*.

Ver. 20. *he lifted* it *up*] That is *Aaron lifted up his Hand*; it being referred to *Aaron* and *Hand* in the preceding Verſe: for there is *with* before *Staff*, though *Tranſlators* have loſt it; ſo Ch. viii. 5.

Ib. *Blood*] Of which *Cowley* writes in his *Plagues of Egypt*,

What Plague more juſt could on thy Waters fall?
The Hebrew Infants Murder ſtains them all.

And *Milton* with an ingenious Epithet,

To Blood unſhed the Rivers muſt be turn'd,
Parad. loſt, B. xii.

Ver. 21. *the Water*] Our principal public *Tranſlations* having [of] before this, it appears that מ the firſt Letter of the *Heb.* Word for *Water*, was taken for a Prepoſition, and ſo continued, eſpecially as neither the *old Latin*, nor the *Greek* has it; and to be *of*, it would be *of the Sea*.

Ver. 24. *dug Water*] There is not *for* in the *Heb.* which is added to make it ſeem that they could get no Water; but how then did the Magicians turn it into Blood? This being the moſt likely Way they had it; for which ſee *Juſtin Martyr*, *Quæſt. & Reſpon.* 26, *ad Orthodox.* And the Reaſon why *all* dug for it, ſeems becauſe they got it by digging. The *Interlineary* and *Tigurin Verſions* have, *foderunt aquas*, *dug waters*, the *old Lat. aquam*, *water*; *Caſtal. aquam effoderunt*, *dug out water*.

Ver. 3. *produce them abundantly*] *Tynd.* and the *Biſh. ſcrale wythe frogges*, *Gen. ſcrall full of frogs*.

Ib. *come up*] מן היאור *out of the River*, ſays *Jarhi*; the like *Ben Ez.* There is no need to ſuppoſe they muſt *go up*, or, as the *old Eng.* is, *climb up*, the Houſe to get in.

Ib. *and People*] *Jun.* and *Trem.* add *domos*, *the Houſes*; but the *Seventy* had before turned it more ſkilfully, *into the Houſes of thy Servants and of thy People*; and ſo *Caſtalio* makes *Houſes* belong to both; ſee Chap. xiv. 5. It would be childiſh to ſay *upon thy people*, but more ſo to ſay the ſame in the next Verſe.

Ver. 4. *to*] *From* in ſome following Verſes may direct ſo to tranſlate; elſe the *Heb.* Affix might be turned *among*, to be, *among thee and thy People*, *&c.* In the *Vulg. Lat. Bib.* is *ad*, *to*; *Caſt.* has given it by *pervado*, *get to*; *Jun.* and *Trem.* have *contra*, *againſt*. The Subſtance of this Verſe is to ſhew that none of the *Egyptians* ſhould be free from the Frogs.

Ver. 5. *ordered*] By inward Inſtinct or Suggeſtion to his Mind; for he was now in the King's Preſence, *Poole's Annotat.*

Ver. 6. *Egyptians*] as Chap. vii. 19.

and

and ſaid, Make ſupplication to the Lord, that he may take away the Frogs from me and my People; ſo will I let the People go, that they may ſacrifice to him.

9. And Moſes propoſed to Pharaoh, Honour thy ſelf above me, for when it is, I ſhall make ſupplication for thee, thy Servants and People, to have the Frogs deſtroyed from thee and thy Houſes; *that* they may be left only in the River.

10. Who anſwered, To Morrow; and he replied, It ſhall be according to thy Word, in order for thee to know, that there is none like the Lord our God.

11. For the Frogs ſhall depart from thee, thy Houſes, Servants and People; being left only in the River.

12. So they both went out from Pharaoh; and Moſes cried to the Lord, upon account of the Frogs which he had cauſed to him.

13. And the Lord did according to his Word; for they died out of the Houſes, Courts and Fields:

14. Which they gathered up by Heaps, inſomuch that the Country ſtunk.

15. But when Pharaoh ſaw that there was Relief, he made his Heart heavy, ſo that he would not hearken to them; as the Lord had ſpoken.

16. Upon this the Lord commanded Moſes; Say to Aaron, Stretch out thy Staff, and ſtrike the Duſt of the Earth; that it may become Lice in all the Country of Egypt.

17. And they did ſo; for Aaron ſtretched out his Hand with his Staff, and ſtruck the Duſt of the Earth, which became Lice both on Man and Beaſt; all the Duſt of the Ground being Lice in that whole Country.

18. Whereas the Magicians doing ſo, to bring forth Lice by their Inchantments, could not: thus there were Lice both on Man and Beaſt.

19. Therefore the Magicians acknowledged to Pharaoh, It is the Finger of God; yet was his Heart ſo ſtout, that he would not hearken to them, as the Lord had ſpoken.

20. In the next place the Lord ſaid to Moſes: Riſe early in the Morning, and ſtand before Pharaoh, who behold will come forth to the Water, and tell him the Lord ſays thus; Let my People go, that they may ſerve me.

21. For if thou doſt not let them go, behold I will let a Mixture of noiſome Creatures come to thee, thy Servants, People and Houſes; ſo that the Houſes of the Egyptians ſhall be full of them, and even the Ground which they are upon.

22. Yet will I ſeparate on that Day the Country of Goſhen, wherein my People remain, for thoſe Creatures not to be there; in order for thee to know that I am the Lord within the Country.

Ver. 9. *Honour thy ſelf*] This ſhews *Moſes* exceedingly pleaſed at *Pharaoh*'s firſt yielding, ſo that he would do what he could to oblige him: it is likely he did not think he would draw back again. I ſhall add, that I have the ſatisfaction to make this difficult Place intelligible without a Paraphraſe; and in the ſame Senſe as I find others underſtand it, of which ſee *Patrick*'s *Commentary*.

Ib. *from thee and thy Houſes*] This elegantly anſwers to the 3d and 4th Verſes; one comprehending the Perſons, the other what belonged to them.

Ver. 10. *It ſhall be*] The *Son of Ezra* on Ver. 12. rehearſes it with יהיה *it ſhall be*; ſo *Trem.* and *Jun.* with *Caſt.* choſe *fiet*. This is more agreeable to the Matter than *Be it*, or *Let it be*, and to *ſhall* in the next Verſe. Of this look back to *Gen.* i. 4.

Ver. 13. *Courts*] One may admire that our *Tranſlators* would chooſe the other Signification of the Word *Villages*, which is extraneous to the Context, being ill poſited between *Houſes* and *Fields*. It is rendered with the Prep. by *Buxt.* and *Montan. ex atriis*, *Munſt.* and *Leo Judæ*, *de atriis*, *out of* and *from the Courts*; by *Coverdale*, *in the Courtes*; and *Tynd.* has, as here, *out of the houſes*, *courtes and feldes*; the *Targ.* likewiſe has דרתא *courts*: *Jun.* and *Trem.* put *ex vivariis*, out of the Yards or Bartons, where any living Creatures are kept.

Ver. 18. *doing ſo*] That is ſmote the Duſt, as *Aaron* did. Not *endeavoured to do ſo*, as both *Poole* and *Patrick* interpret it: for it is not ſaid *Aaron* made the Lice; and what is the Senſe of *the Magicians endeavoured to do ſo to bring forth Lice?*

Ver. 21. *let—come*] The Speech elegantly turns on the Verb uſed juſt before.

Ib. *a Mixture of noiſome Creatures*] Divers or all Sorts of Creatures hurtful to Man; ſo that it was needleſs, as it would be tedious, to name them. Theſe three were Puniſhments to the People themſelves by noxious Animals, and as the *Lice* exceeded the *Frogs*, ſo this to the utmoſt ſurpaſſed the *Lice*, to end the Plagues of that Kind; and the *Locuſts* were to finiſh in like manner, what the *Hail* left growing on the Ground, Chap. x. 12, 15.

Ainſworth obſerves that the *Hebrew* and *Chaldee* Words ſignify only *a mixed multitude*: notwithſtanding *Pagninus*, in his *Treaſ. of the Holy Tongue*, ſays of the former, that it is, *miſtio diverſorium animalium aut beſtiarum*, *a mixture of Animals or Beaſts*; and in his *Tranſlation* he has, *omne ferarum genus*, *every kind of wild Beaſts*; as likewiſe *Mercerus* on him, *ferarum diverſi generis*, *wild Beaſts of different Kinds*: and the latter *Buxtorf* in his *Chald. Lex.* expounds, *Colluvies*, *mixtura animalium mixtorum*, *a baſe Company of living Creatures mingled together*; as alſo in *Pſa.* lxxviii. 45. the *Targum* is, עֲרֵבוּבִי חֵיוָת בָּרָא *a mingled Company of the Beaſts of the Field*; which Text moreover ſays they devoured the *Egyptians*. To theſe add *Joſephus*, calling them θηρία παντοῖα καὶ πολύφορα, *all manner of wild Beaſts*; and *Sol. Jar.* who explains it, כל מיני חיות רעות ונחשים ועקרבים *all Sorts of ill Beaſts*, *Serpents*, *Scorpions*, *&c.* *Ab. Ezra* ſays, כמו אריות ואבים דובים ונמרים *ſuch as Lions*, *Wolves*, *Bears and Leopards*; in like manner other of the *Jewiſh Writers*, particularly the *Author* of *The Wiſdom of Solomon* in the *Apocrypha*, Chap. xi. 15, 17, 18. Moreover *Jun.* and *Trem.* interpret it by *colluviem animalium*, *a vile Herd of live Things*; ſee beſides the *Margins* of our *Eng. Tranſlations*. Some other *Interpreters* turn it *inſects* in general, but our *Engliſh* have dwindled it into *flies*.

Ib. *to thee*, *&c.*] Concerning this look Ver. 4.

Ver. 22. *within the Country*] *Trem.* and *Jun.* *hujus terræ*, *this Country*; *Gen. Marg. land of Egypt*.

23. Thus

23. Thus will I make *the Difference of* Redemption between my People and thine: to Morrow there ſhall be this Sign.

24. And the Lord did ſo; for there came a grievous Mixture of noiſome Creatures to Pharaoh's Houſe, and thoſe of his Servants; ſo that throughout the Country of Egypt the Ground was ſpoiled by reaſon of them.

25. Whereupon Pharaoh calling Moſes and Aaron, ſaid, Go, ſacrifice to your God in the Country.

26. But anſwered Moſes; It is not fit to do ſo; becauſe we ſhould ſacrifice what is abominable with the Egyptians to the Lord our God: behold ſhould we do ſo in their Sight, would not they ſtone us?

27. Let us go three Days Journey into the Wilderneſs, that we may ſacrifice to the Lord our God, according as he ſhall bid us.

28. To which Pharaoh replied, I will let you go, that you may ſacrifice to the Lord your God in the Wilderneſs; only you ſhall by no means go far off: make ſupplication for me.

29. Behold, ſaid Moſes, when I go out from thee, I will make ſupplication to the Lord; and the Mixture of noiſome Creatures ſhall depart from Pharaoh, his Servants and People, to Morrow; only let Pharaoh delude no more, in not letting the People go to ſacrifice to the Lord.

30. Then going out from him, he made ſupplication to the Lord.

31. Who did according to the Word of Moſes; for he cauſed them to depart from him, and his; there being not one left.

32. Nevertheleſs Pharaoh made his Heart heavy alſo this Time; ſo that he would not let the People go.

CHAP. IX.

AGAIN the Lord charged Moſes: Go in to Pharaoh, and declare to him; Thus ſays the Lord God of the Hebrews, Let my People go, that they may ſerve me.

2. For if thou refuſeſt it, and yet holdeſt them faſt;

3. Behold the Hand of the Lord ſhall be on thy Cattle which are in the Field, on the Horſes, Aſſes, Camels, Herds and Flocks, by a very grievous Murrain.

4. But the Lord will make a Separation between the Cattle of Iſrael, and thoſe of the Egyptians; ſo that there ſhall not any Thing die, of all which the Iſraelites have.

5. The Lord alſo ſet the appointed Time, that on the next Day he would do this Thing in the Country.

6. Which he did at that Time: for the Cattle of the Egyptians in general died; but there did not die one of the Iſraelites Cattle.

7. And though Pharaoh ſent, and behold not even one of the latter was dead; he made his Heart heavy, ſo that he would not let the People go.

8. Next the Lord ſaid to Moſes and Aaron; Take Aſhes of the Kiln your Hands

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Ver. 23. *Redemption*] Redeem my People, and not thine, from my Judgments. So it is expreſſed by the ſame Word, *Pſa.* cxi. 9. *Gen. make a deliverance of my people from.* It does not in the leaſt ſignify *diviſion*; that is the *old Lat. diviſionem:* which was needleſs here, having been told in the preceding Verſe; ſee alſo *Gell's Eſſay*, p. 199, 200.

Ver. 24. *ſo that*] Here is the *Heb.* Partition of the Sentence, which proves the *laſt Eng. Bible* wrong; and is one Inſtance, among many which might be brought, of *K. James's Tranſlators* making it worſe, this being before, *ſo that through all the land of Egypt, &c.*

Ib. *ſpoiled*] *Sept.* ἐξωλοθρεύθη, *deſtroyed*; *Caſt. devaſtaretur, waſted*; *Coverd. marred.* The *Heb.* and *Chald.* Verbs may be rendered either *to corrupt, ſpoil* or *deſtroy.*

Ver. 26. *abominable*] on which *Elwood* thus paraphraſes, "It would be abominable to them to ſee us ſacrifice their gods to our God;" it being a Tradition that they worſhipped Beaſts. The *Targum* of *Onkelos* here runs in this Manner, *becauſe the Cattle which the* Egyptians *reverence, we ſhould take of them to ſacrifice before the Lord our God, &c.*

Ver. 27. *Let us go—that we may*] The learned *Broughton*, who for Defence of the *Scripture* was an Honour to our Nation, in an *Epiſtle to the Nobility of England* about tranſlating the *Bible*, has theſe Words, 'Conſtant Memory to tranſlate the ſame often repeated in the ſame ſort is moſt needful.' The Reader may obſerve from Chap. iii. 18. and abundantly elſewhere, that this has been my Endeavour; unleſs the Elegancy of a different Expreſſion, eſpecially when there have been more than one of the ſame in *Heb.* near together, has overruled it, as in *Gen.* xxix. 32, 33, 34, 35.

Ver. 28. *by no means*] as *Trem.* and *Jun.* ſay, *non ullo pacto.* The Verb רדק being ſingle, would have made it, *you ſhall not go far off*, being doubled it becomes ſtronger, of which Expreſſion look *Gen.* iii. 4. but *very* turns it the other way, and inſtead of binding the Reſtriction harder gives more Liberty; yet our *laſt Tranſlators* turned the Idiom thus, *Pſa.* xlix. 7. *none can by any means redeem.*

Ver. 29. *ſhall depart*] which *did according to the Word of Moſes*, Ver. 31. confirms; as alſo Chap. ix. 29.

Ver. 3. *ſhall be on*] Here is a *Heb.* Participle like thoſe in the Verſe before, but ſhould not be rendered like them in the preſent Time; for *behold* has uſually a Participle after it, which is to be underſtood in the future; however Ver. 5. determines this to be ſo.

Ib. *Herds and Flocks*] See *Gen.* iv. 2. & xii. 16. the Kinds here ſpecified inform us what was comprehended under the Term *Cattle*; ſeveral Sorts of which, according to the *com. Bib.* were or might be excluded, ſuch as *Goats, Cows, &c.* The *Tigurin Tranſ.* accordingly has, *in armentis & gregibus*; *Jun.* and *Trem. in armenta, & in greges.*

Ver. 6. *in general*] For all did not die, Ver. 19, 20, 21. Thoſe who expound it *of all Sorts of Cattle*, do but trifle; ſince doubtleſs there would have died of all Sorts of Cattle in the whole Country of *Egypt*, if this Plague had not been ſent to them.

Ver. 8. *Kiln*] For Bricks, &c. of which ſee *Gen.* xix. 18. whereby the *Egyptians* were moſt juſtly and

full;

full; and let Moſes ſprinkle them towards Heaven in Pharaoh's Sight;

9. That they may be Duſt over all the Country of Egypt; which may become, both upon Man and Beaſt, a Boil breaking forth in Bliſters, throughout that Country.

10. Accordingly they took Aſhes of the Kiln, and ſtanding before Pharaoh, Moſes ſprinkled them towards Heaven; and there was a Boil in Bliſters breaking forth, both on Man and Beaſt.

11. Inſomuch that the Magicians could not ſtand before Moſes, by reaſon of the Boil: for it was on them incluſive with all the Egyptians.

12. However the Lord let Pharaoh's Heart be ſo ſtout, that he would not hearken to them; as he had ſpoken to Moſes.

13. Upon which the Lord ſaid to him: Riſe early in the Morning, and ſtanding before Pharaoh, tell him; Thus ſays the Lord God of the Hebrews, Let my People go, that they may ſerve me.

14. For this Time I will ſend all my Plagues to thy Heart, and on thy Servants and People; in order for thee to know that there is none like me on all the Earth.

15. For now I might have ſtretched out my Hand, and ſmitten thee and thy People with the Peſtilence; ſo thou wouldeſt have been cut off from thence.

16. But indeed becauſe of this I have made thee ſtand, to the end that I might ſhew thee my Power, and that my Name might be declared throughout the World:

17. Who yet exalteſt thy ſelf againſt my People, not to let them go.

18. Behold I will rain down, about this Time to Morrow, very grievous Hail; ſuch as there has not been in Egypt, from the Day it was founded even till now.

19. Therefore now ſend, gather together thy Cattle, and all that thou haſt in the Field; where all the Men and Beaſts that ſhall be found not gotten into the Houſe, the Hail ſhall come down upon, ſo that they ſhall die.

20. He of Pharaoh's Subjects who feared the Word of the Lord, made his Servants and Cattle flee into the Houſes;

21. Whereas he who did not mind it, left them in the Field.

22. Afterwards the Lord ſaid to Moſes, Stretch out thy Hand towards Heaven, that there may be Hail in all the Country of Egypt; upon Man, Beaſt, and every Herb of the Field there.

23. He accordingly ſtretched out his Staff ſo; and the Lord gave forth Thunder, and Hail, nay Fire ran along on the Ground: thus he rained down the Hail upon the Country of Egypt.

24. With the Hail alſo was Fire flaſhing within it; very grievous, ſuch as there had not been in all the Country of Egypt, ſince it became a Nation.

25. So the Hail ſmote, in the whole Country of Egypt, all that was in the Field, both Man and Beaſt; as it did alſo every Herb of the Field, and broke every Tree of it.

ſtrangely puniſhed, the Aſhes of their Oppreſſion rekindling on their Fleſh.

Ver. 9. *That they may*] See Chap. vii. 19.

Ib. *Bliſters*] Coming from a Root which ſignifies *to bubble* or *boil up*.

Ver. 10. *there was*] not ſtrictly *it was*, or *it became*, becauſe it is not conſtrued with ל as in the foregoing Ver.

Ver. 14. *ſend all my Plagues to thy Heart*] All my former Plagues which thou wouldeſt not regard ſhall now, by means of this Plague that I will ſend, reach thy Heart, and the Hearts of the *Egyptians*, (for which ſee Ch. viii. 3.) as we find was done, Ver. 27, 34.

Ver. 15. Any Reader may ſee that this Verſe in *our Bibles* is abſolutely wrong; for the enſuing Plague was not the *Peſtilence*, nor were *Pharaoh* and his People cut off with that, but drowned in the Sea. *Jun.* and *Trem.* with *Caſtal.* and our *Ainſworth*, tranſlate in the Manner I have done it; and ſo the *French Bib.* has it. *Patrick* alſo owns he does not ſee how the *com. Tranſlation* can be maintained; *Hammond* calls it *that Paſſage wherein our common Tranſlation hath ſo much miſtaken*, *Annot.* on *Rom.* ix. 18. Moreover the *Heb.* Verb for *ſtretched out*, which directs the other, is in the preterite Tenſe; and *Whitby* on *Rom.* ix. 17. ſays, *it cannot be rendered in the future Tenſe, as our Tranſlation doth.*

Ver. 16. *ſtand*] It is the ſame common *Heb.* Verb which is thus rendered in the *preſ. Bible*, Ver. 10, 11. only here it is in the Conjugation *Hiphil*, *to make* or *let another ſtand*; as *Wall* on *Rom.* ix. 17. ſays *Paul* underſtands it by his arguing at Ver. 22. The *Septuagint* regarding the Senſe, tranſlated it, ἕνεκεν τούτου διετηρήθης, *becauſe of this thou haſt been preſerved* or *kept alive*; ſo the *Biſhops*, *have I kept thee:* which agrees exceeding well with the foregoing Verſe in this *Tranſlation.* The literal *Lat. Verſion* has, *ſtare feci te*, *I have made thee ſtand*; ſo the *Marg.* of the *preſ. Tranſlat.* ſays it is in *Heb. made thee ſtand*; *Jun.* and *Trem. feci ut reſtares*, *I have cauſed that thou ſhouldeſt remain*; the *French Tranſ. je t'ai fait ſubſiſter*, *I have made thee ſubſiſt.* An Inſtance of what Men will do in Favour of their own Opinions, is here in the *Geneva Bible*, which has *appoynted*, a Word foreign to any Meaning of the *Original*; nor will that which the Apoſtle repeats it by, *Rom.* ix. 17. bear ſuch a Signification, which is ἐξήγειρά σε, *I have ſtirred thee up*; the ſame Verb which is in the *Greek Bible* where we read, *the Lord ſtirred up the Spirit of Cyrus*, 2 *Chron.* xxxvi. 22. *Ezra* i. 1. and *David* ſaid to God in Prayer, *ſtir up thy ſelf*, *Pſa.* xxxv. 23. ſo in *Pſa.* lxxx. 2. *ſtir up thy ſtrength*; ſee alſo 1 *Kings* xi. 14. *Iſa.* x. 26. & xiii. 17. & xlii. 13. *Acts* xiv. 2. where is the ſimple Verb, or another Compound: which *ſtirring up* might well be the Conſequence of *Pharaoh*'s Wickedneſs committed before, as *Hammond* on *Rom.* ix. 18. circumſtantially ſhews it was.

Ver. 17. This has no Mark of a Queſtion in the *Hebrew.*

Ver. 23. *Hail*] which was very uncommon there. *Perry* remarks that he ſaw one Shower of Hail when he was at *Grand Cairo*, which they told him, had not been obſerved before in any Man's Memory, *View of the Levant*, p. 255.

26. Only in the Country of Goſhen, where the Iſraelites were, there was none.

27. At length Pharaoh ſent for Moſes and Aaron, and ſaid to them; I have ſinned this Time: the Lord is righteous, but I and my People are wicked.

28. Make ſupplication to the Lord, ſince there has been much, that there may not be the Thunder of God and the Hail: then will I let you go, and you ſhall remain no longer.

29. To whom Moſes ſaid; As ſoon as I go out of the City, ſpreading forth my Hands to the Lord, the Thunder will ceaſe, and the Hail be no more, in order for thee to know that the Earth is the Lord's.

30. As for thee and thy Servants, I knew that you would firſt be afraid, becauſe of the Lord God.

31. Both the Flax and Barley were ſmitten; for this was in ear, and that out of the ſtalk.

32. But the Wheat and Rye were not ſmitten; becauſe they were not come out in ear.

33. And Moſes going out of the City from Pharaoh, ſpread forth his Hands to the Lord; upon which the Thunder and Hail ceaſed, and the Rain was not poured out on the Earth.

34. When Pharaoh therefore ſaw that the Rain, Hail, and Thunder were ceaſed; he ſinned again, making his Heart heavy, with his Servants.

35. Thus his Heart was ſo ſtout, that he would not let the Iſraelites go; as the Lord had ſpoken by the Miniſtry of Moſes.

CHAP. X.

TO him the Lord ſaid further; Go in to Pharaoh: though I have let his Heart be heavy, and the Hearts of his Servants; to the end that I might put theſe my Signs amongſt them;

2. And in order for thee to declare in the Hearing of thy Son and Grandſon, what I have done in Egypt, and my Signs which I have put among them; that you may know that I am the Lord.

3. Accordingly Moſes and Aaron went in to Pharaoh, and told him: Thus ſays the Lord God of the Hebrews; How long wilt thou refuſe to be humbled becauſe of me? Let my People go, that they may ſerve me.

4. For if thou refuſeſt to let them go, behold to Morrow I will bring Locuſts into thy Bounds.

5. Which ſhall cover the Proſpect of the

Ver. 30. *firſt*] before they let the *Iſraelites* go. *D. Kimhi* in his *Book of Roots*, and *Pagnin.* in his *Lexic.* expound it, *before he prayed for them: Santes Pagnin.* in that vaſt *Treaſure of the Holy Tongue*, and *Mercer.* on it (a fol. Book of above 3000 Columns) give to *terem* no other Signification any where than *antequam, priuſquam, before*, and *firſt* an Adverb; and the latter writes, *Quidam exponunt, nondum, quod* Aben Hezra & Ramban *improbant*, i. e. Some expound it, *not yet*, which *Ab. Ezra* and *Maimonides* (two of the moſt noted and learned *Jewiſh Rabbies*) diſprove. *Arias Montan.* turns it here *antequam*; the *Tigurin Verſ.* has *priuſquam*; and the *Gen. Bib. afore*; as likewiſe *Gell* expounds it, and remarks that טרם *is quite left out by our Tranſlators*, *Eſſay*, p. 200, 201. I ſuppoſe the laſt Words of this Chapter might miſlead ſome, which may very well be underſtood of what was ſpoken by *Moſes* to the *Iſraelites*, and not to *Pharaoh*; compare Chap. iii. 19. with Chap. iv. 30.

Ver. 32. *not come out in ear*] *Heb. obſcure. Patrick* from *Bochart* expounds it *not yet eared*, by which it received leſs Harm; as there was but a Month's Difference between the Growth of Wheat and Barley. *Uſher* in his *Annals*, A. M. 2513, has this Plague on the 5th of the Month *Abib*, after which to the Feaſt of Weeks or Pentecoſt at the End of Wheat-harveſt was but ſixty Days, *Lev.* xxiii. 16. and as Harveſt began ſeven Weeks ſooner, *Deut.* xvi. 9. the Harveſt of Wheat and Rye, which was there the latter Part, would probably begin about five Weeks after this; ſo that they muſt needs be out of the Ground now, though *Uſher* himſelf ſays the contrary, and muſt be obſcure as above; and even by the Time of the Year, Pentecoſt in that Year by *Uſher*'s Computation falling on the 25th of the Month now called *June*. Nay *Benjamin* in his *Itinerary* ſays, that in *Egypt*, באדר קוצרים חשערים ובניסן החטי׳ *they reap Barley in Adar* (the 12th Month) *and Wheat in Niſan* (or *Abib*, the 1ſt;) thoſe Months ſometimes falling ſooner; ſee likewiſe *Fuller*'s *Miſcel.* Lib. iii. Cap. 11.

Ver. 1. *though*] *Patrick* ſays, 'ki is not to be tranſ-'lated *for*, but *although*, as it many times is uſed in theſe 'Books, and then the Senſe is clear,' *Comment.* in loc.

Ib. *among ſt them*] For which the *Heb.* Idiom is *in the midſt &c.* This has proved difficult to *Tranſlators*; ſome underſtanding it *in the midſt of Egypt*, as *Trem.* and *Jun.* with our *Tranſlators* of the *Bible*, put out by Authority before *K. James*, in which it is, *in the middeſt of his realme:* but ſince there is no *Egypt* for the antecedent to it, that Expoſition muſt needs be wrong; *Egypt* alſo is feminine, and the Pronoun here maſculine. Others render it, *in the midſt of him*, or *in him*, or *in his inward parts*; which would be to affect him, or make his Heart ſenſible, as before in Ver. 14. of the preceding Chap. this alſo is quite amiſs, for it is utterly inconſiſtent with the Words immediately before; that his Heart ſhould be made unapt and unfit to receive any Thing, that it might receive it. Beſides the *Heb.* Word no how ſignifies *before*, and the King's *Tranſlators* might much better have revived the *Reading* in *Coverdale*'s *Bib.* under *K. Edw.* VI. which was *among them*. One may wonder none of them thought, as they muſt know, of the *Heb.* Singulars being uſed collectively for more; however Ch. iii. 26. confirms this Interpretation by the ſame Word, which ſee; and eſpecially the Verſe following this, where we find the Expreſſion varied, as is uſual, for the ſake of Elegancy, *theſe my Signs* by *my Signs*, שתי by שמתי *I put*, and *in the midſt of them* from the ſing. collectively, as the Grammarians ſpeak, by *in them*, that is *among them*; as in Chap. ix. 31, & 32., there is firſt *was ſmitten* ſpoken of two things, and then *were ſmitten*.

Ver. 2. *you*] *Biſh.* 1575, *they*.

Ver. 5. *Proſpect*] *Heb. eye*, not *face*; ſee further Ver. 15.

Ib. *the reſt that*] For what was *the reſt* or *reſidue of that*, as in the *com. Tranſ.* but not in the *Heb.* or what that which it was the reſidue of? Does any Diſtinction appear? And is it not abſurd? ſee alſo Ver. 12, 15.

Country,

Country, ſo that the Ground cannot be ſeen; and ſhall eat the reſt that is eſcaped, which is left you from the Hail, even every Tree that ſprings forth to you out of the Field.

6. Nay they ſhall fill thy Houſes, and the Houſes of all thy Servants, with all thoſe of the Egyptians; which neither thy Fathers nor Grandfathers have ſeen, from the Day they were firſt upon the Earth to this Day. So he turned away, and went out from Pharaoh.

7. At which Pharaoh's Servants expoſtulated with him, How long ſhall he be a Snare to us? Let the Men go, that they may ſerve the Lord their God: wouldeſt thou firſt know, that Egypt is deſtroyed?

8. Upon this Moſes and Aaron were brought back to him, who ſaid to them, Go, ſerve the Lord your God; who and who are to go?

9. We ſhall go, anſwered Moſes, with our Youths and Elders; ſhall go with our Sons and Daughters, with our Flocks and Herds; becauſe we have a Feaſt of the Lord.

10. But he replied to them, Let the Lord be ſo with you, as I ſhall let you and your Children go; take notice that there is Harm before your Faces.

11. Not ſo; go now, you Men, and ſerve the Lord; for that you have been requeſting. Whereupon they were driven out from his Preſence.

12. The Lord then ſaid to Moſes, Stretch out thy Hand over the Country of Egypt for Locuſts, that they may come up on it; and eat every Herb of the Ground, all which the Hail has left.

13. So Moſes ſtretched out his Staff over the ſame; and the Lord brought an Eaſt-wind into the Country, all that Day and all the Night; which, when it was Morning, brought up Locuſts.

14. And they came up over all the Country of Egypt, reſting in the whole Bounds of it; being ſo very grievous, that before them were no ſuch Locuſts as they, nor after them will there be ſuch.

15. For they covered the Proſpect of all the Country, ſo that the Country was darkened; and eat every Herb of it, with all the Fruit of the Trees, which the Hail had left; inſomuch that there did not remain any Greenneſs on the Trees, or on the Herbs of the Field, in the whole Country of Egypt.

16. With that Pharaoh made haſte to call Moſes and Aaron, and ſaid, I have ſinned both againſt the Lord your God, and you.

17. However now forgive, I pray, my Sin only this Time, and ſupplicate the Lord your God; that he may take away from me only this Death.

18. The former accordingly went out from him, and made ſupplication to the Lord.

19. Who turned the Wind to the Weſt very ſtrongly, which took away the Locuſts, and fixed them in the Red Sea; there being not one left in all the Borders of Egypt.

Ver. 6. *were firſt*] or *began to be*; as the *Heb.* Verb for *reigned*, ſignifies alſo *began to reign* or *reigning*, as often in the Books of the Kings.

Ver. 7. *firſt*] The Word commented on at the 30th Verſe of the laſt Chap. by the *Interlineary Verſion* as here, *num antè ſcies*, for which laſt Word *Pagnin.* had *ſcire vis*; which he more fully explains in his *Lexic.* thus, *wouldeſt thou know before thou letteſt them go, that* Egypt *is periſhed?* In the *Tigurin Bib.* is, *viſne prius experiri* Ægyptum *eſſe perditam? Wouldeſt thou experience firſt, that* Egypt *is periſhed?* As likewiſe in the *French*, *ſauras-tu auparavant, wouldeſt thou know firſt?* and in the *Gen. wilt thou firſt know? Ab. Ezra* expounds it by theſe Words, הטרם תרצה שיתברר לך כי אבדה מצרים *Wouldeſt thou make it clear to thy ſelf firſt, that* Egypt *is periſhed?* Our *Tranſlators* ſhould have been conſiſtent with themſelves, who render the ſame Word *before* in Chap. xii. 34. *Gen.* ii. 5. & xxiv. 45. *Pſa.* cxix. 67. and *ere*, 1 *Sam.* iii. 3.

Ver. 10. *Let the Lord be ſo with you, as I ſhall let you and your Children go*] That is not at all; meaning he would not let their Children go, as the next Verſe ſhews. The Senſe in the *preſent Reading* muſt be this, As I will let you and your little ones go, ſo let the Lord be with you, and accept of your going in that Manner; but *not ſo* which follows contradicts this, and makes it evident that the Words were an Irony.

Ib. *take notice that*] as Ver. 2. *know that*; threatening by it Something bad to them: conſonant to the *Annotations* of *Jun.* and *Trem. Poole*, &c.

Ver. 13. *Locuſts*] in our former *Tranſ. graſhoppers.*

Ver. 15. If the Locuſts *covered the face of the whole earth*, as our *Tranſlators* have told us, how did a Weſt-wind blow *thoſe* into the *Red Sea*, which were on the eaſt Side of it, *Egypt* lying on the weſt of that Sea?

Ver. 19. *Red Sea*] This through which the *Iſraelites* paſſed is in *Heb. the Sea of Weeds*, upon which perhaps the Locuſts faſtened. But the Ocean on the South of *Arabia*, from whence this Sea comes, being of a reddiſh Colour, as alſo the Banks, Sand, Stones and Trees of it, *Raleigh's Hiſt.* Chap. 3. 8. nay the Water of this Sea it ſelf, as *Neitzſchitz* ſays it ſeems, and the more ſo the clearer the Sun ſhines, hence it might obtain the Name of *the Red Sea*; but this *Fuller* earneſtly oppoſes, and brings others denying any ſuch Redneſs, while himſelf claims the Diſcovery of its being ſo named from *Edom*, which ſignifies *red*, *Miſc. Sacr.* L. iv. 20. being the Opinion that I think now prevails; and thus *Red Sea* ſhould mean but *Sea of Edom*, which is an Affront to common Senſe: nay thus it muſt have riſen from a Miſtake of *Edom* for *red* (which does not ſignify ſo in other Languages) but how could that be, when the *Heb.* has *Sea of Suph*, not *Edom?* The Notion of its being named ſo from an unknown King, may be juſtly rejected, with *Fuller*. And *Balthazar Tellez* the Jeſuit, in *The Travels of the Jeſuits in Ethiopia*, B. i. 6. pleads partly for its taking the Name from the Slaughter of the *Egyptians* there, and making the Sea red with their Blood; but what Effuſion of Blood does Drowning cauſe? As for his ſaying it was never called the *Red Sea* before, neither was it now, as above in the *Original*, and even this here was before that was done. Such Abſurdities are the Effect of interpreting *Scripture* by *Tranſlations*, without the *Original*.

20. Yet

20. Yet the Lord let Pharaoh's Heart be ſo ſtout, that he would not let the Iſraelites go.

21. Whereupon the Lord ſaid to Moſes, Stretch out thy Hand towards Heaven, that there may be ſuch Darkneſs upon the Country of Egypt, that it may be felt.

22. And he doing ſo, there was thick Darkneſs in all that Country three Days.

23. During which they did not ſee one another, nor any one riſe up from his Seat; whereas all the Iſraelites had Light in their Habitations.

24. Therefore Pharaoh called Moſes, and ſaid, Go, ſerve the Lord; only your Flocks and Herds ſhall be ſtayed: your Children too may go with you.

25. Nevertheleſs Moſes declared, Thou muſt alſo allow with us Sacrifices and Burnt-offerings; that we may ſacrifice to the Lord our God.

26. So that our Cattle alſo ſhall go with us, not a Hoof ſhall be left; becauſe we muſt take of them to ſerve the Lord our God: and we know not what we ſhall ſerve him with, till we come thither.

27. But the Lord let Pharaoh's Heart be ſo ſtout, that he did not conſent to let them go.

28. Pharaoh further exclaimed to him, Be gone from me: take heed to thy ſelf, thou ſee my Face no more; for on the Day thou doſt, thou ſhalt die.

29. And Moſes replied, Thou ſpeakeſt right: I ſhall ſee thy Face again no more.

CHAP. XI.

LASTLY the Lord ſaid to Moſes; I will yet bring one Plague upon Pharaoh and the Egyptians; after that he ſhall let you go from hence: when he does, he will haſtily drive you out hence altogether.

2. Speak now in the Hearing of the People, that they ſhould aſk each Man his Acquaintance, and each Woman hers, for Veſſels both of Silver and Gold.

3. For the Lord had made the People be in Favour with the Egyptians: the Man Moſes alſo was very great in the Country of Egypt, in the Regard both of Pharaoh's Servants and the People.

4. And he delcared: Thus ſays the Lord; About Midnight will I go forth into the midſt of Egypt.

5. And all the Firſt-born in that Country ſhall die, from the Firſt-born of Pharaoh who ſits upon his Throne, to that of the Servant-maid who is behind the Mill; with all the Firſtlings of the Beaſts.

6. So that there ſhall be a great Cry in all the Country of Egypt; ſuch as there has not been, nor ſhall be like it any more.

Ver. 22. *thick*] *Gen. blacke.*

Ib. *Darkneſs*] Of this *Milton* in *Parad. Loſt*, B. xii.

Darkneſs muſt overſhadow all his Bounds,
Palpable Darkneſs, and blot out three Days.

Ver. 23. *nor any one riſe up*] which might be from the Terror they were ſtriken with, as well as the Darkneſs; which Terror of the Darkneſs they felt, not the *Thickneſs* of it, as ſome have ignorantly imagined; for Darkneſs is nothing but the Abſence of Light.

Ver. 24. *called Moſes*] This ſeems to be after the Darkneſs was over, by their not ſtirring out of their Places while that continued, and by ſeeing his Face, Ver. 28.

Ib. *your Children too may go*] which he would not permit before, Ver. 10. Thus *Pharaoh* yielded unwillingly by little and little, Chap. viii. 25, 28. & xii. 32.

Ver. 25. *with us*] as *Prov.* vii. 20. 1 *Sam.* xvi. 2. for *in our Hand*. So that our *Tranſlators* have let *with* ſlip, but I ſuppoſe by taking *in* to be *into*.

Ver. 27. *conſent*] This Verb ſpeaks for my rendering it by *would* in the other Places.

Ver. 29. *ſhall*] For *will* ſounds too wilful.

Ver. 1. *the Lord ſaid*] This was while *Moſes* was with *Pharaoh*, according to the 8th Ver. compared with Chap. x. 29. conſequently it was an inward Revelation; the like to which ſee 2 *Kings* xx. 4. notwithſtanding Expoſitors write uncertainly of the Time when it was. Although the Author of *State &c.* p. 384. *thinks we may fairly preſume, that the whole Speech of God here to Moſes was expreſſed originally, Part of which we have in the printed Heb.* yet to me it ſeems quite otherwiſe; that if all had been in at firſt, all would have remained, or none: far better, and therefore I ſuppoſe only genuine, we have that alone which is not repeated in the Speech of *Moſes*, Ver. 4—8. At the End of our 3d Verſe the *Sam.* ſubjoins, *to it's peculiar Honour*, ſays our Critick, but ſay I, *to its Suſpicion*, *Then ſaid Moſes to Pharaoh*; *Thus ſays the Lord*, repeating that in Chap. iv. 22, 23.

Ib. *haſtily*] So *Jun.* has *celeriter*, which Chap. xii. 33. ſhews to be meant by repeating the *Heb.* Verb. This with *drive out* the *Gen.* render by *chaſe*.

Ver. 2. *Acquaintance*] Thoſe that they were familiar with, of whom they might get moſt; as Chap. iii. 22. it was *Neighbours* and *Lodgers*.

Ver. 3. *had made*] *Reddiderat* by *Jun.* and *Trem.* God had made the People be in Favour with the *Egyptians*, by thoſe great Things he had done for them; ſo that they would let the *Iſraelites* have what they ſhould aſk of them. This looks like Something out of joint in the *preſent Tranſlation*, or very ſtrange that it ſhould be done in that inſtant, between the Times of God's revealing to *Moſes* what he ſpoke to *Pharaoh*. By the *Biſh. ſhall give*.

Ib. *the Man Moſes*] Nothing unſuitable for *Moſes* himſelf to write; ſo far from it, that it is well known *Julius Cæſar* calls himſelf *Cæſar*, in the Hiſtory of his Wars.

Ver. 4. *declared*] "To *Pharaoh*, before he went out "of his Preſence," Ver. 8. & *Exod.* x. 29. *Ainſw.* in *Annotat.* "Quando ſcilicet adhuc ſtabat coram Pharaone; "*That is when he yet ſtood before Pharaoh*," *Munſt.* in *Annotat.*

Ver. 5. *from &c.*] Under this ſeems to be elegantly included the Firſt-born of both Sexes.

Ib. *ſits*] One may wonder to find Authors, as *Ainſw. Poole, &c.* applying this, when it will bear it ſo unaptly, to the Firſt-born of *Pharaoh* inſtead of himſelf; and yet aſcribe being behind the Mill to the Maid-ſervant, and not to her Firſt-born.

Ib. *Firſtlings*] *Biſh. firſt gendred.*

7. Whereas

7. Whereas a Dog ſhall not wag his Tongue at any of the Iſraelites, whether at Man or Beaſt; that you may know what Separation the Lord makes between the Egyptians and Iſrael.

8. Then ſhall all theſe thy Servants come down to me, and bowing to me, ſay, Go out, thou and all the People who accompany thee; after which I will go out. So he went forth from Pharaoh very angry.

9. For the Lord had ſaid to him, Pharaoh will not hearken to you; that I may multiply my Miracles in the Country of Egypt.

10. Accordingly when Moſes and Aaron did all theſe Miracles before Pharaoh, the Lord let his Heart be ſo ſtout, that he would not let the Iſraelites go out of his Country.

CHAP. XII.

AND the Lord ſpoke to Moſes and Aaron, in the Country of Egypt as follows:

2. This Month ſhall be to you the Beginning of the Months, the Firſt of thoſe in the Year.

3. Speak to all the Aſſembly of Iſrael, that on the tenth of it, they ſhould each Man take them a Lamb apiece, for every Family of *their* Fathers.

4. However if a Family is too little for there to be a Lamb, let him and his Neighbour next to his Houſe take *one* by the Sum of the Perſons: you ſhall each man reckon according to his eating for it.

5. Which ſhall be perfect for you, a Male in its firſt Year; you may take it either from the Sheep or Goats.

6. And you ſhall have it in Keeping till the fourteenth Day of this Month, when all the Aſſembly of Iſrael gathered together ſhall kill it within the Evening.

7. Next they ſhall take ſome of the Blood, and put upon the two Poſts, and the Lintel of the Door, at the Houſes in which they eat it.

8. They ſhall eat the Fleſh too that Night; which you ſhall do roaſted at the Fire, and with unleavened Cakes, as alſo bitter *Herbs*.

9. You ſhall not eat of it raw, or at all boiled in Water; but roaſted with Fire, the Head of it, together with its Legs and inward Parts.

10. Beſides you ſhall leave none of it till the Morning; but what is left of it till then ſhall burn with Fire.

11. And thus ſhall you eat it, with your Loins girded, your Shoes on your Feet, and your Staff in your Hand; as you ſhall alſo in Haſte, it being the Lord's Paſſover.

12. For I will paſs through the Country of Egypt that Night, and ſmite all the Firſt-born therein, both of Man and Beaſt; on all the gods likewiſe of the Egyptians will I execute Judgments, who am the Lord.

13. But the Blood ſhall be a Sign for you,

Ver. 7. *at any*] as we ſay, The Dog barks *at*, not *againſt*. *Biſh. among ſt.*

Ib. *whether*] *Tynd. nor yette.*

Ib. *what*] *Caſt.* with *Jun.* and *Trem.* ſay *quantum*, the *Seventy* ὅσα, *how much*, in the *old Lat. Tranſ.* is *quanto*, in the *Tigur. quale*, *what* or *what ſort of.* It is not the Particle following *know* in Chap. ix. 29. & x. 2.

Ver. 8. *So*] See the like Verſes, Chap. x. 6, 11. & xii. 27. & xiv. 4.

Ib. *very angry*] *Biſh. with an angry countenaunce.*

Ver. 9. *For the Lord had ſaid*] After this Sort ſome others tranſlate, which carries its own Evidence with it: for God did not now ſay to *Moſes*, *Pharaoh ſhall not hearken to you*, ſince they had no farther Meſſage to him.

Ver. 2. *to you*] For *Chronology*, *Feſtivals*, *&c.* 1 *Kings* vi. 1. *Lev.* xxiii. 39. *Abib*, which ſignifies *green Corn*, being thus made the firſt Month, anſwerable to ours called *March*, the 7th Month would be after the Fruit-gathering, as in the Text cited; but that is called the *going out* or *end* of the Year, Chap. xxiii. 16. and the *Revolution* of it, Chap. xxxiv. 22. which proves that the common Year began at Autumn. The following Quotations are from the celebrated *Iſaac Newton*, in his *Obſervations upon the Prophecies of Daniel*, "The *Jews* began their civil "Year from the autumnal Equinox, and their ſacred "Year from the vernal: and the firſt Day of the firſt "Month was on the viſible new Moon, which was neareſt "the Equinox, i. e. either before or after;" Chap. 10. "They began their Month from the ſixth Hour at Even-"ing, that is, at Sun-ſet, next after the 18th Hour from "the Conjunction," Chap. 11. of the ſaid *Obſerv.* ſee alſo *Exod.* xxxiv. 22. 1 *Sam.* xx. 24, 27. *Num.* x. 10. compared with *Pſa.* lxxxi. 3. & *Num.* xxviii. 11. with 1 *Chron.* xxiii. 31.

Ver. 4. *too little*] to eat the Lamb at Supper, Ver. 8, 10.

Ver. 5. *perfect*] the ſame Word as in *Lev.* xxii. 21.

Ver. 6. *within the Evening*] See *Deut.* xvi. 6. Chap. xxix. 39. *Heb. between the two Evenings*; which ſeem to be the Middle of the Afternoon and Sun-ſet. Many Writers however ſuppoſe the firſt of the Evenings to be meant at twelve in the Day; for which *Prideaux* gives this Reaſon, *quia media eſt inter veſperas præcedentis diei & conſequentis*, *becauſe it is the middle between the Evenings of the foregoing and following Days*, *Not.* 13. to *Maimon. Jure Paup. & Perig.* wherein either that learned Man or I muſt miſcompute; and *Joſephus* ſays, the Lambs were killed from the 9th to the 11th (our 3d and 5th) Hour, *Bell. Jud.* L. vii. 45.

Ver. 8. *that Night*] not the Night with which the 14th Day began, but that following it, as *Hammond* ſhews on *Mark* xiv. 12.

Ib. *with unleavened*] For *the Fleſh* was neither *roſt with unleavened bread*, nor were they to *eat it unleavened bread*, one of which is the Language of the *pref. Tranſ.*

Ib. *unleavened Cakes*] being plural, and the ſame ſo rendered, *Joſh.* v. 11. *Judg.* vi. 20, 21.

Ver. 9. *or at all boiled*] *Gen. boiled nor ſolden.*

Ver. 12. *that Night*] For this muſt at leaſt be ſpoken four Days before, Ver. 3, 6, 21.

Ib. *execute*] Which it is told was done, *Num.* xxxiii. 4. *Artapanus* in *Euſeb. Pr. Evang.* Lib. ix. 27. ſays the Temples were deſtroyed; as *Jerome* to *Fabiola*, *Epiſt.* 127. writes, the *Jews* ſuppoſed they were either by Earthquake or Lightning: in the *Targum of Jonathan* and *Pirke Elie-*

upon the Houſes where you are; that when I ſee it, I may paſs over you: ſo the Plague ſhall not be on you for Deſtruction, when I ſmite in the Country of Egypt.

14. That Day ſhall therefore be to you for a Memorial, that you may keep it a Feaſt to the Lord; which you ſhall do in your Generations by a laſting Ordinance.

15. Seven Days you ſhall eat unleavened Cakes, but on the firſt Day ſhall you put away Leaven from your Houſes: for when any Perſon eats leavened Bread, from the firſt Day to the ſeventh, he ſhall be cut off from Iſrael.

16. There ſhall alſo be for you on the firſt Day a holy Aſſembling, and on the ſeventh Day the ſame: on them ſhall not any Work be done by you; only that alone which ſhall be done in eating by every Perſon.

17. Thus ſhall you obſerve *the Day* of unleavened Cakes, becauſe on that very Day I brought your Armies out of the Country of Egypt: therefore ſhall you obſerve it in your Generations by a laſting Ordinance.

18. In the firſt Month, on the fourteenth Day in the Evening, you ſhall eat unleavened Cakes, till the one and twentieth Day of the Month in the Evening.

19. Seven Days ſhall no Leaven be found in your Houſes: for when any Perſon eats that which is leavened, he ſhall be cut off from the Aſſembly of Iſrael, whether it is a Stranger, or a Native of the Country.

20. Not any thing leavened ſhall you eat; in all your Habitations you ſhall eat unleavened Cakes.

21. Moſes accordingly called all the Elders of Iſrael, and ſaid to them: Draw out, and take you thoſe of the Flock after your Families, and kill the Paſſover.

22. You ſhall likewiſe take a Bundle of Hyſſop, and dip in the Blood which is in the Baſon, then put ſome of it on the Lintel of the Door, and the two Poſts; and you ſhall not any one go out of the Door of his Houſe till the Morning.

23. For as the Lord paſſes to ſmite the Egyptians, and ſees the Blood upon the Lintel of the Door, and the two Poſts, he will paſs over the Door, and not let the Deſtruction come to ſmite in your Houſes.

24. Therefore ſhall you obſerve this Thing, for an Ordinance to thee and thy Children for ever.

25. In particular when you are come to the Country which the Lord will give you, as he has ſpoken, you ſhall obſerve this Service.

26. When your Children alſo aſk you, Why have you this Service?

27. You ſhall anſwer, It is the Sacrifice of the Lord's Paſſover, who paſſed over the Houſes of the Iſraelites in Egypt, when he ſmote the Egyptians, and delivered our Houſes. At this the People bowed, and worſhipped.

28. Moreover the Iſraelites went, and did, even according as the Lord commanded Moſes and Aaron.

29. And at Midnight the Lord ſmote all the Firſt-born in the Country of Egypt, from the Firſt-born of Pharaoh who ſate upon his Throne, to that of the Captive who was in

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zer, 48. the like is ſaid of the Images. But the more eaſy Interpretation ſeems to be, that among the Firſtlings of the Beaſts, the gods *Apis* and *Mnevis* were ſlain, which were two Oxen that the *Egyptians* worſhipped; ſee on 1 *Kings* xii. 28. eſpecially as this is included in the Scripture Account, the other not; and as thoſe Inferences of the *Jews* probably aroſe from their Ignorance of the *Egyptian* Hiſtory, which is to be fetched from the heathen Writers. So *Milton*,

Jehovah, *who in one Night when he paſs'd*
From Ægypt *marching, equall'd with one Stroke*
Both her Firſt-born and all her bleating Gods,
Parad. Loſt, B. i. 487.

Ver. 13. *for Deſtruction*] See the *Eng. Marg.*

Ib. *ſmite in the Country*] The Land it ſelf being not ſmitten with this Plague, as our *Bib.* has it by *in* being left out. *Jun.* and *Trem.* ſupply it with *primogenita, the Firſt-born*, from the Verſe before; *Caſtal.* ſays, *Ægyptios, the Egyptians:* the *Targum*, with the *Greek* and *Tigurin Verſions*, keep *in* literally like this; ſee Ver. 23, 27.

Ver. 14. *in your Generations*] The *Scripture* in *Engliſh* abounds with Inaccuracies, and ſometimes greater Faults, by not obſerving the Pointing. The *Biſhops Bible* before the *preſent* having *for ever*, explains it by theſe Words in the *Margin*, "That is, untill *Chriſt*'s comming: for then Ceremonies had an end."

Ver. 15. *cut off*] *Tynd.* and *Biſh. rooted out.*

Ver. 21. *Draw out*] *die videlicet decimo, that is on the tenth Day, Jun.* and *Trem. Annot.*

Ib. *thoſe of the Flock*] *Ainſw.* rightly obſerves that the *Hebrew* Word is not uſed for one.

Ver. 22. *put on*] or *make to touch*; which muſt be the Meaning of the Verb here, ſince it is of the ſecond Form without *Dageſh*, otherwiſe called *Hiphil.* Accordingly in the *Interlineary Verſ.* is *pertingere facietis, make to touch*; in that of *Trem.* and *Jun. admovebitis, put to*; in the *Tig. Bib. contingite, touch*; and in *Greek*, προσθήσετε, *place.* But Ver. 7. fully confirms it, where it cannot be pretended that the Word ſignifies *ſtrike.*

Ib. *Lintel of the Door*] the ſame as in Ver. 7.

Ib. *two Poſts*] *Gen. doore cheekes.*

Ver. 23. *the Deſtruction*] For the Lord himſelf was *the Deſtroyer.* There is the ſame Word in the 13th Ver. as alſo *Ezek.* v. 16. and other Places of the like Meaning. *Tranſlators* ſeem to have rendered it *Deſtroyer* to agree with the Author to the *Hebrews* in Chap. xi. 28. who following the *Septuagint*, for Reaſons elſewhere alleged, is not Authority ſufficient to depart from the *Heb.* for at the ſame Rate we ſhould ſay *Staff* for *Bed*, *Gen.* xlvii. 31. *ſeventy five* for *ſeventy*, Chap. xlvi. 27. and put in *Cainan*, &c. Chap. xi. 12.

Ver. 25. *when*] See *Num.* ix. 2.

Ver. 26. *Why have you this Service?*] *Heb. Why* or *what for, this Service to you?* That Tongue uſing the dat. Caſe commonly, like the *Lat.* or more, inſtead of our *have.* I know not who will pretend it ſignifies *What mean you by &c.*

the

the Houſe of the Dungeon; with all the Firſtlings of the Beaſts.

30. Inſomuch that Pharaoh roſe by Night, and all his Servants, with all the Egyptians, and there was a great Cry in Egypt: for there was not a Family where none was dead.

31. Upon this he called Moſes and Aaron by Night, and ſaid; Get ready, go out from among my People, both you and the Iſraelites; and go, ſerve the Lord as you have required.

32. According to which take your Flocks and Herds, and go; that you may alſo bleſs me.

33. Nay the Egyptians were earneſt concerning the People, to make haſte to let them go out of the Country: for they ſaid, All of us ſhall be dead.

34. So the People took up their Dough before it was leavened, their Kneading-troughs being bound up in their Cloaths upon their Shoulders.

35. Yet the Iſraelites did according to the Word of Moſes: for they aſked the Egyptians for Veſſels both of Silver and Gold, together with Cloaths.

36. And the Lord had made the People be in ſuch Favour with the Egyptians, that they gave them what was aſked: thus they ſpoiled the Egyptians.

37. Then the Iſraelites marched from Rameſes to Succoth, about ſix hundred thouſand Men on foot, beſides the Children.

38. And a great Mixture of People alſo went up with them; as likewiſe Flocks and Herds, Cattle very numerous.

39. Afterwards they baked the Dough, which they brought out of Egypt, in unleavened Cakes, ſince it was not leavened; becauſe they were driven out of Egypt, and could not ſtay, and beſides had not made Proviſion for themſelves.

40. Now the dwelling of the Iſraelites which they had in Egypt, was four hundred and thirty Years.

41. At the End of which Time, even on that very Day, all the Armies of the Lord came out of that Country.

42. That Night is a Night of Things to be obſerved to the Lord, for bringing them out thence; and this for all the Iſraelites in their Generations.

43. The Lord ſaid further to Moſes and Aaron: This is the Ordinance of the Paſſover; there ſhall no Son of a Stranger eat of it.

Ver. 29. *in the Houſe of the Dungeon*] to work in the Houſe by Day, Chap. xi. 5. *Judg.* xvi. 21. *Lam.* v. 13. and lie in the Dungeon at Night.

Ver. 30. *not a Family*] It might be the Firſt-born or eldeſt of ſuch as were living, to whom the Birth-right belonged, that died; but doubtleſs there were Houſes which had no ſuch in them.

Ver. 32. *Herds*] *Biſh. droaves.*

Ver. 33. *earneſt*] *Heb. ſtrong*; *Tynd. ferce.*

Ib. *concerning*] denoted in *Heb.* by עַל which Particle is thus rendered, *Iſa.* i. 1. and frequently in the *Prophets.*

Ib. *to make haſte to let them go*] This is the literal Reading: ſo that *Pharaoh* conſented at laſt by means of the *Egyptians*, but hypocritically attributed it to himſelf, *that you may bleſs me*; which ſhews his deſperate Wickedneſs. I think *Tranſlators* have wreſted this Place by having too much, or rather too little, Regard to what was foretold, Chap. xi. 8. turning this in ſuch a manner as to ſhew that was fulfilled: but if they had obſerved the former more narrowly, and Ver. 31. of this Chap. they might have ſeen the Words of *Moſes* muſt be verified when *Pharaoh's Servants went down* to call him.

Ver. 34. *leavened*] *Tynd. ſowered.*

Ver. 36. *they gave them what was aſked*] I preſume it cannot be proved that שאל ever ſignifies to *borrow* or *lend*, though our *Tranſlators* have rendered it by both in this and the preceding Verſe. In the former all my *Lat. Verſions* have *aſked*, with the *Genev. Tranſ.* and *Ainſworth's* in *Engliſh.* Here being the ſame Verb in another Conjugation, *Jun.* and *Trem.* turn it, *dederint eis petentibus, they gave them the Things aſked*; ſo the *Tigur. Tranſlator*, *petita darent eis*; *Munſter* has, *poſtulata concederent eis, they granted them the Things aſked*; *Caſtal. petitis & impetratis, the Things being aſked and obtained*, in his free Manner of tranſlating; but our *Bible*, which the King's *Tranſlators* were to amend, had *they granted their requeſt*; *Ainſworth* more exactly, *they gave them their aſking.* What Pains have ſome taken by reading only the *com. Bible*, to juſtify the *Iſraelites* in borrowing and not paying again! Concerning the Action *Mercer* on *Hoſ.* i. 2. writes well, *Non furtum fuit, ſed juſta merces debita Iſraelitis pro longa ſervitute quam Deus juſtiſſimus judex inſis tribuit: It was not Theft, but the juſt Pay owed to the* Iſraelites *for their long Service, which God the moſt juſt Judge rendered to them.*

Ver. 40. *dwelling*] It comes from the Verb here following it, which ſignifies *to ſit, dwell* or *abide*, but not *to ſojourn.*

Ib. *which they*] In this manner the *Vulg. Latin, Pagninus, Montanus, Caſtalio, Munſter, Junius* and *Tremellius*, the *Lat. Tranſ. of the Targum*, the *Tigurin Verſion, Tyndal, Coverdale*, and the *Gen.* and *Biſh. Bibles* have it. The Reader may ſee it explained at the End of this Book: *who dwelt* betrays it ſelf not to be right, by its aukward Appearance, being odd and ſuperfluous. Nay if we read, *the dwelling of the Iſraelites was* 430 *Years*, it will be inſignificant: for to reckon only back, it takes in Part of *Abraham's* Life before he had any Children; and we might well ſay according to this, Why not all? Since he dwelt ſomewhere, before the Promiſe of God was given to him, as well as after; for this makes the *dwelling* indefinitively to be ſo much; the *Heb.* Word alſo being not *ſojourning.* Nay to date it as uſual, from his going firſt into *Canaan*, he dwelt or ſojourned in *Haran* before, as he did there. Beſides the tranſlating in this ſort diſagrees with the *Greek* and *Samaritan Copies*, and rejects the Helps we have from thence; the latter of which runs in this manner, "The dwelling of the *Iſraelites* "and their Fathers, by which they dwelt in the Country "of *Canaan*, and in the Country of *Egypt*, was 430 "Years;" ſo the *Greek* adds, *and in the Country of Canaan.*

Ib. *had*] *Heb. dwelt.*

Ver. 42. *of Things to be obſerved*] *Heb. of Obſervations.*

Ver. 43. *Son of a Stranger*] who was not of the Race of *Iſrael* (for that was the Criterion) though he himſelf was no Stranger to them; ſo that our *Tranſlators* ſhould not have been ſo officious in leaving out, as here and Ver. 29.

44. But

44. But every Servant of any Man bought with Money ſhall, when thou haſt circumciſed him.

45. A Foreigner, and a hired one, ſhall not eat of it.

46. In one Houſe ſhall it be eat, without thy carrying of the Fleſh thence abroad; nor ſhall you break a Bone of it.

47. All the Aſſembly of Iſrael ſhall keep the Paſſover.

48. And when a Perſon ſojourns with thee, who will keep it to the Lord, every Male that he has ſhall be circumciſed; and then he may come near to keep it, and ſhall be as a Native of the Country: but none who is uncircumciſed ſhall eat of it.

49. There ſhall be one Law for a Native, and for a Perſon who ſojourns among you.

50. Thus all the Iſraelites did, even according as the Lord commanded Moſes and Aaron.

51. It was alſo on that very Day, the Lord brought the Iſraelites out of the Country of Egypt by their Armies.

CHAP. XIII.

MOREOVER the Lord ſpoke thus to Moſes,

2. Conſecrate to me all the Firſt-born, that open every Womb among the Iſraelites, both of Man and Beaſt; which ſhall be mine.

3. Accordingly Moſes ſaid to the People: Remember this Day on which you came out of Egypt, from the Place of Slaves; for by Strength of Hand has the Lord brought you out from thence; and there ſhall be no leavened Bread eat.

4. To day you came out, in the Month of Abib.

5. When the Lord therefore brings thee to the Country of the Canaanites, Hittites, Amorites, Hivites and Jebuſites, which he ſware to thy Fathers he would give thee, a Country that flows with Milk and Honey, thou ſhalt do this Service in this Month.

6. Seven Days ſhalt thou eat unleavened Cakes: and on the ſeventh Day there ſhall be a Feaſt to the Lord.

7. Unleavened Cakes ſhall not only be eat ſeven Days, but there ſhall be no leavened Bread ſeen with thee, nor yet Leaven in all thy Bounds.

8. Beſides thou ſhalt tell thy Son at that Time, that it is becauſe of what the Lord did for thee, when thou cameſt out of Egypt.

9. It ſhall further be to thee for a Sign upon thy Hand, and a Memorial between thy Eyes, that the Law of the Lord may be in thy Mouth; becauſe by a ſtrong Hand he has brought thee out of Egypt.

10. Therefore ſhalt thou obſerve this Ordinance at its appointed Time from Year to Year.

11. And when the Lord brings thee into the Country of the Canaanites, as he ſware to thee and thy Fathers, that he would give it to thee;

12. Thou ſhalt make all that open the Womb paſs to the Lord: as alſo the Males of all the Young of Beaſts, that open, which thou haſt, ſhall be his.

13. Nevertheleſs him that opens of an Aſs thou ſhalt redeem with a Lamb; or if thou wilt not, ſhalt cut off his Head: all the Firſt-born likewiſe of Man among thy Sons ſhalt thou redeem.

14. When thy Son too aſks thee thus hereafter, Why is this? Thou ſhalt ſay to him; By Strength of Hand the Lord brought us out of Egypt, from the Place of Slaves.

15. For when Pharaoh made it hard to let us go, the Lord ſlew all the Firſt-born in the Country of Egypt, both that of Man and the Firſtlings of the Beaſts: therefore I ſacrifice to the Lord the Males of all that open the Womb, but all the Firſt-born of my Sons I redeem.

16. So it ſhall be for a Sign upon thy Hand, and Frontlets between thy Eyes; becauſe by Strength of Hand the Lord brought us out of Egypt.

17. Now upon Pharaoh's letting the People go, God did not lead them the Way of the Philiſtines Country, though it was near; leſt, as he ſaid, the People ſhould repent when they ſaw War, and return to Egypt.

18. But God had them about the Way of the Wilderneſs of the Red Sea; and the Iſraelites went up in military Order out of the Country of Egypt.

Ver. 47. *keep the Paſſover*] Ver. 48. not *it*, the Lamb.

Ver. 2. *every*] The *Heb.* כל is applied to the wrong Word in the *preſ. Tranſ.* as *and* is omitted Ver. 3. and the *Gen. Verſ.* has *every one* inſtead of *every Womb*.

Ib. *ſhall be*] of which ſee *Num.* iii. 40.

Ver. 7. *not only—but*] for now it is a mere Tautology.

Ver. 11. *that he would give*] which Ver. 5. ſhews, the Expreſſion being here finely contracted and varied.

Ver. 13. *cut off his Head*] according to the *preſ. Tranſ.* where the Word is the ſame, *Deut.* xxi. 4, 6. *Iſai.* lxvi. 3.

Ib. *redeem*] for the laſt *Tynd.* and the *Biſh.* have *buy out*, with different Orthography.

Ver. 15. *made it hard*] or *made a difficulty*. *Gen. was hard hearted.*

Ver. 18. *in military Order*] The Word is found beſides only in *Joſh.* i. 14. & iv. 12. *Judg.* vii. 11. where the *preſ. Tranſ.* has it *armed* or *armed men*: but as the origi-

19. And

19. And Moſes took Joſeph's Bones with him: for he had charged the Iſraelites ſtrictly by Oath as follows, When God viſits you throughly, you ſhall carry up my Bones from hence with you.

20. Then they marched from Succoth, and encamped in Etham, at the End of the Wilderneſs.

21. The Lord alſo went before them by Day in a Pillar of a Cloud, to lead them *in* the Way, and at Night in a Pillar of Fire to give them light, that they might go on both by Day and Night.

22. He neither took away the former by Day, nor the latter by Night; which was before the People.

CHAP. XIV.

AND the Lord ſpoke to Moſes as follows;

2. Tell the Iſraelites that they ſhould turn away, and encamp before the Mouth of Hiroth, between Migdol and the Sea; encamping before Baal-zephon over againſt it, by the Sea.

3. Then Pharaoh will ſay of them; They are entangled in the Country, the Wilderneſs has ſhut them up.

4. And I will let his Heart be ſo ſtout, that he ſhall purſue after them; whereby I will be honoured on him, and all his Army, and the Egyptians ſhall know that I am the Lord. And they did ſo.

5. Accordingly when it was told this King of Egypt that the People were fled, the Heart of him and his Servants was turned towards them, and they ſaid, What is this we have done, that we have let Iſrael go from ſerving us?

6. Upon which he harneſſed his Chariot, and took his People with him;

7. As he did alſo ſix hundred choſen Chariots, and all thoſe of Egypt, with Captains over them all.

8. For the Lord let his Heart be ſo ſtout, that he might purſue after the Iſraelites; who went out with a high Hand.

9. So all the Horſes, the Chariots of Pharaoh, as well as his Egyptian Horſemen and Army, purſued after them, and overtook them encamping by the Sea, againſt the Mouth of Hiroth, before Baal-zephon.

10. Which when Pharaoh brought near; the Iſraelites looked up, and behold the Egyptians were marching after them: exceedingly afraid at this, they cried out to the Lord.

11. Nay they ſaid to Moſes; Was it becauſe there were no Graves at all in Egypt, that thou tookeſt us away to die in the Wilderneſs? What is it thou haſt done to us, to bring us out of Egypt?

12. Is not this the very Expreſſion which we uſed to thee there, Let us alone, that we may ſerve the Egyptians: for it is better for us to do that, than to die in the Wilderneſs?

13. But Moſes anſwered the People, Be not afraid, ſtand ſtill, and ſee the Salvation of the Lord, which he will perform for you to Day: for ſuch as you have ſeen the Egyptians to Day, you ſhall ſee them again no more for ever.

14. The Lord will fight for you; ſo do you be ſilent.

15. And the Lord ſaid to Moſes; Why doſt thou cry to me? Tell the Iſraelites, that they ſhould go on.

16. Do thou alſo lift up thy Staff, and ſtretch out thy Hand upon the Sea, and cleave it aſunder; that the Iſraelites may go into the midſt of it on dry Ground.

17. I my ſelf too, behold, will let the Egyptians Hearts be ſo ſtout, that they ſhall

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nal Root does not afford ſuch a Meaning, and as it is indiſputable that the *Iſraelites* were not now *armed*, ſome other Signification is to be ſought. It being evidently derived from the *Heb.* Word for *five*, appears alſo by the other Texts to denote Something belonging to an Army, beſides that *Hottinger* derives the Word (which would be *hamuſh* in the ſingular Number) from the *Arabick hamis*, ſignifying an *Army of five Parts*, the Center, Front, Rear, and both Wings, *Smegma Orient.* p. 71. ſo that it is properly rendered as above. *Harneſſed* belongs to Horſes, which others would have *girded*, as if at the fifth Rib, to bear ſome Likeneſs to the Root: which ſeems too weak, and would rather in that manner have been derived from *Loins*; why moreover ſhould *Moſes* mention the *Iſraelites* being *girded* only? Nay by their going out in ſuch Haſte as they did, and at Night too, Chap. xii. 31, 33, 34, 37, 42. it is unlikely they were ſo dreſſed, that *Moſes* ſhould make particular Mention of it.

Ver. 2. *the Mouth*] which is expounded, and by ſome of the beſt *Tranſlators* rendered, *the Streights*; *Coverdale* ſays, *the valley of Hyroth*. *Ha* is a *Heb.* Article put before proper Names of Places.

Ver. 3. *entangled*] *Old Tranſlations tangled.*

Ver. 7. *over*] *Biſh. upon.*

Ver. 8. *with a high Hand*] *boldly*, as appears by *Num.* xxxiii. 3. & xv. 30.

Ver. 9. *againſt*] *beſide* diſagrees with *before*, Ver. 2.

Ver. 10. *brought near*] that is his Army beforementioned; and the Verb being in *Hiphil* makes it of that Meaning.

Ver. 12. *it is better*] I do not ſee how any could underſtand this to be added now, and not to be Part of what ſome of the *Iſraelites* ſaid to *Moſes* in *Egypt*; ſince they knew before they were to go into the Wilderneſs, and doubtleſs they gave their Reaſon for being unwilling.

Ver. 13. *ſuch as*] or *what*; and this is the Order of the *Heb.* Words, as well as what the Meaning requires; ſince the *Iſraelites* did ſee the *Egyptians* again the next Day, Ver. 30. though different as here, from what they were now.

Ver. 16. *into the midſt*] It is the ſame Ver. 22.

go in after them: whereby I will be honoured on Pharaoh and all his Army, on his Chariots and Horſemen.

18. And the Egyptians ſhall know that I am the Lord, when I am honoured on him and them.

19. Beſides the Angel of God, who went before the Camp of Iſrael, removed, and went behind them: the Pillar of the Cloud likewiſe removed from before them, and ſtood behind them;

20. Which coming between the Camp of the Egyptians and that of Iſrael, was a Cloud and Darkneſs *behind*, yet made the Night light *before:* whereby the former came not near the latter all the Night.

21. So Moſes ſtretched out his Hand upon the Sea, and the Lord made it go away by a ſtrong Eaſt-wind all the Night, by which he made it dry Land: thus the Water was cleaved aſunder.

22. And the Iſraelites went into the midſt of the Sea on dry Ground, the Water being a Wall to them both on their right Hand and left.

23. However the Egyptians purſued, and went in after them, all the Horſes of Pharaoh, his Chariots and Horſemen, to the midſt of the Sea.

24. But in the Morning Watch, the Lord looking at the Egyptians Army, through the Pillar of Fire and the Cloud, routed it.

25. For he pulled off the Wheels of their Chariots, ſo that they got them along heavily: whereupon the Egyptians ſaid, Let us flee from the Preſence of Iſrael, becauſe the Lord fights for them againſt the Egyptians.

26. Moreover the Lord ſaid to Moſes, Stretch out thy Hand upon the Sea; that the Waters may return upon the Egyptians, their Chariots and Horſemen.

27. Which he did accordingly, and the Sea returned to its Force at the Appearance of the Morning, while the Egyptians were fleeing againſt it: ſo the Lord ſhook them off into the midſt of the Sea.

28. And the Waters returning, covered the Chariots and Horſemen of all Pharaoh's Army, that went into the Sea after them: there was not even one of them left.

Ver. 20. behind] from Ver. 19. and *before* by Antitheſis; or was *there:* being light on one Side, and dark on the other, as in the *Jeruſalem Targum.*

Ver. 21. *Eaſt-wind*] The Manner of this extraordinary Work of the Almighty Power ſeems to have been thus: An impetuous Eaſt-wind, extending as wide as the Paſſage was to be, agreeable to what we may obſerve in a Storm, would drive the Water where it paſſed againſt the weſtern Shore; by which it being ſtopped, muſt conſequently ſwell up, and make its Way at the Sides, Ver. 22. Chap. xv. 8. this being done, the Wind might continue to keep it there, till the *Iſraelites* were got through, and the *Egyptians* entered into the Sea. Then the Wind abating firſt at the weſt Side, perhaps by meeting an oppoſite Wind from the *Atlantick* Ocean, and being rebounded back by the Mountains, the Waters there would run in behind the *Egyptians*; which they finding, and diſcovering their Situation by the morning Light, Ver. 27. endeavoured in vain to get back before the Flood was too high, Ver. 25, 27. and the falling of the Wind from the Weſt to the Eaſt, would direct the Courſe of the returning Water that Way; by the violent Force of which the dead Bodies being carried towards the eaſtern Shore, the *Iſraelites* ſaw them, as related Ver. 30. The *Egyptians* too in the Eagerneſs of Purſuit, might go in a leſs Breadth than the *Iſraelites* (which latter might ſpread a Mile) and it being Night, as well as the Cloud making it dark, Ver. 20. might not ſee the Water at their Sides, and ſo not know they were in the Sea till it was behind them, as already mentioned; and from *Egypt* acroſs the *Red Sea* is eaſtward, which the more confirms this Account. As to the Pretence that the *Iſraelites* went a ſort of ſemicircular Journey in the Sea, at the Ebbing of the Water, and came out on the ſame Side they went in, it is inconſiſtent with an Eaſt-wind making the Paſſage. And the Plea of their being *in the Wilderneſs of Etham* both before and after, from Chap. xiii. 20. & *Num.* xxxiii. 8. may amount to no more than this; that the Wilderneſs of *Etham*, otherwiſe called that of *Shur*, Chap. xv. 22. being on the eaſt Side of the *Red Sea*, reached to or round the End of the Sea, and at that End of the Wilderneſs was the Town of *Etham*, Chap. xiii. 20. from whence the *Iſraelites* turned, going on the weſt Side of the Sea, farther from the End of it, before they croſſed over, Ver. 2. on purpoſe to bring this great Thing to paſs, as appears by Ver. 3, 4. ſo all agrees together; ſee alſo 1 *Cor.* x. 1. *Joſ. Antiq.* ii. 7.

Any Pretence indeed of this wonderful Affair being performed by the uſual Ebbing and Flowing of the Tide, might be neglected as unworthy of an Anſwer; ſince ſome of the *Egyptian* Army at leaſt, muſt needs know the Courſe and Time of their own adjacent Tides; and as the natural Tide there after an Ebb would flow northward (the Ocean from whence it comes being on the South) the dead Bodies would have been driven to the North, away from the Sight of the *Iſraelitiſh* Army, which went on eaſtward, and the *Egyptians* contrary to all Senſe would have fled ſouthward, Ver. 27.

According to *Diodorus Sicul.* Lib. iii. 3. there was an old Tradition with the *Ichthyophagites*, that is *Fiſh-eaters*, who dwelt by the *Red Sea*, to the very End of it, and were the ancient Natives, Ibid. Cap. 1. that formerly, as they had it from their Foreſathers, there was ſuch a great Ebbing of the Sea to the other Side, that the whole Bottom became dry, and appeared green (which might rationally be, ſince it is called in *Heb. the Weedy Sea*) but by a huge Tide the Water returned again to the old Channel.

Ver. 24. *routed*] or *diſcomfited*, as our *Tranſlators* liked it, *Joſh.* x. 10. *Judg.* iv. 15. 1 *Sam.* vii. 10. *Pſa.* xviii. 14. elſewhere uſually *deſtroy*.

Ver. 25. *pulled off*] by making them ſtick in the Mud, and daſh againſt Stones.

Ib. *Let us flee*] *Gen. I will.*

Ib. *Preſence*] being the *Back*, not the *Face*.

Ver. 27. *Force*] *Tynd. courſe.*

Ib. *ſhook off*] from the Chariots and Horſes.

Ver. 28. *Pharaoh's*] The 15th Day of the firſt Month, on which the *Iſraelites* went from *Egypt* was, writes *Uſher* in his *Annals*, 2513. *our 5th of May*; and he adds, it is the ſettled Opinion of the *Jews*, and moſt agreeable to Truth, that *Pharaoh* and his Army were deſtroyed in the Sea, on the 21ſt of the firſt Month. Now as this King was *Amenophis* (as will be ſhewn in the *Catalogue* at *Exod.* xl.) from the End of whoſe Reign backward to the Beginning of that of *Salatis*, was 592 Years and 10 Months, conſequently *Salatis* began reigning in the Month called *July*, at Harveſt-time, eſpecially as it is forward in that

29. Whereas the Iſraelites walked on dry Ground in the middle of the Sea, the Waters being a Wall to them, both on their right Hand and left.

30. Thus the Lord ſaved Iſrael that Day from the Power of the Egyptians; whom they ſaw dead upon the Sea-ſhore.

31. And when they ſaw the great Hand by which the Lord wrought againſt the Egyptians, the People feared him; they alſo believed the Lord, and his Servant Moſes.

CHAP. XV.

THEN Moſes and the Iſraelites ſung this Song to the Lord, ſaying as follows: I will ſing to the Lord, ſince he is highly exalted; the Horſes and Horſemen has he thrown down in the Sea.

2. Of the Lord is my Power and Praiſe, and of him is Preſervation to me: this is my God, and I will make him a Habitation; the God of my Father, and I will extol him.

3. The Lord is a Warrior, whoſe Name is the Lord.

4. The Chariots of Pharaoh, and his Army it ſelf, has he flung down in the Floods; and the Choice of his Captains ſunk within the Red Sea.

5. The gulfy Grave whelmed them over: they, lifeleſs like a Stone, deſcended the Deep.

6. Thy right Hand, O Lord, is magnificent in Power: thy right hand, O Lord, daſhes the Enemy to pieces.

7. And by the Greatneſs of thy Excellency thou overthroweſt thoſe who riſe up againſt thee: when thou ſendeſt forth thy burning Wrath, it conſumes them as eaſily as Stubble.

8. Even by thy breathing upon them, the Waters were piled up mountainous, the Floods as it were heaped up one on another, the liquid Abyſs was ſtiffened to the very Heart of the Sea.

9. Though the Enemy boaſted, I will purſue, overtake, divide the Spoil: my Deſire ſhall be filled with them, I will draw forth my Sword, my Hand ſhall impoveriſh them;

10. Thou blowing with thy Wind, the Sea rolled over them: now ponderous like Lead, they were immerſed in the watery downward Death.

11. Who among the gods is like thee, O Lord? Who like thee, in ſuch Splendor of Holineſs, awefully admired, working wonderful Things?

12. Upon thy ſtretching out thy right Hand, the yawning Earth ſwallowed them up.

13. This thy ranſomed People thou leddeſt out by thy Kindneſs; *and* guideſt along by thy Strength, to thy holy Habitation.

14. People who hear, muſt be moved; Anguiſh will ſeize the Inhabitants of Philiſtia.

15. Then will the Dukes of Edom be troubled, Moab's ſtrong Men ſhall Trembling take hold of, *and* all that dwell in Canaan be diſſolved.

Part of the World: agreeable to which I obſerve, that *Manetho* the *Egyptian* Hiſtorian repreſents *Salatis* as fortifying the City *Avaris*, and taking the Government on him, at that very Time of the Year, *Joſephus againſt Apion*, Lib. i.

Ib. *one*] *Conſt. Manaſſes* in his Συνόψις Ἱστορικὴ, *Compendious View of Hiſtory* (unſuitably, though commonly, called *Annals*) written in fine *Greek* Verſe, ſays of this,

Οὐδὲ γὰρ κἂν τῆς συμφορᾶς ἄγγελ☉ ὑπελήφθη,
Nor indeed was there left any Meſſenger of the Misfortune.

Ver. 1. *Song*] or *Ode* properly, as it ſeems ſung to Muſick, Ver. 20, 21.

Ib. *thrown down in*] *thrown* only being from ſome Diſtance, and the *Heb.* properly *in*; ſo this, and not *thrown into*, according to the Truth of the Fact, and the ſame in Ver. 4, 21.

Ver. 2. *make him a Habitation*] *Tynd. glorifye him*, as alſo the *Biſh.* from the *Vulg. Lat.* or *Gr.* as that by taking the Meaning of the Verb נוה from a Noun of the ſame Letters, ſignifying *beautiful* or *pleaſant*.

Ver. 3. *Warrior*] as I tranſlate elſewhere, when ſpoken of Men; and *God is not a Man*, *Num.* xxiii. 19.

Ver. 5. *deſcended the Deep*] How far *ſank into the bottom*, or ſank ſo *as a ſtone*, may be right, had the *Heb.* been thus, and then how conſonant to Chap. xiv. 30. the Reader may conſider.

Ver. 6. *daſhes the Enemy to pieces*] *Tynd.* and *Biſh. hath all to daſhed the enymye*.

Ib. *daſhes*] Since the *Heb.* Tenſe changes from the paſt in this and the next Verſe, and then returns to it again, and as theſe Verſes may well ſpeak of Enemies in general; I thought it beſt to image this Turn of the *Original*.

Ver. 7. *burning*] as the *Heb.* Word ſignifies.

Ver. 8. *breathing*] with no Irreverence, as *Arm* or *Hand* for *Power*, *Eye* for *Knowledge*, and the like, but not diminutive Parts.

Ver. 9. *Though the Enemy boaſted*] being no other than *The Enemy ſaying*.

Ib. *impoveriſh*] or *diſpoſſeſs them* (for the Word ſignifies both, but not *deſtroy*) of the Riches which they had got from the *Egyptians* at their Departure, the Spoil that thoſe now thought to divide: accordingly the literal *Interlineary Verſion* has, *depauperabit*; and by Ch. xiv. 5. the *Egyptians* did not intend to deſtroy them.

Ver. 11. *Splendor of Holineſs*] The heathen gods being ſcandalouſly unholy, not only as repreſented by their own Poets, but as being Tyrants and Debauchees deified; ſuch were alſo feared without being loved, and could not act ſupernaturally.

Ver. 12. *the yawning Earth ſwallowed*] as the Cavity of the Sea may well be called, and compared to a Mouth of the Earth.

Ver. 13. *This*] which the *Heb.* has here and in Ver. 16.

Ver. 14. *moved*] as *Gen.* xlv. 24. from whence ſome turn it here *angry*, others *trembled*; *Coverdale raged*.

Ib. *Philiſtia*] Thus it is read in the *Pſalms*, viz. lx. 8. & lxxxvii. 4. & cviii. 9.

16. Terror

16. Terror and Dread will fall down upon them, by the Greatneſs of thy Arm they will be as ſilent as a Stone; till thy People paſs through, O Lord, till this People paſs through, thoſe of thy purchaſing.

17. Them wilt thou bring in, them plant on the Mountain thou poſſeſſeſt, the Settlement thou haſt made for thy ſelf, Lord, to inhabit; the Sanctuary, O Lord, thy own Hands have eſtabliſhed.

18. The Lord will reign for ever and evermore.

19. For Pharaoh's Horſes, of his Chariots and Horſemen, marched into the Sea, whoſe Waters the Lord brought back upon them: whereas the Iſraelites walked on dry Land through the middle of the fluid Profound.

20. Miriam alſo the Propheteſs, Aaron's Siſter, taking a Timbrel in her Hand, and all the Women going out after her with Timbrels and Dances;

21. She anſwered them, Sing to the Lord, ſince he is highly exalted: the Horſes and Horſemen has he thrown down in the Sea.

22. Afterwards Moſes made Iſrael march from the Red Sea, that they might go forth into the Wilderneſs of Shur; in which going three Days, they found no Water.

23. And they came to Marah, the Name of which was ſo called, by reaſon they could not drink the Water of it, becauſe it was bitter.

24. At this the People murmured againſt Moſes, aſking what they ſhould drink?

25. With that he cried to the Lord, who ſhewing him a Tree, that he ſhould throw into the Water, whereby it became ſweet; he there made for them an Ordinance and a Rule, and there he tried them.

26. For he ſaid; If you will at all hearken to what the Lord your God ſays, ſo that you will do what he approves of, and give ear to his Commandments, ſo that you will obſerve all his Ordinances; I will not put upon you any Diſeaſe which I did on the Egyptians, for I the Lord am your Healer.

27. So they came to Elim, and there were twelve Fountains of Water, with ſeventy Palm-trees; and they encamped there by the Water.

CHAP. XVI.

NEXT they marched from thence, and the whole Aſſembly of the Iſraelites went into the Wilderneſs of Sin, which is between Elim and Sinai; on the fifteenth Day of the ſecond Month, of their coming out of the Country of Egypt.

2. Where they all murmured againſt Moſes, and Aaron.

3. To whom they ſaid, Oh that we had died by the Hand of the Lord in the Country of Egypt, when we ſate by the Pots of Fleſh, when we eat Bread to the full! for you have brought us forth into this Wilderneſs, to make all this Congregation die for Hunger.

4. Upon which the Lord ſaid to Moſes; Behold I will rain down Bread for you from Heaven; ſo that the People ſhall go out, and gather each Day's Quantity the very ſame Day, that I may try them, whether they will walk in my Law, or not.

5. And on the ſixth Day they ſhall dreſs what they bring in, which ſhall be the double of what they gather Day by Day.

6. So Moſes and Aaron told all the Iſraelites; When it is Evening you ſhall know that the Lord brought you out of the Country of Egypt.

7. As alſo when it is Morning you ſhall ſee the Glory of the Lord, by his hearing your Murmurings againſt himſelf (for what are we, that you ſhould murmur againſt us?)

Ver. 16. *ſilent*] for *ſtill* rather carries another Meaning.

Ver. 17. *Settlement*] It comes from the Verb rendered *eſtabliſhed* at the End of the Verſe.

Ver. 19. *of his*] *Beth* is in this Manner *of* when two Genitives follow each other, as Chap. xiii. 2. & xii. 19. otherwiſe it would be *in*; not *with* a Conjunction, much leſs *and with*.

Ver. 21. *them*] the Men, as the *Heb.* Gender ſhews.

Ver. 22. *no Water*] So in the Stages from *Grand Cairo* to *Mecha*, the Road of which muſt be hereabout, ſeveral are mentioned to have no Water, in *Ray's Collect. of Travels*, Tom. ii. Ch. 3. others to have it bitter like *Marah*, Ver. 23. and one with freſh Water called the *Caſtle of Palms*, which by the Name and Situation ſeems to be *Elim*, Ver. ult.

Ver. 23. *Marah*] *Bitterneſs*.

Ver. 25. *them*] This and the following Pronouns, as alſo the Verbs, through the next Verſe, are indeed ſingular, but for an obvious and common Reaſon, becauſe *People*, the Antecedent that is ſpoken of is ſo; and not as *Shuckford* has lately and ſtrangely written, that *Moſes himſelf was here applied to*, *Connect.* Vol. iii. B. 10. As for the *Statute and Judgment*, they are eaſily found in the following Verſe, and much more likely than *Moſes's putting a Bough into the Waters*, as he has it. How evidently alſo is it *the People* who ſhould not have the *Egyptians* Diſeaſes, &c?

Ver. 26. *Healer*] Having then healed the Water, as 2 *Kings* ii. 21, 22. from whence the Term of this Covenant.

Ver. 1. *went into*] as in Chap. xix. 1. *Num.* xxxiii. 11. and here the *Tranſlations* of *Pagn. Mont. Caſt. Jun.* and *Trem.* with the *Vulg. Lat.* have *in* with an Accuſ. Caſe for *into*.

Ib. *of their coming*] The Months being reckoned by that, Chap. xii. 2.

Ver. 3. *Oh that*] ſo the *Gen.*

Ver. 5. *dreſs*] See Ver. 23.

Ver. 6. *the Lord*] Becauſe they murmuring, ſaid *Moſes* and *Aaron* brought them out, Ver. 3.

8. When

8. When the Lord gives you, added Moſes, Fleſh to eat in the Evening, and Bread in the Morning to the full, by his hearing your Murmurings which you make againſt him: for what are we? They are not againſt us, but againſt the Lord.

9. For Moſes had bid Aaron ſay to the whole Aſſembly of the Iſraelites, Come near before the Lord, becauſe he has heard your Murmurings.

10. Aaron therefore ſpoke to them all; and they looking towards the Wilderneſs, behold the Glory of the Lord appeared in the Cloud.

11. Then the Lord ſpoke to Moſes as follows;

12. I have heard the Murmurings of the Iſraelites; tell them, that within the Evening they ſhall eat Fleſh, and in the Morning ſhall be filled with Bread; and ſo ſhall know that I am the Lord their God.

13. Accordingly in the Evening Quails came up, which covered the Camp; and in the Morning there was Dew lay round about it.

14. And when that went up, behold upon the Surface of the Wilderneſs was a little round Thing, as ſmall as the white Froſt upon the Ground.

15. Which the Iſraelites ſeeing, ſaid one to another, It is Manna; as they did not know what it was: but Moſes told them; It is the Bread which the Lord has given you to eat.

16. This is the Thing that the Lord has commanded, Gather you of it, each according to his eating; taking an Omer for a Head by the Number of your Perſons, each one for thoſe who are in his Tent.

17. And the Iſraelites did ſo; gathering more or leſs.

18. This they meaſured with an Omer, that he who got more might have none over, and he who got leſs might have none wanting; they having gathered according to their reſpective eating.

19. Moſes ſaid further to them, Let none leave of it till the Morning.

20. Nevertheleſs they did not hearken to him; for there were Men who left of it till then, but it bred Worms, and ſtunk: therefore Moſes was in a Wrath with them.

21. Thus they gathered it each Morning, every one according as his eating was: for when the Sun became hot, it melted.

22. And on the ſixth Day, they gathering double Bread, two Omers for one Perſon; all the Princes of the Aſſembly came, and told Moſes.

23. Who ſaid to them, It is what the Lord ſpoke; to Morrow is the Reſt of the holy Sabbath to him: bake what you will, and boil what you will; and all that is over, lay up for you to be kept till the Morning.

24. Which they doing as Moſes commanded; it neither ſtunk, nor was there a Worm in it.

25. And Moſes ſaid, Eat it to Day; for this is the Sabbath to the Lord: you ſhall not find it in the Field to Day.

26. Six Days ſhall you gather it; but on the ſeventh Day, the Sabbath, there will not be any.

27. So on that Day, when ſome of the People went out to gather, they found none.

28. Whereupon the Lord ſaid to Moſes; How long do you refuſe to obſerve my Commandments, and Laws?

29. See, becauſe the Lord has given you the Sabbath, therefore he gives you on the ſixth Day the Bread of two Days: abide you each one at his Seat, let not any one go out of his Place on the ſeventh Day.

30. The People accordingly reſted on the ſeventh Day.

Ver. 9. *For Moſes had bid*] I doubt not but the intelligent and conſiderate Reader will be of my Mind, that this and the three next Verſes in the Order of Hiſtory would have been before Ver. 4. eſpecially when he ſhall obſerve the many Inſtances that may be found of this Nature; a few of which ſee behind, *Gen.* ii. 19. & xii. 1. & xiv. 4. & xxiv. 65. *Exod.* xi. 3. with Ch. xix. 2. Such poſtponing of Matters might be for the ſake of Elegancy, and to exerciſe the Diligence of the Hearers, it being left doubtful in the *Heb.* Words.

Ver. 15. *Manna*] *Heb. man*; which ſignifies *prepared Food*, as *Wiſd.* xvi. 20. not *what*, as *Shuckford* aſſerts, *Connect.* B. x. (to be, *what is it?*) that being the *Chald. man*; nor is there any thing for a Queſtion, as in *Heb.* Thus alſo it will bear a good ſpiritual Meaning. Not knowing either Name or Nature belonging to it, they properly gave it this Name, ſignifying that Providence had prepared it: which is not a Contradiction to the next Words, as ſome have aſſerted, *Stackh. Hiſt.* iv. 1.

Ver. 16. *an Omer*] about the Quantity of ſix *Engliſh* Wine Pints: by *Tynd.* and *Biſh. gomer.*

Ver. 18. *that he*] See *Shuckford's Connect. of Sacr. and Proph. Hiſt.* Vol. iii. Lib. 10. where he blames the *com. Tranſ.* as if it hinted that God miraculouſly ordered it, by diminiſhing and increaſing the Quantities, for every one to have his exact Number of Omers, when it was meaſured; whereas there would then have been no Need of meaſuring it.

Ib. *having gathered according to their reſpective eating*] That is by gueſs before it was meaſured, to have ſo many Omers full as there were People in each Family, Ver. 16.

Ver. 19. *to them*] This it ſeems our *laſt Tranſlators* overlooked; ſee *Gen.* xli. 7.

Ver. 20. *in a Wrath*] as we ſay alſo *in a Rage* or *Paſſion*; *wroth*, as ſays *Johnſ.* in his great *Dict.* being *out of uſe.*

Ver. 23. *It is what the Lord ſpoke*] In Ver. 5. but the Remainder of this Verſe is not God's Words, as our *Tranſlators* put it; which that following, *as Moſes commanded*, ſhews, and the Want of theſe Words in what the Lord ſaid.

31. And the Family of Iſrael called the Name of it Manna: which was like Coriander Seed, *but* white, and the Taſte of it like Wafers with Honey.

32. Beſides Moſes ſaid; This is the Thing which the Lord has commanded, Fill an Omer of it to be kept for your Generations; that they may ſee the Bread which I made you eat in the Wilderneſs, when I brought you out of the Country of Egypt.

33. He likewiſe ſaid to Aaron, Take a Pot, and put in there an Omer full of Manna; and lay it up before the Lord, to be kept for your Generations.

34. As the Lord gave command to Moſes, ſo Aaron laid it up before the Teſtimony, to be kept.

35. And the Iſraelites eat Manna forty Years, till they came to a Country inhabited; eating it till they came to the Border of the Country of Canaan.

36. Now an Omer is the tenth Part of an Ephah.

CHAP. XVII.

ALL the Aſſembly too of the Iſraelites marched from the Wilderneſs of Sin, in their Journeys, at the Lord's Command; and encamping in Rephidim, there was no Water for the People to drink.

2. Therefore they quarrelled with Moſes, and demanded, Give us Water, that we may drink; to whom he ſaid, Why do you quarrel with me? Why do you tempt the Lord?

3. However as they were thirſty there for Water, they murmured againſt him, and aſked, Wherefore didſt thou bring us up from Egypt, to make us, our Children and Cattle, die with Thirſt?

4. At which Moſes cried to the Lord, What ſhall I do for this People? In a little while they will ſtone me.

5. And the Lord ſaid to him; Go on before them, and take with thee ſome of the Elders of Iſrael; taking withal the Staff that thou ſtruckeſt the River with in thy Hand, when thou goeſt.

6. Behold I will ſtand before thee there, upon the Rock at Horeb, and when thou ſtrikeſt on it, there ſhall come Water out of it, that the People may drink. And Moſes did ſo in the Sight of the Elders of Iſrael.

7. Beſides he called the Name of the Place Maſſah, and Meribah; for the Contention of the Iſraelites, and for their tempting the Lord in ſaying, Is the Lord amongſt us, or not?

8. Afterwards the Amalekites came, to fight with Iſrael at Rephidim.

9. Upon this Moſes ſaid to Joſhua, Chooſe us out Men, and go forth, fight againſt the Amalekites: to Morrow I will ſtand upon the Top of the Hill, with the Staff of God in my Hand.

10. So Joſhua did as he ordered him, by fighting againſt the Amalekites; while Mo-

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Ver. 31. but *white*] Coriander Seed being not white; ſee *Num.* xi. 7.

Ver. 34. *Teſtimony*] the Ark ſo called, as *Num.* xvii. 10. but as that was not yet made, conſequently this was not done now.

Ver. 35. *till*] As *Moſes* muſt needs know that the *Manna* would ceaſe at forty Years End, what Wonder is it for him to write thus, though the Time was not expired?

Ver. 2. *quarrelled*] At firſt when they ſaw there was no Water, but afterwards when they became thirſty, underſtand them to murmur, and ſay as in the next Verſe.

Ver. 4. *for this People*] to help them; not *do unto* them, to hurt or deſtroy them; vid. Chap. xviii. 1. as alſo Chap. xxxii. 32. *Num.* xii. 3.

Ib. *In a little while they will ſtone me*] Becauſe they were worſe and worſe againſt him. Literally it is, *yet a little while and they will ſtone me*, like what we read *John* xvi. 16, 17, 19.

Ver. 6. *Rock*] It has been imagined from 1 *Cor.* x. 4. that the Water which flowed from this Rock, followed the *Iſraelites* to their ſeveral Stations in the Wilderneſs; ſo both *Patrick* and *Poole* on this Place, with others; and even *Uſher* ſays this Rock *followed them throughout the Wilderneſs*, *Annal.* ad A. M. 2513. Too great a Miracle, one may much rather think, to be omitted by *Moſes*, had it been really ſo; nor would there then have been Need afterwards, as may be ſeen there was, to have Water out of another Rock, *Num.* xx. 1, 2, 11. and to dig a Well, *Num.* xxi. 16, 18. Nay the Text ſays that was a ſpiritual Rock which followed them, and was *Chriſt*; whereas this which *Moſes* ſtruck was certainly a natural one. Though *Paul* alludes to this Rock, there is no Neceſſity he ſhould in the Circumſtance of *following them*, as Compariſons uſe not to agree in each Particular. But I ſhould not conceal how the great Authors above-mentioned would evade the Force of the Objection of wanting Water again, on *Num.* xx. *The Water which followed them through all their former Journeys*, ſays *Poole*, *began now to fail them, where Waters might be had by ordinary Means, and therefore God would not uſe extraordinary, leſt he ſhould ſeem to proſtitute the Honour of Miracles:* whereas God then, for the Want of Water by ordinary Means, wrought a freſh Miracle to bring ſome. *Uſher* on that Occaſion would have it, that the imaginary Water which had followed the *Iſraelites*, was ſwallowed up in the *Red Sea*, *Annal.* A. M. 2552. when he might better have fancied the Rock was ſtopped by ſome Mountain, ſince it was the Rock he ſaid before that followed them. *Patrick* however improves on him, gravely ſuppoſing the Water that followed them from this Rock in *Horeb*, about 39 Years, fell into the *Red Sea* at *Ezion-geber*, *Comment. upon Num.* xx. 2. and ſo, might they have added, the *Red Sea* had ſpiritual Water in it, to make their Notion agree with the Paſſage they would found it on. Such a Romance has *Eliezer* in *Pirk* 35. *Whitherſoever our Fathers travelled, a Well went there before them.*

Ver. 7. *Maſſah, Temptation*; *Meribah, Contention.*

Ver. 9. *Joſhua*] The ſame Name is read in ~~our~~ *Bib.* according to the *Heb. Jehoſhua*, *Num.* xiii. 16. 1 *Chron.* vii. 27.

Ver. 10. *fighting*] If it be aſked, where the *Iſraelites* had Weapons now to fight with? The Anſwer may be, from the dead Bodies of the *Egyptians* that were caſt up on the Shoar, Chap. xiv. 30. and for their future Battles they might now alſo take the Armour of the *Amalekites*.

ſes,

ſes, Aaron and Hur, went up the Top of the Hill.

11. And when Moſes held up his Hand, the Iſraelites prevailed; but when he let it reſt, the Amalekites did.

12. At length his Hands being heavy, they took a Stone, and put under him, that he might ſit upon it: and Aaron and Hur ſtayed up his Hands, one on this, and the other on that Side, whereby they were ſteady till the ſetting of the Sun.

13. Thus Joſhua weakened Amalek and the People of it, by the Edge of the Sword.

14. Then the Lord ſaid to Moſes, Write this *for* a Memorial in a Book, and put for Joſhua to hear, that I will quite blot out the Remembrance of Amalek from under Heaven.

15. Moſes alſo built an Altar, calling the Name of it The Lord my Standard's.

16. And he ſaid, Becauſe *their* Hand is againſt the Throne of the Lord, he will have war with Amalek, from Age *to* Age.

CHAP. XVIII.

NOW Jethro Prince of Midian, the Father-in-law of Moſes, hearing all which God had done for him, and his People Iſrael; that the Lord had brought Iſrael out of Egypt;

2. He took Zipporah the Wife of Moſes, after he had ſent her;

3. Together with her two Sons: of whom one's Name was Gerſhom, for, ſaid he, I have been a Stranger in a foreign Country;

4. And, that of the other being Eliezer, for the God of my Father has become my Help, and delivered me from the Sword of Pharaoh.

5. So he came with them to Moſes into the Wilderneſs, where he encamped at the Mountain of God.

6. To whom he ſaid, I thy Father-in-law Jethro am come to thee, as likewiſe thy Wife, and her two Sons with her.

7. Moſes alſo going out to meet him, bowed down, and kiſſed him, and they aſked one another of *their* Welfare; after which they went into the Tent.

8. And he told him all that the Lord had done to Pharaoh, and the Egyptians, for the ſake of Iſrael; the whole Fatigue which had come on them in the Way, and the Lord's delivering them.

9. With that Jethro was joyful for all the Good which the Lord had done to Iſrael, whom he had delivered from the Power of the Egyptians.

10. Therefore he ſaid; Bleſſed be the Lord, who has delivered you from the Power of the Egyptians, and that of Pharaoh; who

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Ib. *Hur*] Who *Joſephus* ſays was *Miriam*'s Huſband, *Antiq.* Lib. iii. 2.

Ver. 11. *prevailed*] it was before *had the better.*

Ver. 14. *put*] for ſo the *Heb.* is. *Biſh.* have *commit it into the eares.*

Ver. 15. *The Lord my Standard's*] By the *Biſh. the Lord is he that worketh miracles for me*; yet in their *Marg.* is ſaid it is, *the Lord my banner.*

Ver. 16. *Becauſe* their *Hand is againſt*] as *Gen.* xvi. 12. In the *Verſion* of *Jun.* and *Trem.* it ſtands in theſe Words, *quia manus* Hamaleki fuit *contra ſolium Jah, becauſe the Hand of* Hamalek has been *againſt the Throne of the Lord*; *Shuckford* after two or three unneceſſary Alterations of the Text, and not making it agree with it ſelf then, brings it nearly to the ſame Meaning, *Connect.* B. x. Our *Tranſlators* were far enough from Exactneſs, and indeed Truth; ſee their *Margin*, which is Witneſs againſt them: and כי does not only ſtand in the wrong Place to make it ſwearing, but there is Nothing to connect the Form and Matter, as in *Gen.* xiv. 23. and I ſuppoſe in all Kinds and Inſtances of *Heb.* Oaths, where our *Tranſlators* have added in *that. Tynd.* too has *the hand is on the ſeate of the lord*, whom the *Biſh.* follow.

Ver. 3. *for*] This being evidently Part of what he ſaid, as in the next.

Ver. 4. *being*] Thus *ſaid he* before, at the former, extends to the latter alſo, and preſerves the Beauty of the *Original.*

Ib. *Eliezer*] *My God is Help.* The Meaning of *Gerſhom* ſee Chap. ii. 22.

Ver. 5. *came*] In order to clear the Way for coming at the right Time of this Affair, it may not be improper to take notice of the Judgment of two learned *Biſhops* of this Nation concerning it, as being noted Writers on the *Holy Scripture. Cumberland*, in the *Pref.* to his *9th Tract* in *Latin* of *Orig. Gent. Antiquiſ.* would have the coming of *Jethro*, with his Advice to *Moſes*, and *Moſes*'s Anſwer, to be juſt after the Battle with *Amalek*, before the Law was given at *Sinai:* but the *Iſraelites* being then at *Rephidim*, Chap. xvii. 1, 8. were evidently now got to Mount *Sinai*, as in this Ver. & Chap. xix. 2. and that it was after the Promulgation of the Law, appears by Ver. 16. and by comparing Ver. 12. with Chap. xx. 24. However *Cumberland* owns that the Performance of *Jethro*'s Counſel, was not till after the giving of the Law, as is indeed clear by *Deut.* i. 6, 9, 15. whereas ſuch a Separation does not ſeem to accord with Ver. 24. *Patrick* makes a different Separation, in his *Commentary* on the 6th Ver. for ſuppoſing the coming of *Jethro* like the other, he ſtates his Advice to *Moſes* to be given after the Law was; which is altogether as inconſiſtent with Ver. 13, 14. We may diſcover that the true Time of *Jethro*'s Viſit, was a little before the *Iſraelites* went from *Horeb* or *Sinai*, which was the ſame Mountain, by *Deut.* i. 6, 9. *Num.* x. 11, 12, 29, 30, 33. of which Mind ſee alſo *Uſher*, *Annal.* A. M. 2514; and *Lightfoot*, *Spicelegia in Exod.* § 23. & *Harm. Old Teſt.* And as *Zipporah* the Wife of *Moſes* was then brought to him, Ver. 2. we may eaſily account for the Complaint of *Miriam* and *Aaron* concerning her a little while after, *Num.* xii. 1.

Ver. 6. *I*] From ſome *Copies* only of the *Sam.* with the *Gr.* and *Syr.* the Author of *State of the Hebr.* conteſts for this to be *Behold*, and that before to be rendered *it was told Moſes: Strange*, ſays he, *that Moſes ſhould go out to meet Jethro, after that Jethro had been with him, and talked to him.* What can be more captious? Who ever ſaid or thought it was *after?* The being told after does not make it ſo. Nay, more *ſtrange!* our nice Critick in his new *Tranſ.* does not alter the 5th and 7th Verſes in the *com. Eng.* and ſo leaves it ſtrange ſtill, p. 401.

Ver. 7. *Welfare*] *Biſh. health.*

delivered

delivered the People from under their Power.

11. Now I know that the Lord is the greateſt of all Gods; becauſe *he* was in the Matter wherein theſe did proudly againſt them.

12. Nay he got a Burnt-offering and Sacrifices for God; when Aaron, and all the Elders of Iſrael, came to eat Victuals with him before God.

13. Who the next Day, when Moſes ſate to judge the People, and they ſtood by him from Morning till Evening;

14. Upon ſeeing all which he did to them, enquired, What is this Thing that thou doeſt to the People? Why doſt thou ſit alone, and they all ſtand by thee from Morning till Evening?

15. Becauſe, ſaid Moſes to him, the People come to me to enquire of God:

16. When they have a Matter, each comes to me, that I may judge between one and the other; and I make known God's Ordinances, and Laws.

17. But his Father-in-law replied to him: The Thing is not well which thou doeſt.

18. Thou wilt quite wear away, both thy ſelf and this People who are with thee: for the Affair is too heavy for thee; thou canſt not do it alone.

19. Now hearken to what I ſay, who will adviſe thee, and may God be with thee; Be thou for the People towards God, that thou mayeſt bring the Matters to him.

20. Thou ſhalt likewiſe admoniſh them of the Ordinances, and Laws; and make known to them the Way wherein they ſhould walk, and the Work which they ſhould do.

21. But thou ſhalt provide out of them all, Men of Ability fearing God, Men of Veracity hating Covetouſneſs; whom thou ſhalt ſet over them *for* Rulers of Thouſands, Hundreds, Fifties and Tens.

22. Thus ſhall they judge the People at all Times; and bring every great Matter to thee, but every little one judge themſelves: which will make it light for thee, when they bear *it* with thee.

23. If thou ſhalt do this Thing, and God command thee, thou wilt be able to ſtand; and all this People will moreover go to their Place well.

24. And Moſes hearkening to what his Father-in-law ſaid, did all that he ſpoke.

25. For he choſe Men of Ability out of all Iſrael, whom he made Heads over the People; Rulers of Thouſands, of Hundreds, Fifties and Tens.

26. And they judged the People at all Times: a hard Matter they brought to Moſes, but every little one they themſelves judged.

27. At length Moſes let his Father-in-law go, and he went away to his own Country.

CHAP. XIX.

IN the third Month of the Iſraelites coming out of the Country of Egypt, on the ſame Day they entered the Wilderneſs of Sinai.

2. For they had marched from Rephidim, and entered that Wilderneſs, and encamped in it; which Iſrael did there before the Mountain.

Ver. 10. *under the Power*] *Biſh. the captivitie.*

Ver. 11. *greateſt*] Look *Gen.* iii. and *Caſtalio's Verſion.*

Ib. *againſt them*] Among *Tranſlations* the verbal one of *Montanus* is, *in re qua ſuperbierunt contra eos, in the Thing wherein they were proud againſt them*; that of *San. Pagnine, ſuperbè egerunt contra eos, they did proudly againſt them*; as likewiſe the *Vulgar Latin, ſuperbè egerint contra illos: Munſter* turned it, *in re qua inſolenter egerunt contra illos* (perierunt;) and *Leo Judæ, in ea re qua illi inſolenter egerunt contra illos* (perierunt;) i. e. *in the Thing wherein they did haughtily againſt them they periſhed*; meaning that the *Egyptians* were drowned, as they drowned the *Iſraelites* Children. But this is a little too far ſtrained in adding *they periſhed:* the Reference is much nearer, and more natural, to the foregoing Verſe, in this manner, 'Bleſſed be the Lord, who delivered 'the People from the *Egyptians*, in the Thing wherein 'they did proudly againſt them;' by which might be chiefly intended the *Egyptians* purſuing after the *Iſraelites* into the Sea, as moſt agreeable to *did proudly*, according to Chap. xv. 9. Nay this *Interpretation* is juſtified and confirmed by *Neh.* ix. 10. the Words of which *they did proudly againſt them* being plainly taken from hence. Both *Tyndal* and *Coverdale* rendered it, *they dealt proudly with them*; the *Geneva Tranſlators, as they have dealt proudly with them*, ſo are they recompenſed; the *Biſhops* widely, *in the thyng whereby they dealt cruelly with them, were they deſtroyed themſelves.* And *W. Croſs* ſhews by the Accents, that *did* or *dealt proudly* muſt belong to the following, *Tagh. Art.* p. 104.

Ver. 12. *Sacrifices*] of Peace-offerings; ſee *Num.* xv. 3.

Ver. 19. *may*] for *let*, not to be inconſiſtent with Ver. 23.

Ib. *be with*] not *ſhall be*, to contradict Ver. 23.

Ver. 1. *ſame*] namely the ſame Day or Number with the 3d Month, i. e. upon the 3d of the 3d Month; as *Fr. Ribera*, Lib. v. *De Templo*, at large declares, *Uſher, Annals* A. M. 2513. Then *Moſes* going up and down the Mountain the next Day, it would be the 6th of the Month when the Law was given, Ver. 10, 11. *Selden de Jure Nat. & Gent.* L. iii. 11. look further to *Lev.* xxiii. 16. Some others ſuppoſe this was the firſt or ſecond Day of the Month, but what *ſame* was either of them, which refers to Something ſaid before? *Patrick* makes choice of the former, yet counts the Promulgation of the Law to be on the 6th, by reckoning three Days in which *Moſes* went forwards and backwards twice; ſo that the laſt Time he muſt ſtay all Night on the Mountain, for the Order given him Ver. 10. on the 4th Day, as *Patrick* has it; which has no Face of Probability.

Ver. 2. *for they had*] This being before *Jethro* came to them, Chap. xviii. 5.

3. And

3. And Moſes went up to God; at which the Lord called to him from the Mountain, ſaying: Thus ſhalt thou ſay to the Family of Jacob, and declare to the Poſterity of Iſrael;

4. You have ſeen what I did to the Egyptians; and that I have carried you *as* upon Eagles Wings, and brought you to me.

5. Now therefore if you will at all hearken to what I ſay, ſo that you will keep my Covenant; you ſhall be my Property the moſt of any People, though all the Earth is mine.

6. Nay you ſhall be to me a Kingdom of Prieſts, and a holy Nation. Theſe are the Words which thou ſhalt ſpeak to the Iſraelites.

7. Accordingly Moſes came, and calling the Elders of the People, laid before them all theſe Words which the Lord commanded.

8. And all the People made anſwer together, All that the Lord has ſpoken we will do: ſo Moſes reported their Words to the Lord.

9. Upon which he ſaid to him, Behold I will come to thee in a thick Cloud, that the People may hear when I ſpeak with thee, and alſo believe thee for ever; when Moſes had told the Lord the Words of the People.

10. Moreover the Lord ſaid to him; Go to the People, whom thou ſhalt ſanctify to Day and to Morrow, and they ſhall waſh their Cloaths;

11. And let them be prepared againſt the third Day: for on that the Lord will come down in the Sight of them all upon Mount Sinai.

12. But thou ſhalt make Bounds for them round about, ſaying, Take heed to your ſelves of coming up to the Mountain, and touching the Border of it: every one who touches the Mountain ſhall be quite put to death.

13. Let the Hand of none touch it, for he ſhall be ſtoned or ſhot to death; whether a Beaſt or Man *does*, he ſhall not live: when a Cornet ſounds long, they ſhall come up to the Mountain.

14. So Moſes went down from thence to the People; whom he ſanctified, and they waſhed their Cloaths.

15. He alſo ſaid to them, Be you prepared againſt the third Day: go not nigh a Wife.

16. And on the third Day when it was Morning, there was Thunder, Lightnings, and a heavy Cloud, upon the Mountain, with the Sound of a Trumpet very ſhrill; ſo that all the People who were in the Camp quaked.

17. However Moſes brought them out thence to meet God, and they placed themſelves at the Bottom of the Mountain.

18. Now Mount Sinai ſmoaked all of it, by reaſon that the Lord came down upon it in Fire; the Smoak of which went up like that of a Kiln, and all the Mountain quivered exceedingly.

19. At length when the Sound of the Trumpet going on was very ſhrill; Moſes ſpoke, and God anſwered him by a Voice.

20. For the Lord was come down upon Mount Sinai, to the Top of it; whither calling Moſes, he went up.

21. The Lord likewiſe ſaid to him; Go down, charge the People; leſt they ſhould break through to the Lord to ſee, and many of them fall.

22. And let the Prieſts alſo, who come nigh to the Lord, ſanctify themſelves; leſt he ſhould break forth on them.

Ver. 5. *at all hearken*] It is the ſame Verb reiterated as there was Chap. xv. 26. though different in the *pref. Tranſlation*; of which ſee on 1 *Kings* ix. 6.

Ver. 9. *when Moſes had told*] *Trem.* and *Jun. poſtquam renunciaſſet* Moſche, *after* Moſhe *had told*; *Vulg. Lat. nuntiavit ergo* Moyſes, Moyſes *therefore told*; *French Verſ. car* Moyſe *avoit rapporte*, *for* Moyſes *had told*, which are the Words of our *Bib.* under *Q. Eliz.* But the *King's Tranſlators* threw it again into Obſcurity. *Patrick* annotating on the Words of the *pref. Tranſ.* ſays, "Or rather, "*for* Moſes *had told.*"

Ver. 12. *of coming up*] *Heb. to come up.* For they were to go up *to* the Mountain, when they had heard the Sound of the Trumpet long, Ver. 13, 17. but not *upon* or *into* the Mountain, Ver. 23. There is the Letter *Beth* before *har*, *mountain*, in Ver. 12, 13. but Ver. 23. it is אל prefixed. The *com. Tranſ.* is palpably wrong, by having *not* added.

Ib. *quite*] *Trem.* and *Jun. omnino.*

Ver. 13. does] i. e. touch it, as before. So the Verſe is made grammatical, which in the *Vulg. Tranſ.* is incoherent enough.

Ver. 16. *there was*] *To engage them by ſo majeſtic a Repreſentation, to a more exact Obſervance of his Will, now made known*, *Howe's Living Temple*, Part i. Ch. 5.

Ver. 19. *Moſes ſpoke*] ſaying according to *Heb.* xii. 21. *I exceedingly fear and quake*; as thoſe Words may be well, and beſt, applied to this.

Ver. 20. *Mount Sinai*] *Benjamin* the *Jew* writes, חוא הר קטן רחוק ממצרים המשה ימי׳ *That Mountain is but ſmall, and diſtant five Days Journey from Egypt* (round by the End of the *Red Sea*) וים סוף רחוק מהר סיני דרך יום *and one Day's from the Red Sea*, *L'Emp.* Edit. p. 125. But *Neitzſchitz*, who was there in his Travels, A. D. 1636, and may be more credited, tells us it is about three Days Journey from the *Red Sea*, and by his Account ſeems a great Mountain, having two Tops, one of which, as well as the lower Part of the Mountain, is called *Sinai*, and the other Top *Horeb*; that there is now a Path to go up as it were by Steps, that there are ſeveral Chapels about on it, and one on the very Top, with a Convent at the Bottom founded by the *Empreſs Helena*, *&c.* which ſee in *Eng.* in the 2d Vol. of *Comp. Libr.* ſee alſo more Chap. xxxiii. 22.

Ver. 22. *who come nigh*] that is at other Times by their Office.

23. But Moſes anſwered him; The People cannot come up on Mount Sinai; for thou haſt charged us that we ſhould make Bounds to the Mountain, and ſanctify it.

24. To whom the Lord replied; Go along down, and come up thy ſelf and Aaron with thee; but let not the Prieſts and People break through to come up to the Lord, leſt he ſhould break forth on them.

25. Moſes accordingly went down to the People, and told them.

CHAP. XX.

AND God ſpoke all theſe following Words:

2. I am the Lord thy God, who brought thee out of the Country of Egypt, from the Place of Slaves.

3. Thou ſhalt have no other gods in my Preſence.

4. Thou ſhalt not make thee a carved Image, nor any Likeneſs either of what is in the Heaven above, on the Earth below, or in the Water under it;

5. Shalt neither bow down to them, nor ſerve them: for I am the Lord thy God, a zealous God, who puniſh Children for the Iniquity of the Parents, to the third and fourth *Generation* of them that hate me;

6. But ſhew Kindneſs to thouſands, of thoſe who love me, and keep my Commandments.

7. Thou ſhalt not take up the Name of the Lord thy God vainly: for the Lord will not let him be quit who does ſo.

8. Remember to keep the Sabbath Day holy.

9. Six Days ſhalt thou work, and do all thy Buſineſs.

10. But the ſeventh Day being the Sabbath of the Lord thy God, neither ſhalt thou, thy Son, Daughter, Servant-man, Maid, Cattle, nor Sojourner who is within thy Gates, do any Buſineſs.

11. For *in* ſix Days the Lord made the Heaven and Earth, the Sea, and all that is in them, and reſted on the ſeventh Day; therefore he bleſſed the Sabbath Day, and made it holy.

12. Honour thy Father and Mother; that thy Time may be long, in the Country which the Lord thy God gives thee.

13. Thou ſhalt not murder.

14. Thou ſhalt not commit Adultery.

15. Thou ſhalt not ſteal.

16. Thou ſhalt not give Evidence againſt thy Neighbour falſely.

17. Thou ſhalt not covet thy Neighbour's Houſe; nor ſhalt thou his Wife, Servant-man, Maid, Ox, Aſs, or any Thing that he has.

18. And the Thunder, Flaſhes of Lightning, and the Sound of a Trumpet, with the Mountain ſmoaking, were apparent to all the People; which being ſo, they removed, and ſtood far off.

19. Nay they intreated Moſes, Speak thou to us, and we will hear; but let not God ſpeak to us, leſt we ſhould die.

Ver. 23. *on*] Thus אֶל ſignifies, and is rendered elſewhere.

Ver. 24. *break through*] *Tynd. preſume.*

Ver. 2. *Place*] So the Word is ſometimes uſed, *Poole's Annot.* and plainly ſignifies here.

Ver. 3. *in my Preſence*] as *with me*, Ver. 23. declaring here his Unity, as he had already his Verity.

Ver. 4. *carved Image*] Notwithſtanding the Stir that is made by the *Papiſts* againſt rendering this by *Image*, yet *graven thing* in their *Tranſ.* is more extenſive, and muſt include all *graven Images*, unleſs they are not *Things*; nor do they think that other graven Things are forbid: ſo here the *Chald.* צֵילֵם is *Image*. I uſe *carved*, as *graven* is *cut in*, like the ten Commandments, though uſed for *carved* formerly.

Ver. 5. *I am*] Of the *Lat. Interpreters* who uſe *ſum*, *am* (for moſt omit it like the *Heb.*) *Caſt.* puts it to be read in this Manner; and ſo the *Greek* εἰμι is placed, with the *French ſuis:* which is like the 2d Verſe, and agrees beſt with the former Part of this, carrying the ſame Reaſon with the *preſ. Tranſ.* of God's Zeal, and puniſhing for Sin.

Ib. *zealous*] I have choſen this rather than *jealous*, as the *Heb.* Word may ſignify either. *Sol. Jar.* in his *Annotations* on this Place, expounds it מקנא לפרע *zealous to revenge*; the *Targum* of *Jonathan* paraphraſes on it thus, אלה קנאן ופורען ומתפרע בקנאה *a zealous God, and a Revenger, and revenging with Zeal*; the *Tigur. Bib.* has *indignabundus*, *angry*, for which the *Margin* pleads; ſee *Deut.* iv. 24. & vi. 15. *Joſh.* xxiv. 19. *Zech.* viii. 2. which corroborate this *Interpretation:* and *zeal of the Lord of hoſts* is ſeveral times in the *preſ. Verſion.*

Ib. *puniſh Children*] The Attempts to turn this into other Meanings are needleſs, as well as weak and foreign to the *Original*, of which ſee *Univer. Hiſt.* B. i. vii. Sect. 2. ſince it is certain that Children ſuffer on Earth for their Fathers Sins; as when the Father by Pride, Luxury, &c. ſpends the lawful Patrimony, which would otherwiſe deſcend to them; or on the contrary, leaves them what he has unlawfully gotten, which corrupts the reſt, and the like; ſee alſo *Stack. Hiſt. Bib.* iv. 1. p. 436. 2d Edit. Our *preſ. Tranſ.* is expreſſed in this manner, *Jer.* xxv. 12. look *Jer.* xxxii. 18.

Ver. 7. *take up*] as the *Heb.* Word ſignifies, viz. in the Mouth, *Pſa.* xvi. 4. & xv. 3. & l. 16. *Iſa.* xiv. 4. *Hab.* ii. 6. *Ezek.* xxvi. 17. and as it is uſed with *the Matter* or *Diſcourſe:* ſo *Addiſon* in his fine *Ode*,

The Moon takes up the wond'rous Tale.

Ver. 13. *murder*] How much better than the latter *Eng. Tranſlations* was the ancient one, Part of which is extant in the *Book of Common Prayer*, *Thou ſhalt do no murder?* For all killing of Men was not forbid, *Gen.* ix. 6. and *kill* without Reſtriction would alſo comprehend other living Creatures; ſee too *Gell's Eſſay for Amend. of the laſt Tranſ.* p. 450, 653.

Ver. 16. *give*] or *anſwer*, viz. when interrogated by the Judge.

Ver. 18. *were apparent*] Two of the four being heard, not ſeen.

20. But he anſwered them, Do not fear, for God came in order to try you; and for his Fear to be before yout Faces, that you may not ſin.

21. The People therefore ſtood far off, while Moſes went nigh to the Darkneſs where God was.

22. And the Lord ſaid to him: Thus ſhalt thou tell the Iſraelites; You have ſeen that I have ſpoken to you from Heaven.

23. You ſhall neither make with me, gods of Silver, nor even make you gods of Gold.

24. An Altar of Earth ſhalt thou make me, and ſacrifice upon it thy Burnt-offerings and Peace-offerings, thy Flocks and Herds: ſo in all Places wherein I make my Name be remembred, I will come to thee, and bleſs thee.

25. And if thou wilt make me an Altar of Stones, thou ſhalt not build them up hewn: for when thou moveſt thy Tool upon it, thou wilt profane it.

26. Beſides thou ſhalt not go up by Stairs upon my Altar, on which thou muſt not diſcover thy Nakedneſs.

CHAP. XXI.

AND theſe are the Rules which thou ſhalt put before them.

2. When thou buyeſt a Hebrew Servant, he ſhall ſerve thee ſix Years, and in the ſeventh ſhall go out free for nothing.

3. If he came in by himſelf, ſo ſhall he go out: if he was a married Man, his Wife ſhall go out with him.

4. If his Maſter has given him a Wife, and ſhe has born him Sons or Daughters, the Wife and her Children ſhall be her Maſter's, and he ſhall go out by himſelf.

5. However if the Servant ſays expreſsly, I love my Maſter, my Wife and Children, I will not go out free;

6. His Maſter ſhall have him to the Magiſtrates, and then bring him to the Door, or the Poſt; where he ſhall bore his Ear through with an Awl, and he ſhall be his Servant for ever.

7. But when a Man ſells his Daughter to be a Servant-maid, ſhe ſhall not go out as the Servant-men do.

8. If her Maſter diſlike her, who has not eſpouſed her, he ſhall let her be redeemed: he ſhall not have Power to ſell her to ſtrange People, by his being treacherous to her.

9. Whereas if he has eſpouſed her to his Son, he ſhall do for her after the manner of Daughters.

10. Though he take him another, he ſhall neither diminiſh her Diet, Cloathing, nor Dwelling.

11. Nay if he will not do theſe three Things for her, ſhe ſhall go out for no Money at all.

Ver. 22. *him*] παρὰ δὲ τοῖς Ἰουδαίοις Μωυσῆν τὴν Ιαω ἐπικαλέμενον Θεόν, writes *Diodorus Sicul.* Lib. i. 7. *among the* Jews Moſes *aſcribes his Laws to the God* Jao; as the *Gentiles* called *Jehovah.*

Ver. 23. *me*] where is a great Stop, and not as in the *Engliſh:* ſo *Jun.* and *Trem. ne facite* quicquam *mecum, Do not make* any thing *with me*; ſee alſo *Croſs* in *Tagh.* p. 104.

Ver. 24. *Altar of Earth*] till that of *Shittim-wood* was made, Chap. xxvii. 1. and afterwards occaſionally at other Places beſides the Tabernacle, Ch. xxiv. 4. *Joſh.* viii. 30, 31. *Judg.* vi. 26. 1 *Sam.* vii. 17. & xiv. 35. 2 *Sam.* xxiv. 18. 1 *Kings* xviii. 32. which being of Earth, might only ſerve for the preſent Occaſion.

Ib. *all Places*] of Worſhip to God, wherein he himſelf is to make his Name be remembred, according to *John* xiv. 26.

Ver. 25. *not build*] that it might not be a Place for future Offerings, and ſo be abuſed to Idolatry.

Ver. 26. *not diſcover*] Men anciently wearing Coats as Women do now: thus I find *Theophraſtus* deſcribing a Clown, ἀναζεζωμένον ἄνω τὸ γόνατος καθιζάνειν, ὥστε τὰ γυμνὰ αὐτῦ φαίνεσθαι, *He will ſit tucked up above the Knees, ſo that his Nakedneſs may be ſeen, Charact.* 5.

Ver. 2. *ſeventh*] from the foregoing Sabbatical Year, and not from the Beginning of each one's particular Service, as appears by *Jer.* xxxiv. 8—16. The Caſe however here ſeems to be, when one was ſold by another, *Deut.* xv. 12. for Debt or Theft, Chap. xxii. 3. 2 *Kings* iv. 1. *Matt.* xviii. 25. or when a Man ſold his Child for Poverty, or perhaps bad Behaviour, Ver. 7. ſee *Lev.* xxv. 40.

Ver. 6. *an Awl*] *Tynd.* and *Biſh. a naule.*

Ver. 7. *not go out as*] For as *Grotius* writes on the next Verſe, *Puellæ ſemper jus erat ſe redimendi, ſi facultas eſſet: A Maid had a Right to be redeemed at any Time, if there was Ability for it.*

Ver. 8. *not eſpouſed*] Our *Tranſlators* follow the *Margin*, which has לו *to him*, but the Text לא *not:* that the latter is right appears by its being put before the Verb, whereas לו would come after, as alſo by the Senſe of the Place, and the beſt and almoſt all *Tranſlators*; nay if the Maſter had eſpouſed her himſelf, ſhould not he let her go away for nothing as well as the Son, Ver. 11. or rather? *Tynd.* has, *ſo that he hath geven her to no man to wyfe*, alſo negatively.

Ib. *eſpouſed her*] *unto himſelfe, or to his ſonne, Ainſw.*

Ib. *People*] The *Heb.* Word not ſignifying *nation*; and moreover *Grotius* ſays, *Strange People here means any one who is not of the Buyer's Houſe: for no Hebrew Servant muſt be ſold to other Nations, as* Joſephus *remarks, Antiq.* Lib. xvi.

Ib. *being treacherous*] *in violating the Law of God that he was engaged by, when he bought the young Woman, Jun.* and *Trem.*

Ver. 10. *he take*] viz. the Son, as alſo *Grotius* orders to be ſupplied.

Ib. *Dwelling*] as appears by the Meaning of מעון from the ſame Root; accordingly *Montan.* renders it *habitationem*, as do likewiſe *Jun.* and *Trem.* in their latter *Edit.* and certainly ſhe was not to have the *duty of marriage* when not married, but only *eſpouſed* or *betrothed*, that is *contracted to be married.* The *Gen.* have it *recompenſe of her virginitie.*

Ver. 11. *theſe three Things*] let her have Food, Apparel and Houſe-room, Ver. 10.

12. He who ſtrikes a Man, ſo that he dies, ſhall be quite put to death.

13. As for him who does not ſeek *it*, but God lets *it* fall out to his Hand, I will appoint a Place for thee whither he ſhall flee.

14. But when a Man is ſo haughty againſt his Neighbour as to kill him craftily, thou ſhalt take him from my Altar to put him to death.

15. And whoever ſtrikes his Father or Mother, ſhall be quite put to death.

16. He alſo who ſteals any one, and ſells him, or elſe he is found in his Cuſtody, ſhall be quite put to death.

17. As likewiſe whoſoever curſes his Father or Mother, ſhall be quite put to death.

18. And when Men ſtrive, and one ſtrikes the other with a Stone or the Fiſt, ſo that he does not die, but lies in Bed,

19. Getting up again, and walking about abroad upon his Staff; he who ſtruck ſhall be quit, only he ſhall give for his lying ſtill, and have him throughly cured.

20. Moreover when a Man beats his Servant-man or Maid, with a Stick in ſuch a manner, that he dies under his Hand, it ſhall be throughly revenged.

21. Yet if he remain a Day or two, it ſhall not, becauſe he was for his Money.

22. Thus when Men contend, and ſtrike a Woman who is breeding, ſo that ſhe miſcarries of her Child, and yet there is no *other* Miſchief, he ſhall be altogether puniſhed as her Huſband ſhall inflict on him, and give what the Judges order.

23. Nevertheleſs if there ſhall be Miſchief, thou ſhalt give Life for Life,

24. Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot,

25. Burning for Burning, Wound for Wound, Sore for Sore.

26. When a Man too ſtrikes the Eye of his Servant-man, or that of his Maid, and it be ſpoiled, he ſhall let him go free for his Eye.

27. Even if he cauſe a Tooth, either of his Servant-man or Maid, to fall out, he ſhall let him go free for it.

28. Beſides when an Ox gores a Man or Woman, ſo that he dies, it ſhall be ſtoned to death, and its Fleſh not be eat, but the Owner of it ſhall be quit.

29. Yet if it is an Ox which gored in time paſt, and that has been teſtified to his Owner, who has not taken care of him, and he kills a Man or Woman; he ſhall be ſtoned, and the Owner alſo put to death.

30. If there be a Ranſom put upon him, he ſhall give that to redeem his Life, according to the whole of it.

31. Whether it has gored a Son or a Daughter, according to this Judgment ſhall it be done to him.

32. If the Ox gores a Servant-man or Maid, he ſhall give his Maſter thirty Shekels of Silver, and the Ox ſhall be ſtoned.

33. And when a Man opens a Pit, or when he digs one, and does not cover it, and an Ox or Aſs falls in there;

34. The Owner of the Pit ſhall make recompence, by paying Money to the other Owner, but he ſhall have the dead one.

35. Further when a Perſon's Ox puſhes another's, ſo that he dies; they ſhall ſell the live Ox, and part both the Money of that and the dead one equally.

36. Or ſhould it be known that he was an Ox which gored in time paſt, and his Owner has not taken care of him; he ſhall wholly recompenſe Ox for Ox, but ſhall have the dead one.

CHAP. XXII.

WHEN a Man ſteals an Ox or a Sheep, and kills it, or ſells it, he ſhall reſtore five Oxen for one, and four Sheep for one.

2. If a Thief is found breaking through, and be ſmitten, ſo that he dies, there ſhall be no Bleeding for him;

3. Which, if the Sun be riſen upon him, there ſhall: he ſhall throughly make re-

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Ver. 15. *ſtrikes*] *though he neither kills, nor hurts very much, Jun.* and *Trem.* ſee Ver. 12. which *ſmiteth* leaves doubtful.

Ver. 19. *be quit*] *go quite* in former *Tranſlations.*

Ver. 22. *Judges*] *Tynd.* and *Biſh. dayes men.*

Ver. 34. *the other*] *Heb. his*, as proper, not *of them.*

Ver. 1. *kills it, or ſells it*] this making the Crime double, Ver 4. without which the ſtealing of Beaſts and other Things, was ſubject to the ſame Penalty, Ver. 4, 7. though *Patrick* ſays, "There is a ſmaller Satisfaction "required in other Things, Ver. 9." when the Verſe by him quoted clearly expreſſes the contrary. So that his and *Poole*'s reaſoning might have been ſpared, concerning the Difference of ſtealing Cattle and other Things. The Reaſon of the Penalty here impoſed might be, not only the additional Sin of the Thief in killing or ſelling what was another Man's, but becauſe he had deprived himſelf of the Power, and the Owner of the Benefit of his reſtoring it, to whom the Thing loſt might be of ſome peculiar Value or Eſteem. And the Fine for an Ox ſeems to exceed that of a Sheep, becauſe he was a labouring Beaſt in Tillage, &c. by which his being ſtolen would cauſe a farther Loſs than the mere Worth of him. The Reſtitution of the fifth Part more (notwithſtanding what *Patrick* ſays) was for leſs Crimes than Theft, *Lev.* vi. 2, 3, 4, 5. *Num.* v. 6, 7.

Ver. 3. *he*] who is *a Thief*, but not one that is killed; ſo the latter Part of the Verſe ſeems ill connected to the former, eſpecially with [for] which is of the *Tranſlators* own making; ſince a Thief's being bound to make recompence or reſtitution, is no reaſon why a Man ſhould be put to death, for killing him in the Day and not in

compence;

compence; *and* if he has Nothing, ſhall be ſold for the Thing ſtolen by him.

4. If that be at all found in his Cuſtody alive, whether Ox, Aſs or Sheep, he ſhall reſtore double.

5. When a Man cauſes a Field or Vineyard of another to be fed, by ſending his Beaſt to graze there; with the beſt of his own Field, or Vineyard, ſhall he make recompence.

6. When Fire comes out, and meets with Thorns, ſo that a Shock, ſtanding Corn, or a Field is conſumed; he who made the Burning ſhall throughly pay for the Damage.

7. When one delivers to another Man Money or Things to be kept, and it is ſtolen out of his Houſe; if the Thief be found, he ſhall reſtore double:

8. If he is not, the Maſter of the Houſe ſhall be brought to the Magiſtrates, for Enquiry that he has not taken his Neighbour's Effects.

9. In every Matter of Treſpaſs, concerning Ox, Aſs, Sheep, Apparel, any thing that is loſt, of which it is ſaid that it is ſo, the Affair of the two Parties coming before the Magiſtrates; he, whom they condemn, ſhall reſtore double to his Neighbour.

10. When one delivers to another either an Aſs, Ox, Sheep, or any Beaſt to keep, and it die, or has Somewhat broken, or be driven away, none ſeeing *it*;

11. There ſhall be an Oath of the Lord between them both, that the latter has not taken his Neighbour's Effects, which the Owner of it ſhall accept, and he ſhall not make recompence.

12. But if it be at all ſtolen from him, he ſhall recompenſe the Owner of it.

13. If it be torn in pieces, he ſhall bring it *for* a Witneſs; he ſhall not make recompence for that.

14. And when one borrows of another what has Something broken, or dies, the Owner of it being not with it, he ſhall fully make recompence;

15. Which if its Owner is with it, he ſhall not: if it be hired, it comes for his Hire.

16. Moreover when a Man entices a Virgin who is not eſpouſed, and lies with her, he ſhall throughly endow her to be his Wife.

17. If her Father utterly refuſe to give her to him, he ſhall pay Money according to the Dowry of Virgins.

18. Thou ſhalt not let a Witch live.

19. Whoever lies with a Beaſt, ſhall be quite put to death.

20. He ſhall be deſtroyed who ſacrifices to gods, beſides the Lord alone.

21. Thou ſhalt neither wrong a Stranger, nor oppreſs him: for you were Strangers in the Country of Egypt.

22. You ſhall not afflict any Widow or Orphan.

23. If thou doſt at all afflict him (for if he cry out to me, I ſhall throughly hear his Cry)

24. Then ſhall I be incenſed, and will ſlay you with the Sword; ſo that your Wives ſhall be Widows, and your Children fatherleſs.

25. If thou lendeſt Money to a poor one of my People with thee, thou ſhalt not be to him like an Uſurer, by putting Uſury upon him.

26. If thou at all receiveſt thy Neighbour's Cloaths in pawn, thou ſhalt reſtore it to him againſt the ſetting of the Sun.

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the Night; and what follows is worſe, being rendered by *ſhall*, as the Thief would not be ſold after he was killed.

Ib. *the Thing ſtolen*] *theft* being *ſtealing*.

Ver. 5. *with the beſt*] The *Eng. Tranſlators* ſeem here to have miſtaken the firſt Letter of the Noun for a Pronoun, by rendering *of*.

Ver. 8. *Maſter*] *Tynd. good man.*

Ib. *Effects*] underſtand if he had not, he was to be acquitted, Ver. 11.

Ver. 10. *driven away*] by getting among other Cattle.

Ver. 11. *Effects*] *Tynd.* & *Biſh. good* for *goods*, though *good* in another Senſe follows.

Ver. 12. *ſtolen*] Here is a twofold nice Diſtinction, of this with the two preceding Verſes, and with Ver. 7, 8. The Caſes mentioned Ver. 10. are to be eſteemed providential or caſual, not owing to the Want of proper Care, when he who had the keeping of the Beaſt was acquitted, Ver. 11. but the Matter being otherwiſe when it was ſtolen, recompence was to be made. However as this was only for Cattle, not other Things, Ver. 7, 8. the Reaſon alſo of ſuch diſtinguiſhing (as we are to account it reaſonable) is to be ſought: which I ſuppoſe was; 1. Becauſe he who kept another's Cattle was paid for it, which comprehended his preſerving them from being ſtolen; ſo that if they were, he was juſtly bound to recompenſe it: whereas a Perſon was paid Nothing, for letting Money or Goods lie in his Cuſtody till called for; and ſo ought not to make amends if it was ſtolen. 2. Well looking after Things might prevent their being ſtolen abroad, where Cattle were, which would not preſerve thoſe within from Houſe-breakers, Ver. 7.

Ver. 13. *bring it* for *a witneſs*] *Tynd. bring recorde of the teeringe.*

Ver. 14. *make recompence*] *Poole* ſays, *This may ſeem hard*, whom *Patrick* as uſual follows; but one may wonder why he that borrowed a Thing to have the Uſe of it gratis, as is clearly the Caſe by the Diſtinction of *hired* afterwards, ſhould not make good the Damage it received with him; eſpecially ſince he would have been excuſed from it, had the Owner been preſent.

Ver. 15. *Hire*] So the Borrower was not then to make up the Damage.

Ver. 16. *endow*] I ſuppoſe ſettle a Dowry or Jointure on her, in caſe he ſhould either die firſt, or divorce her.

Ver. 21. *for you were Strangers*] not as the Cauſe or Reaſon of this Precept, but a Conſideration to inforce them to the Obedience of it.

Ver. 25. *Uſurer*] the *Biſhops tyrant*, though *Tynd.* as we.

27. For that alone is his Covering, even Cloathing for him to his Skin: in what ſhall he lie? And when he cries to me, I will hear; for I am gracious.

28. Thou ſhalt not revile the Magiſtrates, nor curſe a Prince among thy People.

29. Thou ſhalt not delay with thy ripe Fruit and Liquor; thou ſhalt give the Firſt-born of thy Sons to me.

30 So ſhalt thou do with thy Oxen, with thy Sheep: ſeven Days it ſhall be with its Dam, on the eighth Day ſhalt thou give it to me.

31. And you ſhall be holy Perſons to me; not eating Fleſh that is torn in the Field, you ſhall throw it to the Dogs.

CHAP. XXIII.

THOU ſhalt not take up a falſe Report: do not put thy Hand with the Wicked to be an injurious Witneſs.

2. Thou ſhalt not follow great Perſons in what is bad, nor anſwer in a Cauſe to turn *it* aſide, by declining after them.

3. Neither ſhalt thou reſpect a poor one in his Cauſe.

4. When thou meeteſt thy Enemy's Ox or Aſs going aſtray, thou ſhalt bring it quite back to him.

5. When thou ſeeſt the Aſs of one who hates thee lying down under his Burden, and by forſaking doſt let him alone, thou ſhalt be utterly forſaken with him.

6. Thou ſhalt not turn aſide the Judgment of thy Needy in his Cauſe.

7. Be far off from a falſe Matter; and do not kill the Innocent and Righteous, for I will not acquit the Wicked.

8. Nor ſhalt thou take a Bribe: for that blinds thoſe who ſee, and perverts the Words of the Juſt.

9. Beſides thou ſhalt not oppreſs a Stranger: as you know the Mind of ſuch a one, becauſe you were Strangers in the Country of Egypt.

10. And ſix Years thou ſhalt ſow thy Land, and gather the Crop of it.

11. But the ſeventh thou ſhalt let it have an Intermiſſion, and leave it, of which the Needy of thy People ſhall eat, and their Leavings the Beaſts of the Field ſhall: ſo ſhalt thou do with thy Vineyard, with thy Olive-yard.

12. Six Days ſhalt thou do thy Work, and on the ſeventh Day thou ſhalt reſt; that thy Ox and Aſs may reſt, as alſo the Son of thy Handmaid and the Stranger be refreſhed.

13. And in all that I ſay to you take heed: and make no mention of the Name of other gods, let it not be heard in thy Mouth.

14. Three times in a Year ſhalt thou keep a Feaſt to me:

15. Namely that of unleavened Cakes, eating them ſeven Days, as I commanded thee, at the appointed Time of the Month Abib, becauſe in it thou cameſt out of Egypt; and none ſhall appear empty in my Preſence:

16. As likewiſe the Feaſt of Harveſt, of the Firſt-fruits of what thou haſt been working to ſow in the Field; and that of gathering at the going out of the Year, when thou gathereſt that which thou haſt wrought upon out of the Field.

17. Three Times in a Year, ſhall all thy Males appear in the Preſence of the Sovereign Lord.

18. Thou ſhalt not offer the Blood of my Sacrifice with leavened Bread, nor ſhall the Fat of my Feaſt abide all Night till the Morning.

19. The Beginning of the Firſt-fruits of thy Ground ſhalt thou bring to the Houſe of the Lord thy God. Thou ſhalt not boil a Kid in the Milk of his Dam.

20. Behold I ſend an Angel before thee to keep thee in the Way, and to bring thee to the Place which I have prepared.

21. Take heed by reaſon of him, and hearken to what he ſays, do not vex him: for he will not forgive your Crime, ſince my Name is within him.

Ver. 29. *ripe Fruit and Liquor*] *Tynd. frutes whether they be drye or moyſt*; *Gen.* for the former have *abundance*.

Ver. 1. *take up*] *Biſh. have to doe with.*

Ver. 2. *follow*] Ὁ μὲν ἑπόμενος τοῖς θεοῖς εὐδαιμονεῖ, ὁ δὲ ἑπόμενος τοῖς θνατοῖς κακοδαιμονεῖ, ſays *Hippodamus Thurius* the *Pythagorean* in a *Treatiſe concerning Happineſs*, i. e. *He who follows God is happy, but he that does Mortals is unhappy.*

Ib. *great*] which the *Heb.* Word, being the ſame in both Places, ſignifies as well as *many*; and ſeems to be the Meaning here, becauſe oppoſed to *poor* in the next Verſe, which does not ſuit with *many*, and that Verſe would read oddly by it ſelf: this alſo agrees to its being the Trial of a Cauſe in Law that is ſpoken of, where *many* are oftener to be followed than *few*, but particular Care ſhould be taken not to be biaſſed by great Perſons. So *Jun.* and *Trem.* render *potentiores*. This too is confirmed by the parallel Text, *Lev.* xix. 15. ſee alſo *Deut.* i. 17.

Ver. 5. *forſaking*] being a common Verb ſo ſignifying, and not *to help.*

Ver. 8. *thoſe who ſee*] according to the *Heb.*

Ib. *Juſt*] A Bribe being given for Injuſtice.

Ver. 16. *Feaſt of Harveſt*] of which look *Lev.* xxiii. 16.

Ib. *gathering*] of the Fruit, *Lev.* xxiii. 39.

Ver. 19. *in the Milk*] while he ſucks.

Ver. 21. *heed*] for *Beware of him* has an inauſpicious Look, and falls ſhort of the *Hebr.*

Ib. *Crime*] ſing.

22. But

22. But if thou at all hearkeneſt to what he ſays, ſo that thou doeſt all that I ſpeak; I will be an Enemy to thy Enemies, and an Adverſary to thy Adverſaries.

23. For my Angel ſhall go before thee, and bring thee to the Amorites, Hittites, Perizzites and Canaanites, the Hivites and Jebuſites, whom I will cut off.

24. Thou ſhalt not bow down to their gods, nor ſerve them, nor do according to their Works; but ſhalt utterly demoliſh them, and wholly break down their Statues.

25. And you ſhall ſerve the Lord your God, who will bleſs thy Victuals and Drink; and I will put away Sickneſs from within thee.

26. There ſhall be Nothing that caſts its Young, or is barren in thy Country; I will fill up the Number of thy Days.

27. My Terror will I ſend before thee, and rout all the People againſt whom thou ſhalt go; giving thee the Necks of all thy Enemies.

28. Nay will ſend the Hornet before thee; which ſhall drive out the Hivites, Canaanites, and Hittites from thy Preſence.

29. I will not drive them out thence in one Year; leſt the Country ſhould be deſolate, and the wild Beaſts ſhould multiply againſt thee.

30. By little and little will I do it; till thou art ſo fruitful, that thou mayeſt poſſeſs the Country.

31. And I will ſet thy Bounds from the Red Sea even to that of the Philiſtines, and from the Wilderneſs to the River: for I will deliver the Inhabitants of the Country into your Power, and thou ſhalt drive them out from thy Preſence.

32. Thou ſhalt make no Treaty with them, nor with their gods.

33. They ſhall not ſo much as dwell in thy Country, leſt they ſhould make thee ſin againſt me: for thou wilt ſerve their gods, becauſe they will inſnare thee.

CHAP. XXIV.

HE ſaid further to Moſes; Come up to the Lord thy ſelf and Aaron, Nadab and Abihu, with ſeventy of the Elders of Iſrael; and you ſhall worſhip far off.

2. But Moſes alone ſhall come nigh to the Lord, and they ſhall not; nor ſhall the People come up with him.

3. Whereupon Moſes came, and told the People all his Words, and all the Rules; to which they all made anſwer with one Voice, We will do all the Things that the Lord has ſpoken.

4. Then he wrote all the Words of the Lord, and riſing early in the Morning, built an Altar under the Mountain, and twelve Pillars for the twelve Tribes of Iſrael.

5. And he ſent young Men of the Iſraelites, who offered up Burnt-offerings, and ſacrificed Sacrifices, Bullocks for Peace-offerings to the Lord.

6. Moſes alſo took half the Blood, and put into Bowls, and half of it he ſprinkled upon the Altar.

7. Moreover he took the Book of the Covenant, and read in the Hearing of the People; who ſaid, We will do, and hearken to, all that the Lord has ſpoken.

8. Again he took the Blood, and ſprinkled upon the People; and ſaid, Behold the Blood of the Covenant which the Lord has made with you, concerning all theſe Matters.

9. Afterwards Moſes and Aaron, Nadab and Abihu, with ſeventy of the Elders of Iſrael, went up.

10. And they ſaw the God of Iſrael; under whoſe Feet there was like the Work of a Pavement of Sapphire, and like the very Sky for Pureneſs.

11. However he put not forth his Hand to the Nobles of the Iſraelites; but they beheld God, and did eat, and drink.

12. Beſides the Lord ſaid to Moſes, Come thou up to me on the Mountain, and be there; and I will give thee Tables of Stone, with a Law and Commandments, which I have written for thee to teach them.

13. Accordingly he got ready, with his Miniſter Joſhua, that he might go up on the Mountain of God.

14. And he ordered the Elders, Abide ye here for us, till we return to you: and behold Aaron and Hur being with you, whoſoever has any Matters, let him come to them.

15. Now as Moſes went up on the Mountain, there was a Cloud covered it.

Ver. 27. *giving the Necks*] as *Pſa.* xviii. 40. which might be for them to take hold of their Enemies there, either for Slaughter or Captivity; as is vulgarly ſaid to collar them.

Ver. 31. *that of the Philiſtines*] the *Mediterranean Sea*, by which the *Philiſtines* dwelt.

Ib. *Wilderneſs*] of *Arabia*.

Ib. *River*] *Euphrates*, *Gen.* xv. 18.

Ver. 33. *inſnare*] *Tynd. be decaye*, *Gen. deſtruction.*

Ver. 9. *went up*] Part of the Mountain, Ver. 1, 2, 13, 14.

Ver. 11. *put not forth his Hand*] *Did not hurt them*, *Patrick* and others. But it might be interpreted, *did not give them any thing, as he did* Moſes, Ver. 12. there being no Diſtinction in the other Caſe; ſince he did not hurt *Moſes*, and it is ſpoken of the *Nobles*, which by the Change of the Word ſeems to include the others beſides the *Elders*, Ver. 9.

16. The

16. The Glory of the Lord too remained upon Mount Sinai, and the Cloud covered it ſix Days; and on the ſeventh Day he called to Moſes from within it.

17. And the Appearance of the Lord's Glory was like conſuming Fire on the Top of the Mountain, in the Sight of the Iſraelites.

18. Yet Moſes went into the midſt of the Cloud, when he went up on the Mountain; which he was on forty Days and forty Nights.

CHAP. XXV.

AND the Lord ſpoke to him as follows.

2. Tell the Iſraelites, that they ſhould take an Offering for me; which you ſhall do of every Man whom his Heart moves freely.

3. And this is the Offering which you ſhall take of them; Gold, Silver, Braſs,

4. Blue, purple and ſcarlet Thread, fine Linen, Goats *Hair*,

5. Rams Skins dyed red, Badgers Skins, and Shittim-wood,

6. Oil for Light, Spices for anointing Oil, and for Incenſe of Odours,

7. Onyx-ſtones, and Stones to be ſet in the Ephod and Breaſt-plate.

8. And let them make me a Sanctuary, that I may dwell amongſt them.

9. According to all which I ſhew thee, the Shape of the Tabernacle, and that of all its Utenſils, juſt ſo ſhall you make.

10. Moreover they ſhall make an Ark of Shittim-wood: two Cubits and a half ſhall be its Length, a Cubit and a half its Breadth, and ſo much the Height of it.

11. Which thou ſhalt cover with pure Gold, covering it both on the inſide and outſide; and ſhalt make upon it a Border of Gold round about.

12. Thou ſhalt alſo caſt for it four Rings of Gold, and put on its four Corners; namely two Rings upon one Side of it, and two upon its other.

13. Beſides thou ſhalt make Poles of Shittim-wood, and cover them with Gold.

14. Theſe ſhalt thou put into the Rings, by the Sides of the Ark, to carry it with them.

15. They ſhall be in the Rings of it, without being taken from it.

16. And thou ſhalt put into the Ark the Teſtimony which I will give thee.

17. Thou ſhalt further make an Atonement-covering of pure Gold; two Cubits and a half its Length, and a Cubit and a half the Breadth of it.

18. As thou ſhalt likewiſe two Cherubs of Gold; making them ſolid, at the two Ends of it.

19. For do thou make one Cherub at one End, and another at the other; upon the two Ends of it ſhall you make them.

20. The Cherubs too ſhall ſpread forth their Wings on high, covering it over with them, and their Faces ſhall be one towards another, which ſhall be towards the Atonement-covering.

21. And this ſhalt thou put upon the Ark above, as well as put into the Ark the Teſtimony which I will give thee.

Ver. 18. *was on*] As I have a particular Veneration for Providence, I ſhall relate the Jewiſh Tradition mentioned by *Addiſon*; that *Moſes* here in a Conference with the Supreme Being, was permitted to aſk him ſome Queſtions concerning his Management of the World, and amongſt the ſame was commanded to look down on the Plain below; where at a Spring which iſſued out of the Mountain, he ſaw a Soldier alight from his Horſe to drink; who being gone, a little Boy came, and found a Purſe of Gold which the Soldier had dropped, and taking it up, went away with it. Next came an infirm old Man, weary with Age and Travelling, and he having quenched his Thirſt, ſate down to reſt himſelf by the Spring; when the Soldier miſſing his Purſe, returned to ſeek for it, and demanded it of the old Man, upon whoſe proteſting that he had not ſeen it, the Soldier killed him. *Moſes* ſtruck with Horror and Amazement, the Divine Voice thus prevents his Expoſtulation, *Be not ſuprized*, Moſes, *nor enquire why the Judge of the whole Earth has ſuffered this to be. The Child indeed was the Occaſion that the old Man loſt his Life; but know that the ſame old Man had murdered that Child's Father.*

Ver. 4. *ſcarlet Thread*] agreeable to *Gen.* xxxviii. 28. Chap. xxxix. 3, 24. and thoſe Colours could not be Colours of Nothing; nay it was this after it was ſpun, Chap. xxxv. 25. our *Tranſlators* alſo quite omitted one Word. *Patrick* ſays, *Yarn dyed of theſe Colours*, on Chap. xxvi. 1. and the *com. Tranſlation* has *ſcarlet wool*, *Heb.* ix. 19.

Ver. 10. *Ark*] This was put into the very holy Place, or inner Part of the Tabernacle, Ch. xxvi. 33.

Ib. *Shittim-wood*] *Jerome* in his *Commentary on Mic.* vi. writes, *Ligna Sethim habent ſimilitudinem Arboris quam nos vulgo Spinam albam dicimus, Shittim-wood is like what is commonly called White-thorn:* and *on Joel* iii. more particularly, that it is like White-thorn in the Colour and Leaves, but not in Bigneſs, the Trees of it being ſo great that very large Boards are made out of them, and it is alſo very ſtrong, as well as exceeding light and beautiful, growing no where *abſque* Arabiæ *Solitudine*, *but in the Wilderneſs of* Arabia. And divers Travellers relate, that the *Acacia* or *Thorn* is the only Tree which is found in thoſe Parts, as that it is of a tall and handſome Growth: we may therefore conclude it was the ſame, though their Deſcriptions may vary a little. Of the *Arabian Thorn* likewiſe *Pliny* ſpeaks, Lib. xxiv. Cap. 12. That this was the *Shittim-wood*, *Dr. Shaw* too obſerves in his late *Travels*.

Ver. 16. *Teſtimony*] the two Tables of Stone on which the ten Commandments were written, Chap. xxxi. 18. At it were alſo repoſited the Pot of Manna and *Aaron's* Staff, Chap. xvi. 33, 34. *Num.* xvii. 10. *Heb.* ix. 4.

Ver. 17. *Atonement-covering*] from the Root *to make atonement*, the high Prieſt going in before it once a Year to make atonement, *Lev.* xvi. and it was a Covering or Lid to the Ark, Ver. 21. of the ſame Length and Breadth, Ver. 10. So *Sept.* ἱλαστήριον ἐπίθεμα.

22. Where

22. Where I will meet with thee, and ſpeak to thee from off the Atonement-covering, from between the two Cherubs that ſhall be upon the Ark of the Teſtimony, all which I ſhall command thee for the Iſraelites.

23. Thou ſhalt alſo make a Table of Shittim-wood; the Length of which ſhall be two Cubits, its Breadth one, and the Height of it a Cubit and a half.

24. This thou ſhalt cover with pure Gold; and make to it a Border of Gold round about;

25. As thou ſhalt in like manner an Incloſing of a Hand's-breadth, and a golden Border to that.

26. Thou ſhalt moreover make for it four Rings of Gold, and put them upon the four Corners which ſhall be to the four Feet of it.

27. The Rings ſhall be by the Incloſing, for Places to the Poles, to carry the Table.

28. Theſe latter ſhalt thou make of Shittim-wood, and cover them with Gold; that the Table may be carried by them.

29. Next thou ſhalt make its Plates, Spoons, Covers and Cups, that it ſhall be covered with, each of pure Gold.

30. Then ſhalt thou put upon the Table the Preſence-bread before me continually.

31. Beſides thou ſhalt make a Candleſtick of pure Gold, and that ſolid; its Shank and Branches, its Bowls, Balls, and Flowers being of the ſame.

32. And ſix Branches ſhall come out of the Sides of it; three of them out of one Side of it, and three out of its other.

33. There ſhall be three Bowls made like Almonds, with a Ball and a Flower in one Branch, and three ſuch, with the like in another; ſo ſhall there be to the ſix Branches that come out of the Candleſtick.

34. And in it ſhall be four Bowls, made like Almonds, with its Balls and Flowers;

35. As alſo a Ball under two of its Branches, another under two more, and a third under the other twain; to the ſix Branches that come out thence.

36. Their Balls and Branches ſhall be of the ſame, all of it one ſolid Work of pure Gold.

37. And thou ſhalt make its ſeven Lamps; which one ſhall cauſe to burn up, that he may make it light over againſt the Forepart of it;

38. With its Snuffers and Snuff-diſhes, of pure Gold.

39. Of a Talent of pure Gold ſhall one make it, including all theſe Things.

40. Which do thou ſee, and make, by their Shape that thou art ſhewn on the Mountain.

CHAP. XXVI.

MOREOVER thou ſhalt make a Tabernacle of ten Curtains; which thou ſhalt do with fine twiſted Linen, blue, purple and ſcarlet Thread, with Cherubs of artificial Work.

Ver. 22. *all*] the *Heb.* being accuſative.

Ver. 25. *an Incloſing*] *Tynd. an whope.*

Ver. 29. *Plates*] rendered *Chargers*, *Num.* vii. to put the Bread on.

Ib. *Spoons*] *Gen.* incenſe *cups.*

Ib. *it ſhall be covered*] to wit the Table.

Ver. 30. *Preſence-bread*] becauſe it was peculiarly in the Preſence of God, as reſiding in the holy Place. *Joſephus* relates, in *Antiq.* Lib. iii. 6. that there were twelve Loaves or Cakes of unleavened Bread, ſix in a Pile, ſet on the Table, and that new ones were put once a Week; which according to *Maimonides*, *Of the daily Sacrifices*, Chap. 5. Sect. 10. were baked in the Evening of the Sabbath, and ſet in order the next Day; ſee *Lev.* xxiv. 5, 6, 8.

Ver. 31. *ſhalt make*] which Chap. xxxvii. 17. ſhews, the 2d Perſ. maſc. and 3d Perſ. fem. differing in the preterperf. Tenſe, though not in the future.

Ib. *Candleſtick*] This and the Table beforementioned were ſet in the holy Place, without the Hanging or Veil; ſee Chap. xxvi. 35. & xl. 22, 24. the Candleſtick on the ſouth, and Table on the north Side, as in *Andrichomius's Deſcrip. Hieroſolim.* N°. 82, 84.

Ver. 32. *of it—its*] as *thereof* twice in the *com. Tranſ.* where it is the ſame, Chap. xxxvii. 18.

Ver. 35. *Ball*] *knop* is the old Word for *knob*, and *Johnſ.* in his great *Dict.* ſays *a corruption of knap*; as may indeed appear by a *Knap* or Brow of Ground, and *Knapweed.*

Ib. *two of its Branches, &c.*] *Tynd.* to the Senſe, *every ii braunches of the ſyxe that*; and the *Biſh. two branches of the ſame in three places &c.*

Ver. 37. *ſeven Lamps*] *Joſephus* ſays three of them burnt all Day (the Tabernacle having no Windows) and the others were lighted in the Evening, *Ant.* L. iii. 9. which will reconcile Chap. xxvii. 20. with Ch. xxx. 8. 1 *Sam.* iii. 3. 2 *Chron.* xiii. 11.

Ib. *one ſhall*] being ſing. as in Ver. 39.

Ib. *burn up*] *Heb. go up.*

Ib. *he*] the Man before, not *they* for the Lamps.

Ib. *againſt the Forepart of it*] of the Candleſtick it ſelf, *Num.* viii. 2. not the *Table*, as *Patrick* fancies.

Ib. *Forepart*] *Heb. Face*; and the Candleſtick ſtanding in the ſouth-weſt Corner need not have Lamps behind it.

Ver. 38. *With its*] i. e. thou ſhalt make, as Chap. xxxvii. 23.

Ib. *Snuffers*] the ſame as in Ch. xxxvii. 23.

Ver. 39. *ſhall one make*] The *Heb.* having only the Verb *jangaſeh*, without the Pronoun, the *Maſorah* has a proper and commendable *Note* (as many ſuch elſewhere) to guard againſt its being altered to *tangaſeh*, *ſhalt thou make*; which might ſeem to Some more conformable to the Context, in which manner the elegant Prominences of *Divine Writ* would be melted down into a mere Lump.

Ver. 1. See this done Ch. xxxvi. 8, &c. being before other Things, which it is after here.

Ib. *Curtains*] Here is the *Heb.* Partition of the Verſe.

Ib. *fine twiſted Linen*] *Biſh. white twyned ſilke.*

Ib. *Thread*] See Ver. 4. of laſt Chap.

2. The Length of a Curtain ſhall be eight and twenty Cubits, and four the Breadth of it; they all having one Meaſure.

3. Five Curtains ſhall be joined one to another, as the other five ſhall in the ſame manner.

4. For which End thou ſhalt make blue Loops upon the Edge of one Curtain, at the Border in the joining; and ſo ſhalt thou do on the utmoſt Edge of another there.

5. Fifty Loops ſhalt thou make on one Curtain, as thou ſhalt ſo many on the Border of another, which ſhall be in the joining; the Loops taking *hold* of one another.

6. Thou ſhalt alſo make fifty Claſps of Gold; and ſhalt join the Curtains one to another with them, ſo that it ſhall be one Tabernacle.

7. Nay ſhalt make Curtains of Goats *Hair*, for a Tent over the Tabernacle; making eleven of them.

8. The Length of a Curtain ſhall be thirty Cubits, and the Breadth of it four; the eleven having one Meaſure.

9. Of theſe thou ſhalt join together five by themſelves, and ſix by themſelves; doubling the ſixth Curtain before the Face of the Tent.

10. For this end thou ſhalt make fifty Loops upon the Edge of one Curtain which is uttermoſt at the joining, and ſo many upon that of another there.

11. And ſhalt make fifty Claſps of Braſs; and putting them into the Loops, join the Tent together, that it may be one.

12. That which is over and above too, in the half Curtain, of thoſe of the Tent, ſhall hang over it at the hinder Parts of the Tabernacle.

13. As alſo a Cubit on one Side, and a Cubit on the other, of what is over in the Length of the Curtains of the Tent, ſhall hang over at the Sides of the Tabernacle, both on one Side and the other, to cover it.

14. Thou ſhalt moreover make a Covering to the Tent of Rams Skins dyed red, and another of Badgers Skins above.

15. And thou ſhalt make Boards to the Tabernacle, of Shittim-wood, ſtanding up.

16. Ten Cubits ſhall be the Length of a Board, and a Cubit and half the Breadth of one:

17. To which there ſhall be two Tenons, ſet like Steps one to another: ſo ſhalt thou make to all the Boards of the Tabernacle.

18. Of theſe Boards thou ſhalt make twenty on the ſouth Side, to the right Hand.

19. Thou ſhalt further make forty Sockets of Silver under them; a couple under each particular Board, for the two Tenons of it.

20. And for the other Side of the Tabernacle, that on the North, ſhall be twenty Boards;

21. With their forty Sockets of Silver, a couple under each particular Board.

22. Moreover for the Sides of the Tabernacle weſtward, ſhalt thou make ſix Boards.

23. As thou ſhalt two more for the Corners of the Tabernacle, at the two Sides.

Ver. 2. *eight and twenty Cubits*] This Length going acroſs, Ver. 13. made the Top of the Tabernacle, and hung down on each Side within a Cubit of the Ground, according to the Dimenſions ſhewn on Ver. 16, 23. Chap. xxxvi. 24. and *Patrick*'s *Commentary* here.

Ver. 3. *ſhall be joined*] to make the outward Part, called the holy Place, twenty Cubits long, each Curtain being four wide, Ver. 2.

Ib. *other five*] for the very holy Place, half their Breadth being above it, and the other half hanging down behind, for the End of it, Ver. 12.

Ver. 4. *Loops*] *Gen. ſtrings.*

Ib. *another*] or *the ſecond*, i. e. *Curtain*; as may appear by the Direction of *one* before applied to a *Curtain*, not to a *joining*, and the Want of this to anſwer to that. As for this Adjective being parted from *Curtain* in the *Original*, ſo is *uttermoſt* from *Edge*.

Ver. 5. *taking* hold] as Chap. xxxvi. 12.

Ver. 7. *Curtains*] to put over the other.

Ib. *a Tent*] as called Ver. 14. & Ch. xxxv. 11. & xxxvi. 14. by the ſame *Heb.* Word.

Ver. 9. *doubling the ſixth Curtain*] turning up this additional Curtain that it might hang down but two Cubits, which it would ſingle four Cubits.

Ver. 10. *another there*] In the *com. Tranſ. the curtain which coupleth the ſecond* muſt have been the firſt or third: whereas this was the ſecond; ſee Ver. 4.

Ver. 12. *half Curtain*] not of one of the eleven, but of the five joined together in one, Ver. 9. which hung down on the Backſide of the very holy Place, over the latter five of thoſe of twiſted Linen, &c. *Patrick* ſuppoſes this Covering hung down there two Cubits lower than the other, as he calls it; whereas that reached to the Bottom, Ver. 3.

Ver. 14. *Covering to*] over that of the eleven Curtains.

Ib. *the Tent*] *Gen. that covering*, they calling the other *covering* too.

Ib. *another of*] which was the third, not the fourth, as *Patrick* ſays; for the firſt Curtains were the Tabernacle, Ver. 6.

Ver. 16. *Ten Cubits*] which was the Height of the Tabernacle.

Ver. 17. See Chap. xxxvi. 22.

Ib. *ſet like Steps*] *Gen. ſet in order as the feete of a Ladder*; and the *Biſh. ſet in order as ladder ſtaves*; but *Tynd. to couple them to gether wythe all.*

Ver. 18. *to the right Hand*] according to the Derivation of the Word; for of what Uſe is *ſouth-ward* after *ſouth ſide?*

Ver. 18, 20. *twenty Boards*] Theſe being each a Cubit and half in Breadth, Ver. 16. the Tabernacle was thirty Cubits long.

Ver. 22. *for the Sides—weſtward*] for the Extremities of the Sides at the weſt End; which makes good Senſe of the literal Words, that here and at Ver. 27. have ſo puzzled *Interpreters.*

Ib. *weſtward*] behind the very holy Place, the Entrance being at the Eaſt; ſee 1 *Kings* vi. 3.

Ver. 23. *two*] The ſix Boards, Ver. 22. being nine Cubits wide, and theſe two making another Cubit, is agreed to be the Breadth of the Tabernacle. Of which I find a Proof in Ver. 13. as the Curtains that were thirty

24. Theſe

24. Theſe ſhall be double below, and compleat together upon the Top of it, in one Ring: ſo ſhall it be to both of them, they being for the two Corners.

25. Thus ſhall there be eight Boards, and their Sockets of Silver ſixteen: two Sockets under each particular Board.

26. And thou ſhalt make five Rails of Shittim-wood, for the Boards of one Side of the Tabernacle:

27. As likewiſe five for thoſe of its other Side, and five more for the Boards at the End of the Tabernacle, to the two Sides weſtward;

28. The middle Rail at the midſt of the Boards paſſing from End to End.

29. And the Boards ſhalt thou cover with Gold, and make their Rings of Gold, Places for the Rails; which thou ſhalt cover with the ſame.

30. So thou ſhalt ſet up the Tabernacle, according to the Manner of it, which thou art ſhewn on the Mountain.

31. Beſides thou ſhalt make a Hanging of blue, purple and ſcarlet Thread, and fine twiſted Linen; which ſhall be done of artificial Work of Cherubs.

32. This ſhalt thou put upon four Pillars of Shittim-*wood* covered with Gold; their Hooks being Gold, upon four Sockets of Silver.

33. And ſhalt put the Hanging under the Claſps, and bring thither on the inſide of it the Ark of the Teſtimony; and the Hanging ſhall make a Separation for you, between the Holy and the very Holy Place.

34. Then ſhalt thou put the Atonement-covering upon the Ark of the Teſtimony, in the very Holy Place.

35. But the Table thou ſhalt ſet without the Hanging, and the Candleſtick over againſt it, on the Side of the Tabernacle ſouthward; and ſhalt put the Table on the north Side.

36. Thou ſhalt make a Covering too for the Door of the Tent, with blue, purple and ſcarlet Thread, and fine twiſted Linen; embroidered Work.

37. And for the Covering ſhalt thou make five Pillars of Shittim-*wood*, and cover them with Gold, their Hooks being Gold: thou ſhalt alſo caſt for them five Sockets of Braſs.

CHAP. XXVII.

AND thou ſhalt make an Altar of Shittim-wood; the Length of five Cubits, and ſo much in Breadth, it being ſquare, with three Cubits the Height of it.

2. Horns to it ſhalt thou alſo make upon the four Corners of it, which ſhall be of the ſame; and ſhalt cover it with Braſs:

3. As likewiſe make the Pots of it to take away its Aſhes, and the Shovels, Bowls, Forks and Cenſers of it; making all its Inſtruments of Braſs.

4. Beſides thou ſhalt make for it a Grate of Net-work; as thou ſhalt upon the Net four Rings of Braſs, on the four Ends of it.

5. And ſhalt put it under the Compaſs of the Altar below, ſo that the Net may be to the middle of the Altar.

6. Thou ſhalt further make Poles to the Altar, which ſhall be of Shittim-wood; and cover them with Braſs.

7. Then the Poles of it ſhall be put into the Rings, and they ſhall be upon the two Sides of the Altar when it is carried.

8. Hollow with Boards ſhalt thou make it: which they ſhall do juſt as it is ſhewn thee on the Mountain.

9. Afterwards thou ſhalt make the Court of the Tabernacle; at the ſouth Side, to the right Hand; the Tapeſtry for the Court being of fine twiſted Linen, a hundred Cubits long for one Side.

Cubits long, Ver. 8. covered the Tabernacle by reaching down the two Sides which took up twenty Cubits, and covering it at the Top with the reſt.

Ver. 24. *double*] *Heb. twins*, that the Corners might be ſtrong to hold the whole firm. How could the two Corner Boards that were at leaſt nine Cubits apart be *coupled together*, and that *to one Ring*, as in *com. Tranſ?*

Ib. *compleat together*] according to the *Heb.* the double Board, I ſuppoſe, being held cloſe together and to the Side, at the Top by a Ring, as it was at the Bottom by the Sockets, Ver. 25. and held faſt to the other Boards by the Rails, as they were to one another, Ver. 27. The Reſult of my conſidering this for my own Satisfaction, and the curious Reader's, as I found none among the *Commentators* (who are often wiſe enough however to let alone what they do not underſtand) is, that the outer Part of thoſe double Boards, being even or ſtraight with the ſix end-ones, extended the Thickneſs of the ſide Boards farther than their inner Part, to receive the Ends of the ſide Boards, which would exactly fit or fill up ſuch Places, and make the Corners both ſtrong and ſquare.

Ib. *upon*] See Chap. xxxvi. 29. as it could not be *above*, ſo neither would it have been made as ordered.

Ver. 28. *at*] the Sides of the Boards (not through them) equally diſtant from the Ends.

Ver. 30. *art ſhewn*] by God himſelf now, Ch. xxiv. ult.

Ver. 32. *Hooks*] *Biſh. head*, and Ver. 37. *Gen. heads*, but *Biſh. knoppes*.

Ver. 1. *Altar*] for Burnt-offerings, Chap. xxxviii. 1. which ſtood without the Tabernacle at the eaſt End of it, *Lev.* xvii. 6. 2 *Chron.* i. 5. in the Court next deſcribed, Ver. 9, &c.

Ver. 2. *Braſs*] So called the *Altar of Braſs* or *braſen Altar*, Chap. xxxviii. 30. & xxxix. 39.

Ver. 3. *Cenſers*] as already tranſlated, *Lev.* x. 1. & xvi. 12. *Num.* iv. 14. & xvi. 6, &c. 1 *Kings* vii. 50.

Ib. *Shovels*] *Gen.* and *Biſh. beſomes*, though *Tynd.* had like us.

Ver. 4. *Grate*] *Tynd. gredyern.*

Ver. 5. *may be to*] Our *Tranſlators* adding in *even*, it is miſtaken in the *Cambr. Concord.* for an Adjec. to *Net*, being ranked with that in *Job* xxxi. 6, &c.

10. The

10. The Pillars of which ſhall be twenty, with their Sockets ſo many of Braſs; the Hooks of the Pillars, and their Bindings Silver.

11. So alſo for the Length at the north Side ſhall be Tapeſtry a hundred long: and its Pillars ſhall be twenty, with their Sockets ſo many of Braſs; the Hooks of the Pillars, and their Bindings Silver.

12. And for the Breadth of the Court at the weſt Side ſhall be fifty Cubits of Tapeſtry; their Pillars and Sockets each of them ten.

13. The Breadth of the Court likewiſe at the eaſt Side, to the Sun-riſing, ſhall be fifty Cubits.

14. But the Tapeſtry at a Side *of the Gate* ſhall be fifteen Cubits: their Pillars and Sockets each of them three.

15. And at the other Side the Tapeſtry ſhall be fifteen; their Pillars and Sockets each of them three.

16. For the Gate of the Court too ſhall be a Covering of twenty Cubits, of blue, purple and ſcarlet Thread, and fine twiſted Linen, embroidered Work; their Pillars and Sockets each of them four.

17. All the Pillars of the Court round about ſhall be bound with Silver, their Hooks being Silver; and their Sockets Braſs.

18. The Length of the Court ſhall be a hundred Cubits, and the Breadth by fifties, the Height being five Cubits, of fine twiſted Linen; and their Sockets Braſs.

19. *Thus* ſhall there be to all the Things of the Tabernacle, for all its Service: moreover all the Pins of it, and all thoſe of the Court ſhall be Braſs.

20. And thou ſhalt command the Iſraelites, that they ſhould fetch thee pure Oil of Olives beaten for the Light; to make the Lamp burn up continually.

21. In the publick Tent, without the Hanging which is againſt the Teſtimony, ſhall Aaron and his Sons put it in order from Evening to Morning before the Lord. It ſhall be a laſting Ordinance for their Generations, from the Iſraelites.

CHAP. XXVIII.

AND do thou bring near to thee Aaron thy Brother, and his Sons with him, Nadab and Abihu, Eleazar and Ithamar, from among the Iſraelites, for him to execute the Prieſthood to me.

2. Thou ſhalt moreover make him holy Garments, both for Glory and Comelineſs.

3. So thou ſhalt ſpeak to all thoſe of a wiſe Heart, whom I have filled with the Spirit of Wiſdom, that they ſhould make Aaron's Garments to conſecrate him, for him to execute the Prieſthood to me.

4. Theſe being the Garments that they ſhall make, a Breaſt-plate, Ephod, Cloak and chequered Coat, a Mitre and Bells; which they ſhall make holy ones for him and his Sons, that he may do ſo:

5. For which end they ſhall take Gold, with blue, purple and ſcarlet Thread, and fine Linen.

6. And they ſhall make the Ephod, with Gold, blue, and purple, ſcarlet Thread, and fine twiſted Linen, artificial Work.

7. It ſhall have two Shoulders joined at its two Borders, and ſo it ſhall be joined together.

8. Nay the Girdle of his Ephod which is upon it, ſhall be like its Work, of the ſame, Gold, blue, purple and ſcarlet Thread, and fine twiſted Linen.

9. And taking two Onyx-ſtones, thou ſhalt engrave upon them the Names of the Sons of Iſrael.

10. Six of their Names ſhall be upon one Stone, and the ſix that are left upon the other, according to their Births.

11. With the Work of an Artificer of Stone, the Engravings of a Seal, ſhalt thou engrave the two Stones with the Names of the Sons of Iſrael; making them incloſed about with Sockets of Gold.

12. And ſhalt put them upon the Shoulders of the Ephod, to be Stones of Memorial for the Iſraelites; that Aaron may bear their Names before the Lord, upon his two Shoulders, for a Memorial.

Ver. 19. *to all*] for ſo the *Heb.* is; and is not the Aſſertion here of *Tranſlations* in general obviouſly untrue, when even the *Veſſels in*, and ſo *of*, *the Tabernacle*, were not *Braſs?* ſee Chap. xxvi. 1, 35. with xxv. 23, 29, 31, 38, 39. & xxxix. 36, 37.

Ver. 20. *continually*] See Chap. xxv. 37.

Ver. 21. *from the Iſraelites*] See *Lev.* xxiv. 8.

Ver. 2. *Garments*] of which I may be ſparing, as *Patrick* has beſtowed above a Dozen Pages of *Commentary* in Folio, on this Chapter of the Prieſts Dreſs. There are ſix of them named, Ver. 4. beſides the *Drawers*, Ver. 42. and *Plate of Gold*, Ver. 36. if the latter (as it is counted) was a Garment, and a *Bonnet*, Ver. 40. may be reckoned another.

Ver. 4. *which*] not *and*, as if they were other Garments.

Ib. *Breaſt-plate*] *Tynd.* and the *Biſh.* call it *breſtlap*.

Ib. *Cloak*] and this *tunicle*.

Ver. 7. *It ſhall have*] *Heb. There ſhall be to it*, and *Shoulders* has no *thereof*.

Ver. 12. *Memorial for*] being a Memorial *for* the *Iſraelites to* the Lord, when the high Prieſt went into the holy Place, Ver. 29. where it could not be a Memorial *unto* them, ſince they were not admitted there.

13. Beſides

13. Beſides thou ſhalt make Sockets of Gold;

14. And make two Chains of pure Gold of equal Length, twiſted Work, putting them twiſted into the Sockets.

15. And thou ſhalt make a Breaſt-plate of Judgment of artificial Work, which thou ſhalt do according to the Work of the Ephod; with Gold, blue, purple and ſcarlet Thread, and fine twiſted Linen.

16. It ſhall be ſquare, being doubled; a Span the Length of it, and ſo much its Breadth.

17. Thou ſhalt ſet in it alſo a Setting of four Rows of Stone: the Row that is firſt ſhall be a Ruby, a Topaz, and a Carbuncle;

18. And the ſecond an Emerald, a Sapphire, and a Diamond;

19. As likewiſe the third a Ligure, an Agate, and an Amethyſt:

20. And the fourth a Beryl, and an Onyx, and a Jaſper: they ſhall be with Sockets made of Gold in their Settings.

21. Theſe twelve Stones ſhall be with the Names in particular of the Sons of Iſrael; being with the Engravings of a Seal, each with its Name, according to the twelve Tribes.

22. And having made upon the Breaſt-plate the Chains of equal Length, twiſted Work, of pure Gold;

23. Thou ſhalt alſo make there two Rings of Gold, and put theſe upon the two Ends of the Breaſt-plate;

24. Putting the two twiſted *Chains* of Gold into thoſe Rings, at the Ends of it;

25. As thou didſt the two Ends of thoſe *Chains* into the two Sockets; which thou ſhalt put upon the Shoulders of the Ephod, towards the Face of it.

26. Moreover thou ſhalt make two Rings of Gold, and put them on the two Ends of the Breaſt-plate, on the Edge of it which is at the inſide of the Ephod.

27. Thou ſhalt likewiſe make two Rings of Gold, and put them upon the two Sides of the Ephod, below over againſt its Face, by the joining of it, above the Girdle of the Ephod.

28. And they ſhall tie the Breaſt-plate by its Rings, to thoſe of the Ephod, with a blue Lace, to be above the Girdle of that; as it ſhall not be lifted up from off the Ephod.

29. Aaron ſhall thus bear the Names of the Sons of Iſrael in the Breaſt-plate of Judgment upon his Heart, when he goes into the Holy Place, for a Memorial before the Lord continually.

30. On which Breaſt-plate thou ſhalt put Urim and Thummim, that they may be upon Aaron's Heart when he goes in before the Lord: ſo he ſhall bear the Judgment of the Iſraelites upon his Heart before the Lord continually.

31. Thou ſhalt further make a Cloak to the Ephod wholly blue.

32. At the Top of which, in the midſt of it, ſhall be a Hole; that ſhall have a Hem round about of woven Work, there being to it like the Hole of a Habergeon, *that* it may not be torn.

33. And upon its Skirts round about, ſhalt thou make Pomegranates of blue, purple and ſcarlet Thread; as alſo Bells of Gold in the midſt of them round about.

Ver. 13. *Sockets*] *Tynd. hokes*, *Gen. boſſes*.

Ver. 14. *of equal Length*] The *com. Tranſ.* has it *at the ends*, but of what? The Forepart of the Shoulders of the Ephod, where thoſe Chains were put, Ver. 25. was but one End of it, nor properly that. Beſides if the Chains were made there, how were they *put* or *faſtened* afterwards, as follows? *Jun.* and *Trem.* render it *æquabiles*, *equal*; as alſo *Buxt.* explains this, and that at the 22d Verſe.

Ib. *twiſted*] *Tynd. lynke*.

Ib. *into the Sockets*] which were made hollow, or with a Cavity, as appears by Ver. 11. to hold the Ends of the Chains, Ver. 25.

Ver. 17. *Ruby*] It is plain this Stone was of a *red* Colour by the *Heb.* Root of the Word, which a *Ruby* indiſputably was; ſo *Jun.* and *Trem.* have *Pyropus:* whereas according to *Robert Ainſworth*, in his late excellent *Dictionary*, a *Sardius* was black, though rather by *Pliny*'s Account of ſome other Colour, *Nat. Hiſt.* L. xxxvii. 6.

Ib. *Topaz*] which *Pliny* at the Beg. of Lib. xxxvii. 8. ſays is of a peculiar *green*, and accordingly the *Chald. Interpreter* renders it יְרָקָן denoting the Stone to be *green*.

Ib. *Carbuncle*] being like *Lightning*, as appears by the Noun ſo ſignifying which this is derived from, and as a glittering *Carbuncle* is; therefore ſeems to be ill rendered *an Emerald* by divers, which is *green*, and would unſuitably make two of the ſame Colour together.

Ver. 18. *Emerald*] As *Onkelos* tranſlates it in the *Chald. Targum*, viz. אזמרגדין and though taken by ſeveral for a *Carbuncle*, has not ſuch a Claim to it as the foregoing.

Ib. *Sapphire*] from the *Heb.* Word *ſappir*; in Colour *blue*, *Pliny*, Lib. xxxvii. 9.

Ib. *Diamond*] by its Hardneſs, which the Name in *Heb.* denotes.

Ver. 19. *Ligure*] after the *Greek* and *Vulg. Lat. Tranſlations*; called as it ſeems by *Pliny*, L. xxxvii. 9. *Cyanos*, as it is likewiſe rendered by *Jun.* and *Trem.* from its having a *light blue* or *ſky* Colour.

Ib. *Agate*] of *various* Colours interſperſed, *Pliny*, Lib. xxxvii. 10.

Ib. *Amethyſt*] with a Sort of *purple* Colour, almoſt like red Wine, *Pliny*, ib. 9.

Ver. 20. *Beryl*] the Colour a *faint green*, like Sea-water, *Pliny*, ib. 5.

Ib. *Onyx*] partly *white*, *Pliny*, ib. 6.

Ib. *Jaſper*] of *different* Colours, according to what Place it came from, *Pliny*, ib. 9.

Ver. 22. *having made*] as before in Ver. 14. which is related to be done in the Words here, Ch. xxxix. 15, &c.

Ver. 23. *Ends*] the upper Corners, as the other two Rings were on the lower Corners, Ver. 26.

Ver. 25. *didſt*] as at Ver. 14. the not obſerving which, may make Confuſion.

Ver. 27, 28. *Girdle*] *Gen. broidered gard.*

Ver. 32. *Habergeon*] or *Coat of Mail. Biſh. partlet.*

34. A golden Bell and a Pomegranate, a golden Bell and a Pomegranate, ſhall there be upon the Skirts of the Cloak round about.

35. It ſhall then be upon Aaron to miniſter with; that his Sound may be heard when he comes into the Holy Place before the Lord, and when he goes out, that he may not die.

36. And thou ſhalt make a Plate of pure Gold; and engrave upon it with the Engravings of a Seal, Holineſs to the Lord.

37. Thou ſhalt alſo put it upon a blue Lace, and it ſhall be upon the Mitre; being towards the Face of it.

38. Thus ſhall it be upon Aaron's Forehead, that he may bear the Iniquity of the conſecrated Things, which the Iſraelites conſecrate for all ſuch Gifts of theirs; nay ſhall be upon his Forehead continually, for Favour for them before the Lord.

39. And thou ſhalt chequer a Coat of fine Linen, and make a Mitre of the ſame, as thou ſhalt likewiſe a Belt of embroidered Work.

40. For Aaron's Sons too ſhalt thou make Coats, and make for them Belts; as thou alſo ſhalt Caps, both for Glory and Comelineſs.

41. With which thou ſhalt cloath Aaron thy Brother, and his Sons with him; and ſhalt anoint them, fill their Hands, and conſecrate them, that they may execute the Prieſthood to me.

42. And ſhalt make them linen Drawers to cover the Fleſh of Nakedneſs; from the Loins to the Thighs ſhall they be.

43. Which ſhall be upon Aaron, and his Sons, when they go into the publick Tent, or when they go nigh the Altar to miniſter in the Holy Place, that they may not bear Iniquity, and die. It ſhall be a laſting Ordinance to him, and to his Offspring after him.

CHAP. XXIX.

NOW this is the Thing which thou ſhalt do to them, to ſanctify them, that they may execute the Prieſthood to me: take one young Bullock of the Herd, and two perfect Rams;

2 As alſo unleavened Loaves, and unleavened Cakes tempered with Oil, and unleavened Biſcuits waſhed over with Oil; making them with the fine Flour of Wheat.

3. Which thou ſhalt put into a Baſket, and bring them near in it, with the Bullock, and the two Rams.

4. Aaron and his Sons ſhalt thou alſo bring near to the Door of the publick Tent, and waſh them with Water.

5. When thou ſhalt take the Garments, and cloath Aaron with the Coat, the Cloak of the Ephod, the Ephod and Breaſt-plate; and place the Ephod on him with the Girdle of it.

6. And ſhalt ſet the Mitre upon his Head, putting the holy Crown upon that.

7. Moreover thou ſhalt take Oil for anointing, and pour upon his Head, and anoint him.

8. So having brought his Sons near, thou ſhalt cloath them with the Coats.

9. And ſhalt gird with the Belts him and them, tying the Caps on them, and they ſhall have the Prieſthood for a laſting Ordinance; nay thou ſhalt fill his Hand, with thoſe of his Sons.

10. Beſides thou ſhalt bring near a Bullock before the publick Tent, and Aaron with his Sons ſhall preſs their Hands upon the Head of it.

11. And that ſhalt thou kill before the Lord, at the Door of the publick Tent.

12. Then ſhalt thou take ſome of his Blood, and put upon the Horns of the Altar with thy Finger; pouring out all of it at the Bottom of the Altar.

13. And ſhalt take all the Fat that covers the Entrails, the Caul upon the Liver, and the two Kidneys, with the Fat which is upon them, and burn on the Altar.

14. But the Bullock's Fleſh, its Skin, and Dung ſhalt thou burn with Fire without the Camp: which ſhall be a Sin-offering.

15. Thou ſhalt take likewiſe one Ram,

Ver. 35. *comes into*] for it is the Lord who ſpeaks.

Ver. 36. *Holineſs to the Lord*] *Tynd. The holynes of the Lord.*

Ver. 38. *for Favour*] See *Lev.* i. 3.

Ver. 42. *Drawers*] *Biſh. ſlops.*

Ib. *to the Thighs*] incluſive, reaching to the lower End of them.

Ver. 3. *Baſket*] *Tynd.* and *Biſh. maunde.*

Ver. 5. *place the Ephod on him*] *Heb.* as it were *ephod him*, which occurs but once more, *Lev.* viii. 7.

Ver. 6. *holy Crown*] the golden Plate on which *Holineſs* was engraven, Ch. xxviii. 36. & xxxix. 30. *Lev.* viii. 9.

Ver. 9. *fill his Hand*] ſo the *Heb.* and with what we may find in Ver. 22, 23, 24. ſee too *Num.* iii. 3.

Ver. 10. *preſs*] or *lean*, as the Word ſignifies, and *Ainſw.* ſhews from *Maim.* was to be done *with all their might.*

Ver. 11. *at the Door*] The Author of the *Heb. State* ſays ſome MS. (and a ſad one it is by his own Account of it, p. 365, 368, 371, 380, 384, 399, 402, 406, &c. though ſo praiſed, p. 315.) has אל (for *at* better than *by*) *before* Door, *which every one ſees is neceſſary, and is found in the Greek, Syr. Chald. Arab. and Vulg. Verſions: an Example this of a Reading entirely different from the printed Hebrew*; but I ſay in the *Verſions* not different at all, the *Heb.* Noun ſignifying *at the Door*, as well as ſimply *the Door*, and that frequently, as Ver. 32, 42. Chap. xxxiii. 8, 9, 10. & xxxviii. 8. & xl. 29. *Gen.* xviii. 1, 10. & xix. 11. & xliii. 19. אל alſo rather denoting *to*. Would he have had no *by* or *at* to *the door* in the *Eng.* from the printed *Hebrew*?

and

and Aaron with his Sons ſhall preſs their Hands upon his Head.

16. This ſhalt thou kill; and taking his Blood, ſhalt ſprinkle upon the Altar round about.

17. Afterwards thou ſhalt divide the Ram in his Pieces, waſhing his Entrails and Legs, which thou ſhalt put upon his Pieces and Head.

18. And thou ſhalt burn the whole Ram on the Altar, which ſhall be a Burnt-offering to the Lord; being a pleaſant Smell, a Sacrifice by Fire to him.

19. Thou ſhalt take too the other Ram, and Aaron with his Sons ſhall preſs their Hands upon his Head.

20. This ſhalt thou kill, and taking ſome of his Blood, ſhalt put upon the Tip of Aaron's right Ear, and the Tips of thoſe of his Sons, as alſo upon the Thumbs of their right Hands, and the great Toes of their right Feet; then ſhalt ſprinkle the Blood upon the Altar round about.

21. Next thou ſhalt take ſome of that which is upon the Altar, and of the Oil for anointing, and ſprinkle upon Aaron, his Garments, Sons, and their Garments with him; thus ſhall he be conſecrated, with his Garments, Sons, and their Garments together.

22. Thou ſhalt further take of the Ram the Fat, and Rump, with the Fat that covers the Entrails, and the Caul of the Liver, the two Kidneys, the Fat which is upon them, and the right Shoulder; for it is the Ram of filling:

23. And one Loaf of Bread, one Cake of Bread with Oil, and one Biſcuit, out of the Baſket of unleavened *Cakes* that is before the Lord.

24. All which putting upon Aaron's Hands, and the Hands of his Sons, thou ſhalt wave them *for* a Waved-offering before the Lord.

25. Again thou ſhalt take them from their Hands, and burn at the Altar beſides the Burnt-offering; which ſhall be for a pleaſant Smell before the Lord, a Sacrifice by Fire to him.

26. And thou ſhalt take the Breaſt of the Ram of filling that is for Aaron, and wave it *for* a Waved-offering before the Lord; which ſhall be a Part for thee.

27. Thus ſhalt thou ſanctify the Breaſt of the Waved-offering, with the Shoulder of the Lifted-offering, which is waved, and which is lifted up; of the Ram of filling, of that which is for Aaron, and of that which is for his Sons.

28. Whoſe it ſhall be for a laſting Ordinance, from the Iſraelites, for it is a Lifted-offering; which it ſhall be from the Iſraelites, from the Sacrifices of their Peace-offerings, their Lifted-offering to the Lord.

29. The Garments of Holineſs moreover which are Aaron's, ſhall be his Sons after him, to be anointed in them, and their Hands to be filled in them.

30. He who is Prieſt in his room of his Sons, ſhall be cloathed with them the ſeven Days in which he goes into the publick Tent, to miniſter in the Holy Place.

31. And thou ſhalt take the Ram of filling, and boil his Fleſh in the Holy Place.

32. Then ſhall Aaron and his Sons eat the Fleſh of him, and the Bread which is in the Baſket, at the Door of the publick Tent.

33. They ſhall even eat thoſe Things that atonement was made with, to fill their Hands, to conſecrate them; which a Stranger ſhall not eat, becauſe they are holy.

34. And if there be left of the Fleſh of filling, or of the Bread till the Morning, thou ſhalt burn what is left with Fire: it ſhall not be eat, becauſe it is holy.

35. Now thus ſhalt thou do to Aaron, and his Sons, according to all that I command thee: thou ſhalt fill their Hands ſeven Days.

36. And ſhalt offer a Bullock of Sin-offering daily for Atonements, cleanſing the Altar when thou makeſt atonement for it; as alſo anoint it, to conſecrate it.

37. Seven Days ſhalt thou make atonement for the Altar, and conſecrate it; and the Altar ſhall be very holy, all that touches it ſhall be ſo.

38. And this is what thou ſhalt offer upon the Altar, two Lambs in their *firſt* Year each Day continually.

39. One Lamb thou ſhalt offer in the Morning, and ſhalt the other within the Evening.

40. And there ſhall be the tenth Part *of an Ephah* of fine Flour, tempered with beaten Oil the fourth Part of a Hin, and a Drink-offering the fourth Part of a Hin of Wine, to one Lamb.

Ver. 20. *Tip*] *Gen. Lappe.*

Ver. 23. *Loaf*] *Tyndl.* and *Biſh. Symnell.*

Ver. 24. *wave them*] *Gen. ſhake them to and fro.*

Ver. 25. *beſides*] Which the *Eng. Tranſlators* render *upon*, *Lev.* viii. 28. where ſee *Ainſworth.*

Ib. *which*] The *Heb.* Pronoun belonging alſo to this, and the great Diviſion of the Ver. being here, like as in Ver. 18.

Ver. 33. *made with*] partly; ſo that the Words need not be wreſted to a violent Meaning, *They ſhall eat thoſe Things, for whom the Atonement was made*, as *Patrick* would, after *Jun.* and *Trem.* which not only ſeems ſuperfluous, but that ל would have been uſed for ſuch a Senſe, where it is now ב

Ver. 40. *of an Ephah*] as appears by *Num.* xxviii. 5.

41. Thou

41. Thou ſhalt alſo offer the other Lamb within the Evening; doing to it according both to the Oblation, and its Drink-offering, of the Morning, for a pleaſant Smell, a Sacrifice by Fire to the Lord.

42. *It* ſhall be a Burnt-offering continually for your Generations, at the Door of the publick Tent before the Lord; where I will meet you, to ſpeak to thee there.

43. Even there will I meet with the Iſraelites, and it ſhall be ſanctified by my Glory.

44. And I will ſanctify the publick Tent, with the Altar; as I will likewiſe Aaron and his Sons, to execute the Prieſthood to me.

45. Nay I will dwell amongſt the Iſraelites, and will be a God to them.

46. So they ſhall know that I am the Lord their God, who brought them out of the Country of Egypt, to dwell amongſt them; who am the Lord their God.

CHAP. XXX.

AND thou ſhalt make an Altar of Incenſe of Perfuming, which thou ſhalt do with Shittim-wood.

2. A Cubit ſhall be the Length of it, and ſo much its Breadth, being ſquare, and two Cubits the Height of it: its Horns ſhall be of the ſame.

3. This thou ſhalt cover with pure Gold, its Top, Sides round about, and Horns; making to it a Border of Gold round about.

4. Two Rings of Gold ſhalt thou alſo make to it, below the Border of it, which thou ſhalt do againſt the two Ribs of it, upon its two Sides; and they ſhall be Places for the Poles, to carry it with them.

5. And thou ſhalt make the Poles of Shittim-wood, covering them with Gold.

6. Thou ſhalt then put it before the Hanging, which is by the Ark of the Teſtimony, before the Atonement-covering, that is upon the Teſtimony, where I ſhall meet with thee.

7. And Aaron ſhall burn Incenſe of Odours upon it; which he ſhall do Morning by Morning, when he puts the Lamps in good order.

8. When he likewiſe lights up the Lamps within the Evening, he ſhall do the ſame: which ſhall be an Incenſe continually before the Lord, in your Generations.

9. You ſhall not offer up ſtrange Incenſe on it, Burnt-offering, or Oblation; nor ſhall you pour out a Drink-offering upon it.

10. And Aaron ſhall make atonement upon the Horns of it once in a Year: which he ſhall do with the Blood of the Sin-offering of Atonements, in your Generations; it ſhall be very holy to the Lord.

11. The Lord ſpoke further to Moſes as follows:

12. When thou takeſt the Sum of the Iſraelites in numbering them, they ſhall then each one give a Ranſom for his Soul to the Lord; that there may be no Plague among them, at doing it.

13. This ſhall they give every one that paſſes of thoſe who are numbered, half a Shekel by the holy Shekel: twenty Gerahs being a Shekel, half a Shekel ſhall be the Offering *to* the Lord.

14. Every one that paſſes of thoſe who are numbered, from their twentieth Year upward, ſhall give an Offering to the Lord.

15. The Rich ſhall not exceed, nor the Poor abate of half a Shekel, in giving the Offering *to* the Lord, to make atonement for your Souls.

16. And thou ſhalt take the Money of Atonements from the Iſraelites, and give it for the Service of the publick Tent; that it

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Ver. 41. *Oblation*] in the *com. Eng. meat-offering*; but changing Places, and its Noun for the Pronoun, with *drink-offering*, and *thereof* put doubtful to what it belongs.

Ver. 43. *meet*] *Gen. appoint with.*

Ver. 1. *make*] The Performance of which is told, Chap. xxxvii. 25.

Ib. *Perfuming*] To take off the Smell of the Beaſts that were ſacrificed, according to *Maimonides*, *More Nevoch.* Pt. iii. Cap. 45. as well as for the Incenſe to be an Offering it ſelf.

Ver. 3. *Gold*] called therefore the *Altar of Gold* or *golden Altar*, Chap. xxxix. 38. *Num.* iv. 11.

Ver. 6. *before*] According to *Joſephus* this Altar ſtood between the Candleſtick and Table, mentioned on Ch. xxv. 31. *Antiq.* Lib. iii. 6. which ſeems to agree both with *before* here, and with Chap. xxvi. 35.

Ib. *upon the Teſtimony*] Chap. xxvi. 34.

Ver. 7. *puts in good order*] *Heb. makes good.*

Ver. 10. *it ſhall be very holy*] namely this Altar, according to the like, Ver. 32, 37. Chap. xl. 9. If the *Atonement* had been intended, אשר *which* would probably have been uſed.

Ver. 12. *When*] The Times ſeem to be left to God's own farther Direction, *Num.* i. 2, 3. & xxvi. 2. or when the Collection ſhould be wanted, Ver. 16. That however mentioned *Neh.* x. 32. does not ſeem a Collection made from this Precept; though *Patrick Biſhop* of *Ely*, by a ſtrange Miſtake ſuppoſes, in his *Commentary* on the 16th Ver. of this Chap. that they charged themſelves with the third Part of a Shekel, for the Uſes mentioned here, *becauſe the Expences were then ſo great, that half a Shekel was not ſufficient to maintain them:* for *Nehemiah's* Collection was made by a new Decree; and it is not credible, that he and the reſt, who were then ſo ſtrict and conſcientious, would have altered this Precept, nor do we find the People were then numbered for it. Therefore that being yearly, does not ſhew this to be ſo; beſides what Occaſion had *David* to number the People as he did, if it had been done every Year? See the *Annot.* of *Jun.* and *Trem.*

Ver. 13. *half a Shekel*] of Silver, Chap. xxxviii. 25.

Ib. *Gerahs*] *halfe pence* by the *Biſh.*

Ver. 16. *for the Service*] as was afterwards done, Ch. xxxviii. 27, 28. 2 *Kings* xii. 4, 5.

may

may be a Memorial for them before the Lord, to make atonement for your Souls.

17. Again the Lord ſpoke thus to Moſes:

18. Thou ſhalt make a Waſhing-veſſel too, and its Baſe, both of Braſs, to waſh with; and putting it between the publick Tent and the Altar, ſhalt put in Water there:

19. That Aaron and his Sons may waſh out of it, their Hands and Feet.

20. When they go into the publick Tent, they ſhall waſh with Water, that they may not die; or when they come near the Altar to miniſter, to burn Sacrifice by Fire to the Lord.

21. They ſhall even waſh their Hands and Feet, that they may not die: and it ſhall be to him and his Offspring, a laſting Ordinance in their Generations.

22. In the next place the Lord ſpoke to Moſes as follows:

23. Do thou alſo take thee principal Spices, fine Myrrh five hundred *Shekels*, and fragrant Cinnamon half as much as that, with fragant Cane the ſame;

24. As likewiſe Caſſia five hundred, by the holy Shekel, and Oil of Olives a Hin.

25. This ſhalt thou make an Oil of holy anointing, an Ointment made by the Work of the Apothecary; which ſhall be ſuch an Oil.

26. With which thou ſhalt anoint the publick Tent, and the Ark of the Teſtimony,

27. And the Table with all its Inſtruments, and the Candleſtick with its Inſtruments, and the Altar of Incenſe,

28. And the Altar of Burnt-offering with all its Inſtruments, and the Waſhing-veſſel with its Baſe.

29. Thus ſhalt thou conſecrate them, and they ſhall be very holy: all that touches them ſhall be holy.

30. Aaron and his Sons likewiſe ſhalt thou anoint; whereby thou ſhalt conſecrate them, to execute the Prieſthood to me.

31. And thou ſhalt ſpeak thus to the Iſraelites; This ſhall be an Oil of holy anointing to me, in your Generations.

32. Upon the Fleſh of Man it ſhall not anoint, nor ſhall you make the like of it in its Quantities: it being holy, let it be holy to you.

33. The Man who makes Ointment like it, or who puts any of it upon a Stranger, ſhall be cut off from his People.

34. Moreover the Lord ſaid to Moſes; Take thee Stacte, Onyx, and Galbanum, theſe Odours, with pure Frankincenſe; each being by it ſelf.

35. And thou ſhalt make it a Perfume, an Ointment by the Work of the Apothecary; ſeaſoned, pure, holy.

36. Then ſhalt thou beat ſome of it ſmall by pounding, and put before the Teſtimony, in the publick Tent, where I ſhall meet with thee: it ſhall be very holy to you.

37. And the Perfume which thou ſhalt make, ſhall you not make for your ſelves in the Quantities of it: it ſhall be holy to thee for the Lord.

38. The Man who makes the like of it, to ſmell to it, ſhall be cut off from his People.

CHAP. XXXI.

BESIDES the Lord ſpoke as follows to Moſes:

2. See, I have called by Name, Bezaleel the Son of Uri, the Sun of Hur, of the Tribe of Judah.

3. And have filled him with the Spirit of God, in Wiſdom, Underſtanding, Knowledge and all Work;

4. To contrive Devices, to make in Gold, Silver and Braſs;

5. And in artificial Work of Stone for ſetting, and in that of Wood, to make in all Work.

6. And I behold have given with him, Aholiab the Son of Ahiſamach, of the Tribe of Dan; and in the Minds of all thoſe of a wiſe Heart have I put Wiſdom, that they may make all which I have commanded thee;

7. The publick Tent, the Ark of the Teſtimony, and the Atonement-covering which ſhall be upon it, with all the Inſtruments of the Tent,

8. And the Table with its Inſtruments, and the pure Candleſtick with all its Inſtruments, and the Altar of Incenſe,

9. And the Altar of Burnt-offering with all its Inſtruments, and the Waſhing-veſſel with the Baſe of it,

10. The Cloths too of Miniſtry, and the holy Garments for Aaron the Prieſt, with

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Ver. 31. *anointing*] *Tynd. &c. oyntyng.*

Ver. 33. *be cut off*] *Tynd.* and *Biſh. peryſhe.*

Ver. 34. *Stacte, Onyx*] *Gen. pure myrrhe and cleane gumme.*

Ib. *by it ſelf*] as the *Heb.* clearly ſignifies, and the Weight or Quantity of each might be purpoſely concealed.

Ver. 35. *ſeaſoned*] according to *Lev.* ii. 13.

Ver. 8. *pure*] as being wholly pure Gold, Chap. xxv. 31, 39.

Ver. 10. *Cloths*] to wrap the Things up in when the Camp went on, deſcribed *Num.* iv. 6, 7, 8, 9, 11, 12, 13, 14.

his Sons Garments, to execute the Prieſthood,

11. And the Oil for anointing, and the Incenſe of Odours for the Holy Place: according to all that I command thee ſhall they do.

12. The Lord continued ſpeaking to Moſes as follows:

13. Do thou alſo ſpeak thus to the Iſraelites; Yet you ſhall keep my Sabbaths: for it ſhall be a Sign between me and you in your Generations, that you may know that I the Lord ſanctify you.

14. And you ſhall keep the Sabbath, becauſe it is holy to you: he that profanes it ſhall be quite put to death, for every Perſon who does Work on it ſhall be cut off from among his People.

15. Six Days ſhall Work be done, but on the ſeventh Day ſhall be the holy Sabbath of Reſt to the Lord; every one who does Work on the Sabbath Day ſhall be quite put to death.

16. Therefore the Iſraelites ſhall keep the Sabbath, by making it a laſting Covenant in their Generations.

17. It ſhall be a Sign between me and the Iſraelites for ever: for *in* ſix Days the Lord made the Heaven and Earth, and on the ſeventh Day he reſted, and was refreſhed.

18. And he gave Moſes, when he had made an end of ſpeaking to him on Mount Sinai, two Tables of Teſtimony, Tables of Stone written with the Finger of God.

CHAP. XXXII.

BUT when the People ſaw that Moſes delayed to come down from the Mountain, they gathered together againſt Aaron, and ſaid to him, Get ready, make us a god that may go before us, for as to this Man Moſes who brought us up from the Country of Egypt, we know not what has befallen him.

2. At this he anſwered them, Break off the golden Ear-rings which are in the Ears of your Wives, Sons and Daughters, and bring to me.

3. Accordingly all the People broke off the golden Ear-rings which were in their Ears, and brought to Aaron.

4. Which he receiving of them, made a Mould for it with an engraving Inſtrument, and made it a molten Calf; and they ſaid, This is thy god, O Iſrael, who brought thee up from the Country of Egypt.

Ver. 13. *Yet*] Even thoſe being not to be made on the Sabbath; ſee *Jun.*

Ver. 16. *by making*] So *Lewis de Dieu* turns it *faciendo Sabbathum, &c. Trem.* and *Jun. celebrando, &c.* ל denoting a Gerund as well as the infinitive Mood, and the latter ſcarce making Senſe.

Ver. 1. *againſt*] in a tumultuous Manner, not accepting him to act in the Place of *Moſes*, as was ordered, Chap. xxiv. 14. ſee Ver. 22. the *Heb.* Word properly ſignifying *againſt*.

Ib. *has befallen him.*] *Heb. there is to him.*

Ver. 4. *made a Mould*] This, I flatter my ſelf, will have the very Bluſh of Truth, and ſtrike convincingly at firſt Sight, making Arguments for it unneceſſary. It may however be proper to ſay Something of another Way or two of tranſlating it: as to the common one in our *Bible*, the *after* is made but from ו the frequent *Heb.* for *and*; nor is there any Shadow of Proof that the Melting or Caſting was done firſt, but only to make it ſuit with that Notion of *faſhioning* it *afterwards*, which muſt be needleſs, or rather abſurd, to do what was done already; unleſs the Ear-rings were only melted into a Lump or ſome oblong Piece; yet that it was made then into a Calf with *a graving Tool* is unaccountable, and this too done the ſame Day, Ver. 5, 6. *Stackhouſe*, following the Author of *An Eſſay for a new Tranſlation* (the worſt Pretender to it that I ever met with) has it *tied in a Bag*; but has not told us what the Ear-rings were to be tied up for, when they were immediately uſed, or why the *Scripture* ſhould mention ſuch a trifling Thing; nor *Patrick*, who was of the ſame Mind.

Ib. *Calf*] That the *Iſraelites* learned Idolatry in *Egypt*, *Joſh.* xxiv. 14. *Ezek.* xxiii. 3, 8, 37. *Lev.* xvii. 7. ſhew, and this in particular, *Acts* vii. 39, 40, 41. as the Form of their Idol does; becauſe the *Egyptians* worſhipped an Ox, which they called *Apis* or *Mnevis*. Hear *Pomponius Mela*, Lib. i. 9. Apis *populorum omnium numen eſt; bos niger, certis maculis inſignis, & cauda linguaque diſſimilis aliorum: raro naſcitur, nec coitu pecoris, ut ajunt, ſed divinitus & cæleſti igne conceptus. The god of all the* Egyptians *is* Apis, *a black Ox, with certain notable Spots, as alſo a Tail and Tongue not like others: ſuch a one is ſeldom produced, and then not by the Copulation of a Beaſt, as they pretend, but bred divinely by celeſtial Fire.* As *Plutarch* relates it, *De Iſide*, they believed, τελευτήσαντ@ Οσίριδος εἰς τοῦτον ἡ ψυχὴ ἀυτῦ μετέστη, *the Soul of* Oſiris (of whom ſee *Gen.* x. 13.) *when he was dead paſſed into this Creature: Diodorus* ſays the like of them, Lib. i. 6. So *Strabo*, Lib. xvii. Ὁ Βᾶς Απις, ὅ ἐστιν ὁ ἀυτὸς Οσιρις, *the Ox* Apis, *which is the ſame as* Oſiris. To what theſe Heathen Writers ſay, may be adjoined that of *Philo* the *Jew*, in his *Life of Moſes*, Lib. iii. τεκτηνάμενοι ταῦρον χρυσῆν, Αἰγυπτιακῦ μίμημα τύφω, χορὸς ἴσασαν, *they* (the *Iſraelites*) *danced to the golden Ox or Calf that was made, in Imitation of the Egyptian Superſtition.*

Cambyſes, the Son of *Cyrus*, King of *Perſia*, having conquered *Egypt*, purſued the War againſt *Ethiopia*; but great Part of his Army being buried in the Sands, and the reſt ready to be ſtarved, upon his coming back to *Memphis*, he found great Rejoicing for a new *Apis*, which the *Egyptians* had then got, after the Death of a former. *Cambyſes* would not be perſuaded but that they rejoiced for his Miſcarriage, till he had the Ox brought before him, when at the Indignation of ſuch a god, he ſtabbed him in the Thigh with his Dagger, of which he died, being not god enough to cure himſelf. The King however dying afterwards by a Wound in his own Thigh, it is no wonder that the *Egyptians* reckoned it an eſpecial Judgment from Heaven upon him; but it is ſomething ſtrange that ſuch a one as *Prideaux* ſhould remark on it, *perchance they were not much out in it*, going on to plead for it, *Connect.* An. 524, 522. whereas it is inconſiſtent with Scripture, Reaſon and common Senſe, that the true God ſhould puniſh the Contempt of a falſe one, and ſlay a Man for an Ox. What *Affront* was *given* (to uſe *Patrick*'s Words) to the falſe gods and heathen Religion by *Elijah* and other Prophets, 1 *Kings* xviii. 27, &c?

Ib. *This is thy god*] as *Neh.* ix. 18. it being one Calf: ſo I ſince find our excellent *Tyndal* tranſlates it, and ſo *Patrick* on *Eccleſ.* xii. 1. ſays it ſhould be tranſlated; ſee 1 *Sam.* xxviii. 13. 2 *Chron.* xxiv. 22.

5. This

5. This he ſeeing, built an Altar before it; he alſo made Proclamation, To Morrow is a Feaſt to the Lord.

6. So they roſe early the next Day, and offered up Burnt-offerings, and brought Peace-offerings; when they ſate down to eat and drink, and roſe up to play.

7. Whereupon the Lord ſaid to Moſes; Go deſcend, for thy People are corrupted, whom thou haſt brought up from the Country of Egypt.

8. They are departed quickly from the Way which I commanded them, have made them a molten Calf; to which they bow down, and ſacrifice, ſaying, This is thy god, O Iſrael, who brought thee up from the Country of Egypt.

9. The Lord alſo added to him, I have ſeen plainly that this People are of a ſtiff Neck.

10. Therefore now let me alone, that I may be ſo angry with them, as to conſume them; then will I make thee be a great Nation.

11. But Moſes made ſupplication before the Lord his God as follows: Why, O Lord, art thou angry with thy People, whom thou haſt brought out of the Country of Egypt, with great Might, and a ſtrong Hand?

12. Why ſhould the Egyptians ſpeak thus, He had them out for Harm, to kill them on the Mountains, and to conſume them from the Surface of the Ground? Return from thy fervent Anger, and be ſorry for the Harm againſt thy People.

13. Remember Abraham, Iſaac and Iſrael, thy Servants, to whom thou ſwareſt by thy ſelf, and ſaideſt to them, I will multiply your Offspring, to be like the Stars of Heaven; and all this Country which I have ſpoken of will I give them, and they ſhall poſſeſs for ever.

14. And the Lord was ſorry for the Harm which he ſpoke of doing to his People.

15. Then Moſes turned about, and went down from the Mountain, with the two Tables of the Teſtimony in his Hands; they being written on both their Sides, which they were not only on one but the other.

16. And the Tables were the Work of God, as the Writing was that of him, engraved upon them.

17. Now when Joſhua heard the Noiſe of the People in their ſhouting, he ſaid to Moſes, There is a Noiſe of War in the Camp.

18. Who anſwered, It is neither a Noiſe of crying out for Strength, nor that for Weakneſs; it is a Noiſe of Singing I hear.

19. And as they got near the Camp, he ſaw the Calf, and the Dancing; incenſed at which, Moſes threw the Tables out of his Hands, and broke them under the Mountain.

20. Nay he took the Calf that they had made, and not only burnt in the Fire, but ground till it was ſmall; and then ſtrewing *it* atop of the Water, gave the Iſraelites to drink.

21. Moreover he aſked Aaron, What did this People do to thee, that thou haſt brought great Sin upon them?

22. To which he anſwered; Let not my Lord be angry: thou knoweſt that the People will be in Something bad.

23. Therefore they ſaid to me, Make us a god that may go before us; for as to this Man Moſes who brought us up from the Country of Egypt, we know not what has befallen him.

24. Upon this I ſaid to them, Whoever has Gold, let them break *it* off, and give to me; then I caſt it into the Fire, and there came out this Calf.

25. And when Moſes ſaw that the People were ſtript, as they were by Aaron, to *their* Shame, among ſuch as might riſe up againſt them;

26. He ſtood at the Gate of the Camp, and ſaid, Whoever is for the Lord, *come* to me: accordingly there gathered to him all the Levites.

27. To whom he declared; Thus ſays the Lord God of Iſrael, Having put each one his Sword upon his Thigh, go to and fro,

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Ver. 5. *This*] Not the Calf it ſelf, which he had ſeen before, but their making a god of it.

Ver. 6. *play*] *Diogenes* upon ſeeing a young Man at play, ſaid to him, Ὅσῳ βέλτιον, τοσῷτον χεῖρον *The better thou doeſt it, the worſe it is*, *Diog. Laertius* in his *Life*.

Ver. 11. *made ſupplication before*] *Heb. intreated the Face of*, being alſo in the following Places, 1 *Sam.* xiii. 12. 1 *Kings* xiii. 6. twice, 2 *Kings* xiii. 4. 2 *Chron.* xxxiii. 12. *Job* xi. 19. *Pſa.* xlv. 12. & cxix. 58. *Prov.* xix. 6. *Jer.* xxvi. 19. *Dan.* ix. 13. *Zech.* vii. 2. & viii. 21, 22. *Mal.* i. 9. where the Varieties of the *preſ. Eng.* being done by different Hands, may be ſeen.

Ver. 18. *Singing*] How variouſly the *old Interpreters* took this, may be ſeen in *Druſius*'s *Fragm. Vet. Int.* and *Buxt. Vind. Ver. Heb.* p. 700.

Ver. 24. *and give*] which Ver. 2. and the *Heb.* Pointing ſhew.

Ver. 25. *ſaw*] that it was as *Aaron* ſaid in the former Part of the foregoing Verſe.

Ib. *ſtript*] of their Jewels or Ear-rings, Ver. 2, 3, 24. *Jeruſ. Targ.* כְּלִילָא וְדַהֲבָא *golden Coronets*; by *Tayler*, *ornamentis*: whereas Expoſitors have been puzzled to find how they were *naked*, as though that had been the original Word, running to metaphorical Meanings; nay *Patrick* interprets the firſt *naked* to be *without the Divine Protection*, and the latter to be *open to the Scorn of their Enemies*, though the Meaning of both is doubtleſs the ſame.

Ib. *to* their *Shame*] becauſe they would be eſteemed poor and contemptible.

from

from Gate to Gate in the Camp, and kill each his Brother, Friend and Neighbour.

28. And the Levites did according to his Order; and there fell of the People that Day about three thouſand Men.

29. For Moſes commanded, Fill your Hands to Day for the Lord, for let each be againſt his Son and Brother; that he may beſtow a Bleſſing upon you to Day.

30. And the next Day he ſaid to the People, You have committed a great Sin; now therefore I will go up to the Lord, perhaps I ſhall make atonement for your Sin.

31. Accordingly he returns to the Lord, and ſays, I beſeech thee, this People having committed a great Sin, making them a god of Gold;

32. That now if thou wilt forgive their Sin, *do*; or if not, blot me, I pray, out of thy Book which thou haſt written.

33. And the Lord ſaid to Moſes; Whoſoever ſins againſt me, him will I blot out of my Book.

34. Yet now go, lead the People whither I told thee, behold my Angel ſhall go before thee; but at the Time of my puniſhing, I will puniſh them for their Sin.

35. Thus the Lord ſmote the People, becauſe they made the Calf which Aaron made up.

CHAP. XXXIII.

THE Lord ſaid further to Moſes; Go aſcend from hence, with the People whom thou haſt brought up from the Country of Egypt, to that of which I ſware thus to Abraham, Iſaac and Jacob, I will give it to thy Offspring;

2. And I will ſend an Angel before you, and drive out the Canaanites, Amorites, and Hittites, with the Perizzites, Hivites and Jebuſites:

3. To a Country flowing with Milk and Honey; for I will not go up among you, becauſe you are a People of a ſtiff Neck, leſt I ſhould conſume you in the Way.

4. And when the People heard this ill Account, they mourned; and did not any one put his Ornaments upon him.

5. For the Lord bade Moſes ſay to the Iſraelites, You are a People of a ſtiff Neck; in one Moment, ſhould I come up among you, I ſhall conſume you: therefore now take off your Ornaments from you, that I may know what I ſhall do for you.

6. So the Iſraelites ſtript themſelves of their Ornaments by Mount Horeb.

7. And Moſes taking a Tent, pitched it without the Camp, far off from it, which he called the publick Tent; and every one who ſought the Lord, went forth to it thither.

8. When Moſes alſo went forth to the Tent, all the People got ready, and ſtood each at the Door of his own Tent; and looked after him till he was gone into that.

9. Whither when he was gone in, the Pillar of the Cloud came down, and ſtood at the Door of the Tent: thus he ſpoke with Moſes.

10. Therefore all the People ſeeing the Pillar of the Cloud ſtand at the Door of the Tent, they all addreſſed themſelves, and bowed down at their reſpective Tent-doors.

11. And the Lord ſpoke to Moſes Face to Face, as a Man ſpeaks to his Friend; who returned to the Camp, but his Waiting-man Joſhua the Son of Nun the Servant, did not depart from within the Tent.

Ver. 28. *three thouſand*] In the *Bible* of *Pope Sixtus thirty three thouſand*, then of *Pope Clement twenty three thouſand*, in that of the *Lovain Doctors* again 33000, but ſince in that of the *College of Doway*, with the *Heb.* 3000; ſee on *Joſh.* xi. 19.

Ver. 29. *Fill your Hands*] i. e. *with an offering*, as the Expreſſion ſignifies, Chap. xxviii. 41. & xxix. 9, 33, 35. *Num.* iii. 3. *Judg.* xvii. 5, 12. 1 *Kings* xiii. 33. 2 *Chron.* xxix. 31. *Ezek.* xliii. 26. *Shuckford*, *Connect.* Vol. iii. B. xi. interprets it, *with the Sword*, ſaying he was at a loſs to find out what could lead the *Commentators* from that Meaning; whereas it was evidently his own being not ſufficiently acquainted with the *Hebrew* led him into it.

Ver. 31. *beſeech thee*] The only Meaning *Noldius*, in his curious Diſtribution of the *Heb.* Particles, gives this, and as rendered *Pſa.* cxviii. 25. *Neh.* i. 5, 11. *Gen.* l. 17.

Ver. 32. *thou wilt forgive*] which the *Heb.* does not allow to be parted, being but a ſingle Word.

Ib. *blot*] *Tynd.* and *Biſh. wype*, *Gen. raſe.*

Ver. 35. *made up*] See the like Chap. xxxvi. 8.

Ver. 3. *not go up among you*] accordingly his Tent was removed at a diſtance from the Camp, Ver. 7.

Ib. *you*] See ſeveral Inſtances of Words belonging to *People* tranſlated plurally in the foregoing Chap. as neceſſary, though ſingular in the *Heb.* which our Language will not ſo well bear; *People* in the Nature of it being either, as uſed Ver. 5.

Ver. 5. *ſhould I*] not *I will*, to contradict Ver. 3. and alſo make the People be conſumed, when they were not.

Ib. *one Moment*] which the Point *Tebir* directs to belong to the latter Part, though placed in the *Heb.* as here.

Ib. *what I ſhall do*] viz. according to their Humiliation and Repentance.

Ver. 7. *a Tent*] not that ſpoken of in Chap. xl. which was made afterwards, and therefore the Article [the] as if it was the ſame, is improperly put to this; ſee *Gell*'s *Eſſay*, p. 360.

Ib. *the publick Tent*] by the *Gen. Obel-moed*, though not next Time.

Ver. 11. *Servant*] The ſame *Heb.* as well as *Eng.* Word being uſed of *Ziba*, 2 *Sam.* ix. 9, & xvi. 1. and *Joſhua* being now about fifty two Years old. See the *Notes* on *Chron. Tab.* Part 4th.

Ib. *did not depart*] to ſhew their Habitation was there, and not in the Camp, as well as to take care of the Tent, and do what was to be done there. The Words how-

12. Beſides

12. Beſides Moſes ſaid to the Lord; See, thou ſayeſt to me, Have up this People; but thou doſt not let me know what thou wilt ſend with me; notwithſtanding thou haſt ſaid, I know thee by Name, and thou art alſo in Favour with me.

13. Now therefore, if I am now in favour with thee, make known now to me thy Ways; that I may know thee, to be in thy Favour; and do thou ſee, that this Nation is thy People.

14. To which he anſwered, My Preſence ſhall go, and I will give thee reſt.

15. And he replied to him, If thy Preſence do not go, have us not up from hence.

16. For by what is it now known, that I, and thy People, are in Favour with thee? Is it not by thy going with us? Thus ſhall I and they be diſtinguiſhed from all People who are upon the Surface of the Earth.

17. With that the Lord ſaid to Moſes, I will alſo do this Thing which thou haſt ſpoken: for thou art in Favour with me, and I know thee by Name.

18. He then intreated, Shew me, I beſeech thee, thy Glory.

19. And he anſwered, I will make all my Goodneſs paſs before thee, proclaiming the Name of the Lord there; and will be gracious to whom I will be gracious, as likewiſe have mercy upon whom I will have mercy.

20. But added he, Thou canſt not ſee my Face: for no Man ſhall ſee me, and live.

21. Nevertheleſs the Lord ſaid; Behold there is a Place by me, where thou ſhalt ſtand upon the Rock.

22. Into a Cavity of which I will put thee, when my Glory paſſes by; and cover thee over with my Hand, till I am paſſed by.

23. Then will I take away my Hand, and thou ſhalt ſee the Back-part of me; but my Face ſhall not be ſeen.

CHAP. XXXIV.

SO the Lord ſaid to Moſes; Carve thee out two Tables of Stone like the former, and I will write upon them the Words that were upon the former ones which thou brokeſt.

2. And being ready at the Morning, come up then to Mount Sinai, and ſtay there for me upon the Top of the Mountain.

3. But no Man ſhall come up with thee, nay there ſhall not ſo much as a Man be ſeen on all the Mountain; nor ſhall even the Flocks and Herds feed before the ſame.

4. Accordingly when he had carved out two Tables of Stone like the former, Moſes roſe early in the Morning, and went up to Mount Sinai, as the Lord commanded him; taking thoſe Tables in his Hand.

5. And the Lord came down in a Cloud, and ſtood with him there, proclaiming the Name of the Lord.

6. For he paſſing before him, proclaimed; The Lord, the Lord God, merciful and gracious, delaying of Anger, and of great Kindneſs and Truth;

7. Keeping Kindneſs for Thouſands, forgiving Iniquity, Treſpaſs and Sin; however not at all quitting, *but* puniſhing, for the Iniquity of the Parents, the Children and Grandchildren, in the third and fourth *Generation*.

8. Whereupon Moſes made haſte, and bowing to the Ground, worſhiped,

9. And ſaid, If now I am in Favour with thee, O Lord, let the Lord, I pray, go among us; though they are a People of a ſtiff Neck, and not only pardon our Iniquity and Sin, but have us in Poſſeſſion.

10. To which he replied: Behold I make a Covenant, *that* before all thy People I will do ſuch Wonders, as have not been performed in the whole Earth, and all Nations; and all the People whom thou art among ſhall ſee that the Work of the Lord is terrible, which I will do with thee.

11. Obſerve what I command thee to Day: behold I will drive out from thy Preſence, the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebuſites.

12. Take heed that thou doſt not make a Treaty with the Inhabitants of the Country to which thou comeſt, leſt it ſhould become a Snare within thee.

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ever are ſtretched in the *Tranſ.* of *Jun.* and *Trem.* to ſignify it was *the Lord did not depart*, which Opinion *Patrick* too eſpouſes; but beſides it being improbable that the Verb ſhould belong to ſuch a diſtant Antecedent when the foregoing Verb does not, לא *not* clearly ſhews it to belong to *Joſhua the Servant*, which ſhould have been ולא *but not* to be otherwiſe.

Ver. 12. *what*] As the Tent of the Lord, and his Preſence there, was gone from the People, Ver. 7. which *Moſes* might therefore fear would not be ſent with them, and as appears by Ver. 15. he did. Beſides מי might rather have ſignified *whom*; which to apply to the *Angel*, Ver. 2. is incongruous, ſince *Moſes* knew he was to be ſent with him.

Ver. 13. *be*] for the future, which is intended, is otherwiſe too obſcure.

Ver. 16. *now*] It does not appear by *Noldius*'s *Concordance of the Heb. Particles*, that this ever ſignifies *here*, but *now* moſt frequently, if not always, as *Gen.* xxvii. 37. & xliii. 11. *Judg.* ix. 38. *Iſai.* xxii. 1, &c.

Ver. 21. *Rock*] *Greaves* mentions the Rocks at Mount *Sinai* being ſpeckled with black, white and red, and the Monument of the great Pyramid being of it. And *Neitzſchitz* ſays, *Horeb is a Rock of brown and red Stone, rough as if it had been broke all over.*

Ver. 6. *proclaimed*] See Chap. xxxiii. 19. *Num.* xiv. 17, 18.

Ver. 7. *forgiving,*] i. e. *the penitent:* not at all quitting, i. e. *the impenitent.*

13. But you ſhall deſtroy their Altars, break in pieces their Statues, and cut down its Groves.

14. For thou ſhalt not bow down to another God; ſince the Lord whoſe Name is zealous, is a zealous God:

15. Leſt thou ſhouldeſt make a Treaty with the Inhabitants of the Country, and when they go a whoring after their gods, and ſacrifice to them, one ſhould invite thee, and thou eat of his Sacrifice;

16. And thou ſhouldeſt take of his Daughters for thy Sons, and his Daughters going a whoring after their gods, ſhould make thy Sons do the ſame.

17. Thou ſhalt make thee no molten gods.

18. The Feaſt of unleavened Cakes ſhalt thou keep, eating thoſe which I commanded thee ſeven Days, at the appointed Time of the Month Abib; becauſe in that Month thou cameſt out of Egypt.

19. All that opens the Womb ſhall be mine, even every one of thy Cattle that is brought forth a Male, which opens of Oxen and Sheep.

20. But he that opens of an Aſs, thou ſhalt redeem with a Lamb, and if thou doſt not redeem, ſhalt cut off his Head: every Firſt-born of thy Sons ſhalt thou redeem, and none ſhall appear in my Preſence empty.

21. Six Days ſhalt thou work, and on the ſeventh Day ſhalt reſt: which thou ſhalt both in Ploughing-time and Harveſt.

22. Thou ſhalt likewiſe keep thee the Feaſt of Weeks, of the Firſt-fruits of Wheat-harveſt, and that of gathering at the Revolution of the Year.

23. Three times in a Year, ſhall all thy Males appear in the Preſence of the Sovereign Lord, the God of Iſrael.

24. For I will expel the Nations from thy Face, and make thy Bounds large: and no Man ſhall deſire thy Country, when thou goeſt up to appear in the Preſence of the Lord thy God, at thoſe Times.

25. Thou ſhalt not have the Blood of my Sacrifice killed with leavened Bread, nor ſhall the Sacrifice of the Feaſt of the Paſſover abide all Night till the Morning.

26. The Beginning of the Firſt-fruits of thy Ground ſhalt thou bring to the Houſe of the Lord thy God. Thou ſhalt not boil a Kid in the Milk of his Dam.

27. Next the Lord ſaid to Moſes, Write theſe Words: for according to them I make a Covenant with thee and Iſrael.

28. And he was there with the Lord forty Days and forty Nights, neither eating nor drinking any Thing; who wrote upon the Tables the Words of the Covenant, the ten Commandments.

29. At laſt when Moſes came down from Mount Sinai, the two Tables of the Teſtimony being in his Hand when he did, he knew not that the Skin of his Face ſhone by his ſpeaking to him.

30. Whereas Aaron and all the Iſraelites ſaw plainly that it did, and were afraid of coming nigh him.

31. Therefore he called to them, and Aaron with all the Princes in the Aſſembly returned to him; and he ſpoke to them.

32. So after that all the Iſraelites went nigh, and he commanded them all which the Lord had ſpoken to him on Mount Sinai.

33. However till Moſes made an end of ſpeaking to them, he put a Veil upon his Face.

34. Yet when he went in before the Lord to ſpeak to him, he put it away till he came out; and coming out, he ſpoke to the Iſraelites what he was commanded.

35. But as the Iſraelites ſaw that the Skin of his Face ſhined; he put the Veil upon his Face, till he went in to ſpeak to him.

CHAP. XXXV.

AND Moſes gathered together all the Aſſembly of the Iſraelites, and ſaid to them; Theſe are the Things which the Lord has commanded that they ſhould be done.

2. Six Days ſhall Work be done, and on the ſeventh Day it ſhall be holy to you, a Sabbath of Reſt to the Lord: every one who does Work on it ſhall be put to death.

3. You ſhall kindle no Fire in all your Dwellings on the Sabbath Day.

4. Beſides Moſes ſpoke thus to all the Aſſembly of the Iſraelites: This that follows is the Thing which the Lord has commanded:

Ver. 13. *its*] the Country's, as growing in it; the Pronoun being here ſingular, as before plural.

Ver. 17. *molten gods*] heretofore tranſlated *gods of metal.*

Ver. 22. *Feaſt of Weeks*] See concerning it on *Lev.* xxiii. 16.

Ver. 27. *theſe Words*] the foregoing.

Ver. 28. *who*] for it was *the Lord.*

Ver. 29. *ſhone*] or *was radiant*, ſhooting forth Rays: which is rendered in the *old Lat. Bible* of the *Papiſts*, *cornuta eſſet*, *was horned*; from whence *Moſes* is ſtill ridiculouſly pictured with two Horns.

Ib. *by*] what follows being the Cauſe of its ſhining, which the Structure of the Word allows, and God was not *ſpeaking to him* then; as I underſtand the Words, by Ver. 27. and before, with *Jun.* and *Trem.* who render *ſecum*, *to himſelf*, and the *Gen.* add in *God*; and by the Propriety of it, rather than by his ſpeaking to God.

Ver. 1. *Things*] for *Words* are ſpoken, not done; ſee Ver. 4.

Ib. *they*] *ye* being not in the *Heb.*

5. Take

5. Take of your ſelves an Offering for the Lord, which let every one who is liberal in his Heart bring to him; Gold, Silver, Braſs,

6. Blue, purple and ſcarlet Thread, fine Linen, Goats *Hair*,

7. Rams Skins dyed red, Badgers Skins, and Shittim-wood,

8. Oil alſo for Light, and Spices both for anointing Oil, and Incenſe of Odours,

9. With Onyx-ſtones, and Stones to be ſet, as well for the Ephod as the Breaſt-plate.

10. Moreover let all who are of a wiſe Heart among you, come and make all that the Lord has commanded;

11. The Tabernacle, its Tent and Covering, Claſps and Boards, Rails, Pillars and Sockets,

12. The Ark and its Poles, the Atonement-covering, and the Veil of covering,

13. The Table and its Poles, with all its Inſtruments, and the Preſence-bread,

14. As likewiſe the Candleſtick for Light and its Inſtruments, Lamps, and the Oil for Light,

15. And the Altar of Incenſe, with its Poles, the Oil for anointing, the Incenſe of Odours, and the Covering of the Door at the Entrance of the Tabernacle,

16. The Altar of Burnt-offering, and the Grate of Braſs which belongs to it, its Poles, and all its Inſtruments, the Waſhing-veſſel and its Baſe,

17. The Tapeſtry of the Court, its Pillars, and the Sockets of it, and the Covering of the Court-gate,

18. The Pins of the Tabernacle, and thoſe of the Court, with their Cords,

19. The Cloths of Miniſtry, to miniſter in the Holy Place, the holy Garments for Aaron the Prieſt, and his Sons Garments, to execute the Prieſthood.

20. Then all the Aſſembly of the Iſraelites went out from before Moſes.

21. And they came, every Man whoſe Heart ſtirred him up, and every one whoſe Spirit moved him freely, bringing the Offering of the Lord for the Work of the publick Tent, for all the Service of it, and for the holy Garments.

22. They even came both Men and Women, every one who was of a liberal Heart, bringing Hooks, Ear-rings, Rings and Girdles, all Things of Gold, and every Man who waved a Waved-offering, it was of Gold to the Lord.

23. Every Man likewiſe with whom was found blue, purple and ſcarlet Thread, fine Linen, Goats *Hair*, Rams Skins dyed red, and Badgers Skins, brought *them*.

24. All who lifted up a Lifted-offering of Silver or Braſs, brought one for the Lord; and every one with whom was found Shittim-wood, for any Work of the Service, brought *it*.

25. And all the Women who were of a wiſe Heart ſpun with their Hands; and brought the Spinning-work, blue, and purple, ſcarlet Thread, and fine Linen.

26. All the Women too whoſe Hearts ſtirred them up in Wiſdom, ſpun Goats *Hair*.

27. The Princes further brought Onyx-ſtones, and Stones to be ſet, both for the Ephod and Breaſt-plate,

28. As alſo Spice, and Oil for Light, for anointing Oil, and for Incenſe of Odours.

29. Every Man and Woman of the Iſraelites, whoſe Hearts moved them freely, to bring *aught* for any of the Work which the Lord had commanded to be done by the Miniſtry of Moſes, brought a Free-offering to the Lord.

30. And Moſes ſaid to the Iſraelites; See, the Lord has called by Name, Bezaleel the Son of Uri, the Son of Hur, of the Tribe of Judah.

31. Whom he has filled with the Spirit of God, in Wiſdom, Underſtanding and Knowledge, and all Work;

32. Even to contrive Devices, to make in Gold, Silver and Braſs;

33. And in artificial Work of Stone to ſet, as likewiſe in artificial Work of Wood, to make in all Work of Device.

34. Nay he has put in his Heart that he, and Aholiab the Son Ahiſamach, of the Tribe of Dan, may inſtruct:

35. Having filled them with Wiſdom of Heart, to do all Buſineſs of a Workman, Artificer and Embroiderer, in blue and purple, ſcarlet Thread, and fine Linen, and of

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Ver. 11. *its Tent*] the Covering of Goats Hair, Chap. xxvi. 7. & xxxvi. 14.

Ver. 19. *Cloths*] See Chap. xxxix. 1.

Ver. 22. *Hooks*] ſo turned elſewhere in the *com. Tranſ.* as 2 *Kings* xix. 28. *Ezek.* xxix. 4. & xxxviii. 4. but not *bracelets*. They ſeem to have been uſed inſtead of *Buttons*, and *Caſtal. Leo Jud. Munſt.* with *Jun.* and *Trem.* render it *fibulas*, the *Gen. taches*; but *Onkelos* שְׁזִירִין *Hooks*.

Ib. *Girdles*] Women's hanging down, according to *Buxtorf, Lexic.* and *Concord. Jun.* and *Trem.* for which the *Chald. Targum* of *Onkelos* has מְחוֹךְ that of *Jonathan* מְהוֹכִין one ſingular, the other plural, ſignifying the ſame; and the *Jeruſalem Targum* מְעוֹפְיָא from מְעַךְ *to preſs the Breaſts*, where they were ſuppoſed to be worn.

Ib. *waved*] as frequently rendered, Chap. xxix. 24. *Lev.* xxiii. 12.

Ver. 23. *dyed red*] as Ver. 7.

Ver. 24. *Silver*] *Tynd.* and the *Biſh.* following him, *golde*, by Overſight.

a Weaver;

a Weaver; of thoſe who do any Buſineſs, and of ſuch as contrive Devices.

CHAP. XXXVI.

THEREFORE Bezaleel and Aholiab ſhall do *it*, with all Men who are of a wiſe Heart, in whom the Lord has put Wiſdom and Underſtanding, to know how to do all the Work for the Service of the Holy Place, entirely as he has commanded.

2. So Moſes called thoſe two, and every Man who was of a wiſe Heart, in which the Lord had put Wiſdom, every one whoſe Mind ſtirred him up to approach to the Work to do it.

3. And they took from before Moſes all the Offering, which the Iſraelites brought for the Work of the Service of the Holy Place, to do it; who brought to him ſtill Free-offerings Morning by Morning.

4. Whereupon all the wiſe Men, who did all the Work of the Holy Place, came, Man by Man from his Work which they were doing;

5. And ſpoke thus to Moſes, The People bring more, than is ſufficient for the Service of the Work, which the Lord has commanded to do.

6. Moſes then commanded, and they made the following Proclamation through the Camp, Let neither Man nor Woman do any more Work for the Offering of the Holy Place: thus the People were reſtrained from bringing.

7. The Things being not only ſufficient for them, to do all the Work, but there were ſome left.

8. And all thoſe of a wiſe Heart, among them who did the Work of the Tabernacle, made ten Curtains; which he made up with fine twiſted Linen, blue, purple and ſcarlet Thread, with Cherubs of artificial Work.

9. The Length of a Curtain was eight and twenty Cubits, and four the Breadth of it; they all having one Meaſure.

10. And he joined five Curtains one to another, as he did the other five in the ſame Manner.

11. For which end he made blue Loops upon the Edge of one Curtain, at the Border in the joining; ſo he did in the utmoſt Edge of another there.

12. Fifty Loops made he on one Curtain, as he did ſo many on the Border of another, which was in the joining; the Loops taking *hold* of one another.

13. He made alſo fifty Claſps of Gold; and joined the Curtains one to another with them, ſo that it was one Tabernacle.

14. Nay he made Curtains of Goats *Hair* for a Tent over the Tabernacle; making eleven of them.

15. The Length of a Curtain was thirty Cubits, and four the Breadth of it; the eleven having one Meaſure.

16. Of theſe he joined together five by themſelves, and ſix by themſelves.

17. For this end he made fifty Loops upon the Edge of a Curtain which was uttermoſt at the joining, as he did ſo many upon that of another there.

18. And made fifty Claſps of Braſs, to join the Tent together, to be one.

19. He moreover made a Covering to the Tent of Rams Skins dyed red, and another of Badgers Skins above.

20. And he made Boards to the Tabernacle, of Shittim-wood, ſtanding up.

21. Ten Cubits was the Length of a Board, and a Cubit and a half the Breadth of one:

22. To which there were two Tenons, ſet like Steps one to another: ſo he made to all the Boards of the Tabernacle,

23. Of theſe Boards he made twenty on the ſouth Side, to the right Hand.

24. He further made forty Sockets of Silver under them; a couple under each particular Board, for the two Tenons of it.

25. And for the other Side of the Tabernacle, that on the North, he made twenty Boards;

26. With their forty Sockets of Silver, a couple under each particular Board.

27. Moreover for the Sides of the Tabernacle weſtward, he made ſix Boards.

Ver. 1. *ſhall do* it] It is prepoſterous that they ſhould work, before *Moſes* called them, and gave them the Things for the Work, which the next Verſe ſhews. See *Jun.* and *Trem.*

Ver. 7. *there were ſome left*] *Biſh. to muche too.*

Ver. 12. *of one another*] See Ch. xxvi. 5. & Ver. 22.

Ver. 17. *another*] as Chap. xxvi. 10.

Ver. 22. *Tenons*] *Heb. Hands*, to take hold of, or be faſtened in, the *Sockets*, Ver. 24.

Ib. *ſet like Steps*] as with *Jun.* and *Trem. ſcalari forma compoſitos (Buxt.* ſing. *diſpoſitum)* which Meaning is confirmed not only by *Sol. Jarhi*, and *David Kimhi* both in his *Comment.* and *Book of Roots*, but by the like Words in *Chaldee*, whoſe Signification is certain by the *Jewiſh Writers*; ſee *Buxt. Chald. Lex.* The *com. Eng.* is very particular, to have *two tenons equally diſtant one from another*, becauſe every two Things muſt be ſo.

Ib. *one to another*] that is *one above the other*, when the Boards ſtood up. This is finely varied from Ch. xxvi. 17. but the Prepoſition לְ *to* is the ſame in both, notwithſtanding what the *Eng. Reading* affords.

Ver. 24. *under*] ſo that the Boards ſtood upon the Sockets, Ver. 20. which Sockets or Mortiſes might be made in a Plate of Silver, that went under the Boards, to hold them together there.

28. As

28. As he did two more for the Corners of the Tabernacle, at the two Sides.

29. Theſe were double below, and compleat together on the Top of it, in one Ring: ſo did he to both of them, for the two Corners.

30. Thus were there eight Boards, and their Sockets of Silver ſixteen; two Sockets under each Board.

31. And he made five Rails of Shittim-wood, for the Boards of one Side of the Tabernacle,

32. As likewiſe five for thoſe of its other Side, and five more for the Boards of the Tabernacle, to the two Sides weſtward;

33. Making the middle Rail to paſs at the midſt of the Boards from End to End.

34. And the Boards he covered with Gold, and made their Rings of Gold Places for the Rails; which he covered with the ſame.

35. Beſides he made a Hanging of blue, purple and ſcarlet Thread, and fine twiſted Linen; which he did of artificial Work of Cherubs.

36. To this he made four Pillars of Shittim-*wood*, and covered them with Gold, their Hooks being Gold; he alſo caſt for them four Sockets of Silver.

37. He made a Covering too for the Door of the Tent, with blue, purple and ſcarlet Thread, and fine twiſted Linen; embroidered Work;

38. And the five Pillars of it, with their Hooks, and covered their Tops and Bindings with Gold: their five Sockets being Braſs.

CHAP. XXXVII.

MOREOVER Bezaleel made the Ark of Shittim-wood: two Cubits and a half was its Length, a Cubit and a half its Breadth, and ſo much the Height of it.

2. Which he covered with pure Gold both on the inſide and outſide; and made to it a Border of Gold round about.

3. He alſo caſt for it four Rings of Gold, on its four Corners; namely two Rings upon one Side of it, and two upon its other.

4. Beſides he made Poles of Shittim-wood, and covered them with Gold.

5. Theſe he put into the Rings, by the Sides of the Ark, to carry it.

6. He further made the Atonement-covering of pure Gold; two Cubits and a half its Length, and a Cubit and a half the Breadth of it.

7. As he did likewiſe two Cherubs of Gold; making them ſolid, at the two Ends of it.

8. One Cherub at one End, and another at the other; at the two Ends of it did he make them.

9. The Cherubs too did ſpread forth their Wings on high, covering it over with them, and their Faces were one towards another, which was towards the Atonement-covering.

10. He alſo made the Table of Shittim-wood; the Length of which was two Cubits, its Breadth one, and the Height of it a Cubit and a half.

11. This he covered with pure Gold, and made to it a Border of Gold round about;

12. As he did in like manner an incloſing of a Hand's-breadth, and a golden Border to that.

13. He moreover caſt for it four Rings of Gold, and put them upon the four Corners which were to the four Feet of it.

14. The Rings were by the incloſing, Places for the Poles, to carry the Table.

15. Theſe latter he made of Shittim-wood, and covered them with Gold, to carry the Table.

16. Next he made the Inſtruments that were upon the Table, its Plates, Spoons, Cups and Covers, that it was covered with, of pure Gold.

17. Beſides he made the Candleſtick of pure Gold, and that ſolid; its Shank and Branches, its Bowls, Balls, and Flowers, being of the ſame.

18. And ſix Branches came out of the Sides of it; three of them out of one Side of it, and three out of its other.

19. There were three Bowls made like Almonds, with a Ball and a Flower in one Branch, and three ſuch, with the like in another; ſo was there to the ſix Branches that came out of the Candleſtick.

20. And in it were four Bowls, made like Almonds, with its Balls and Flowers;

21. As alſo a Ball under two of its Branches, another under two more, and a third under the other twain; to the ſix Branches that came out of it.

22. Their Balls and Branches were of the ſame, all of it one ſolid Work of pure Gold.

23. And he made its ſeven Lamps, with its Snuffers and Snuff-diſhes, of pure Gold.

Ver. 32. *two Sides*] the *Heb.* being the dual Number, the ſame as in Chap. xxvi. 27.
Ver. 33. *middle*] *Biſh. middeſt.*
Ver. 36. *Hooks*] *Tynd.* and *Biſh. knoppes.*
Ver. 8. *at one End*] as Chap. xxv. 19.

Ver. 16. *Cups and Covers, that it was covered with*] by *Tynd. flatpeces & pottes to poure with all*; and the *Biſh.* imitating his Miſtake, *the coverings, and the bolles to powre out withall.*

24. Of a Talent of pure Gold he made it, including all its Things.

25. And he made the Altar of perfuming of Shittim-wood: a Cubit was the Length of it, and ſo much its Breadth, being ſquare, and two Cubits the Height of it; its Horns were of the ſame.

26. This he covered with pure Gold, its Top, Sides round about, and Horns; making to it a Border of Gold round about.

27. Two Rings of Gold he alſo made to it, below the Border of it, againſt the two Ribs of it, upon its two Sides; for Places for the Poles, to carry it with them.

28. And he made the Poles of Shittim-wood, covering them with Gold.

29. He beſides made the holy anointing Oil, and the pure Incenſe of Odours, the Work of an Apothecary.

CHAP. XXXVIII.

AND he made the Altar of Burnt-offering of Shittim-wood; the Length of it five Cubits, and ſo much its Breadth, being ſquare, with three Cubits the Height of it.

2. Horns to it he alſo made upon the four Corners of it, which were of the ſame; and covered it with Braſs.

3. As likewiſe he made all the Inſtruments of the Altar, the Pots, Shovels and Bowls, Forks and Cenſers; making all its Inſtruments of Braſs.

4. Beſides he made for the Altar a Grate of Net-work of Braſs; under the Compaſs of it below, to the middle of it.

5. On the four Ends of which Grate he caſt four Rings, to be Places for the Poles.

6. He further made Poles of Shittim-wood; and covered them with Braſs.

7. Then he put the Poles into the Rings upon the Sides of the Altar, to carry it with them; hollow with Boards he made it.

8. He made too the Waſhing-veſſel and its Baſe both of Braſs, with the Looking-glaſſes of the Women aſſembling, who aſſembled at the Door of the publick Tent.

9. Afterwards he made the Court, at the ſouth Side, to the right Hand; the Tapeſtry of the Court being of fine twiſted Linen, a hundred Cubits.

10. Their Pillars were twenty, with their Sockets ſo many of Braſs; the Hooks of the Pillars, and their Bindings Silver.

11. At the north Side alſo it was a Hundred Cubits: their Pillars were twenty, with Sockets ſo many of Braſs; the Hooks of the Pillars, and their Bindings Silver.

12. And at the weſt Side were fifty Cubits of Tapeſtry; their Pillars and Sockets each of them ten; the Hooks of the Pillars, and their Bindings Silver.

13. At the eaſt Side likewiſe, to the Sunriſing, were fifty Cubits.

14. The Tapeſtry was fifteen Cubits at a Side *of the Gate*; their Pillars and Sockets each of them three.

15. And at the other Side, on this and that Hand of the Gate of the Court, the Tapeſtry was fifteen Cubits; their Pillars and Sockets each of them three.

16. All the Tapeſtry of the Court round about was of fine twiſted Linen.

17. And the Sockets for the Pillars were Braſs, the Hooks of the Pillars, and their Bindings, as likewiſe the Covering of their Tops, Silver; nay all the Pillars of the Court were bound with Silver.

18. The Covering of the Gate of the Court too was embroidered Work, blue, purple and ſcarlet Thread, and fine twiſted Linen; twenty Cubits the Length, and the Height in the Breadth five Cubits, over againſt the Tapeſtry of the Court:

19. With their Pillars and Sockets of Braſs each of them four; their Hooks, as likewiſe the Covering of their Tops, and their Bindings Silver.

20. Moreover all the Pins for the Tabernacle, and for the Court round about were Braſs.

21. Theſe are the Things which were counted of the Tabernacle, that of the Teſtimony, which was done at the Command of Moſes; *for* the Service of the Levites, by the Miniſtry of Ithamar the Son of Aaron the Prieſt.

22. And Bezaleel the Son of Uri, the Son of Hur, of the Tribe of Judah, made all that the Lord commanded Moſes:

23. With whom was Aholiab the Son of Ahiſamach, of the Tribe of Dan, a Work-

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Ver. 25. *Altar*] See Chap. xxx. 1.

Ver. 7. *made it*] not the *Altar* in *Heb.* as in the *laſt Eng. Tranſlation* by Miſtake.

Ver. 8. *Looking-glaſſes*] made then of poliſhed Braſs, *Job* xxxvii. 18. which was reckoned better for that Uſe than Silver, *Vitruvius*, Lib. vii. Cap. 3. *Pliny* ſpeaks of them made anciently with Tin and Braſs tempered together, *Nat. Hiſt.* Lib. xxxiii. Cap. 9.

Ver. 18. *Height in the Breadth*] the Height when it was put up being the Breadth of it.

Ver. 21. *Theſe*] The foregoing, as *Gen.* ii. 4. though ſome noted *Interpreters* have ſuppoſed it means the Gold, &c. following; which the Diſtance ſeems to deny, nor were thoſe Metals for the Service of the *Levites*.

man

man and Artificer; nay an Embroiderer in blue, purple and ſcarlet Thread, and in fine Linen.

24. All the Gold, namely that of the Offering, which was wrought for the Work, in the whole Work of the Holy Place, was twenty nine Talents, and ſeven hundred and thirty Shekels, by the Shekel of the Holy Place.

25. And the Silver of thoſe who were numbered of the Aſſembly was a hundred Talents, and a thouſand ſeven hundred ſeventy five Shekels, by the ſame Shekel.

26. There was a Bekah for a Head, being half a Shekel by the Shekel of the Holy Place; for every one that paſſed of thoſe who were numbered, from their twentieth Year upward, for ſix hundred and three Thouſand five hundred and fifty.

27. Now the hundred Talents of Silver were to caſt the Sockets of the Holy Place, and thoſe of the Hanging; there being a hundred Sockets for the hundred Talents, a Talent for a Socket.

28. And with the thouſand ſeven hundred ſeventy five *Shekels* he made Hooks for the Pillars, as alſo covered their Tops, and bound them.

29. The Braſs of the Offering further was ſeventy Talents, and two thouſand four hundred Shekels.

30. With which he made the Sockets of the Door of the publick Tent, and the Altar of Braſs, as likewiſe the Grate of Braſs that was to it, and all the Inſtruments of the Altar;

31. And the Sockets of the Court round about, with thoſe of the Gate of the Court, nay all the Pins of the Tabernacle, with all thoſe of the Court round about.

CHAP. XXXIX.

OF the blue alſo, purple and ſcarlet Thread, they made Cloths of Miniſtry, to miniſter in the Holy Place; and they made the holy Garments which were for Aaron, as the Lord had commanded Moſes.

2. And he made the Ephod, with Gold, blue, purple and ſcarlet Thread, and fine twiſted Linen.

3. Beſides they beat Plates of Gold, and he cut off Threads, to work amongſt the blue, purple and ſcarlet Thread, and the fine Linen, with artificial Work.

4. They made the Shoulders joined to it upon its two Borders, it being joined together.

5. Nay the Girdle of his Ephod which was upon it, was of the ſame, like its Work, Gold, blue, purple and ſcarlet Thread, and fine twiſted Linen; as the Lord had commanded Moſes.

6. And they wrought Onyx-ſtones incloſed about in Sockets of Gold, engraved with the Engravings of a Seal, with the Names of the Sons of Iſrael.

7. Which he put upon the Shoulders of the Ephod, to be Stones of Memorial for the Iſraelites; as the Lord had commanded Moſes.

8. And he made the Breaſt-plate of artificial Work, according to the Work of the Ephod, with Gold, blue, purple and ſcarlet Thread, and fine twiſted Linen.

9. It was ſquare, they making it double; a Span the Length of it, and ſo much its Breadth, being doubled.

10. They ſet in it alſo four Rows of Stone: the Row that was the firſt was a Ruby, a Topaz, and a Carbuncle;

11. And the ſecond an Emerald, a Sapphire, and a Diamond;

12. As likewiſe the third a Ligure, an Agate, and an Amethyſt;

13. And the fourth a Beryl, an Onyx, and a Jaſper: they were incloſed about with Sockets of Gold in their Settings.

14. Theſe twelve Stones were with the Names in particular of the Sons of Iſrael; being with the Engravings of a Seal, each with its Name, according to the twelve Tribes.

15. And making upon the Breaſt-plate Chains of equal Length, twiſted Work, of pure Gold:

16. They alſo made two Sockets of Gold, and two Rings of Gold, and put the latter upon the two Ends of the Breaſt-plate;

17. Putting the two twiſted *Chains* of Gold into thoſe Rings, upon the Ends of it;

Ver. 25. *Talents*] By comparing this Verſe with the next, a Talent was three thouſand Shekels.

Ver. 26. *half a Shekel*] as ordered before, Chap. xxx. 12—16.

Ver. 1. *Cloths*] Theſe clearly appear to be the ſame with them in Ver. 41. Chap. xxxv. 19. & xxxi. 10. and are as clearly diſtinguiſhed from the Prieſts Garments, nay are agreed by *Interpreters* to ſignify the Cloths mentioned *Num.* iv. 6, &c. and in Chap. xxxi. 10. yet *Patrick* here expounds them to be the Cloaths the Prieſts wore when they miniſtred in their Office; ſo confounding them with their prieſtly Garments, even when he himſelf expounded them to be what the Ark, Table, Candleſtick and golden Altar were covered with, on Chap. xxxi. 10. the Proof of which ſee in the *Lexicons* of *Pagninus* and *Buxtorf.* As for what is added *to miniſter in the holy Place*, though it may ſeem at the firſt Glance to denote the Prieſts Apparel; by obſerving that diſtinguiſhed from *executing the Prieſthood*, Ver. 41. & Chap. xxxv. 19. it appears quite otherwiſe, and the whole unanimous.

Ver. 8. *Breaſt-plate*] See Chap. xxviii. 15.

18. As

18. As they did the two Ends of thoſe *Chains* into the two Sockets; which they put upon the Shoulders of the Ephod, towards the Face of it.

19. Moreover they made two Rings of Gold, and put on the two Ends of the Breaſt-plate, on the Edge of it, which was at the inſide of the Ephod.

20. They likewiſe made two Rings of Gold, and put them upon the two Sides of the Ephod, below over againſt its Face, by the joining of it, above the Girdle of the Ephod.

21. And they tied the Breaſt-plate by its Rings, to thoſe of the Ephod, with a blue Lace, to be above the Girdle of that, as it was not lifted up from off the Ephod; according as the Lord had commanded Moſes.

22. He further made a Cloak to the Ephod of woven Work, wholly blue.

23. And the Hole of the Cloak in the midſt of it, was like that of a Habergeon; which had a Hem round about, *that* it might not be torn.

24. And upon the Skirts of the Cloak they made Pomegranates of blue, purple and ſcarlet Thread, twiſted.

25. As they did alſo Bells of pure Gold; which they put in the midſt of the Pomegranates, upon the Skirts of the Cloak round about amongſt them.

26. A Bell and a Pomegranate, a Bell and a Pomegranate, were there upon the Skirts of the Cloak round about; to miniſter with, as the Lord had commanded Moſes.

27. They likewiſe made Coats of fine Linen of woven Work, for Aaron and his Sons,

28. With the Mitre of fine Linen, comely Caps of the ſame, and linen Drawers of fine twiſted Linen,

29. The Belt too of fine twiſted Linen, blue, purple and ſcarlet Thread, embroidered Work; as the Lord had commanded Moſes.

30. And they made the Plate of the holy Crown of pure Gold; and wrote upon it a Writing with the Engravings of a Seal, Holineſs to the Lord.

31. They alſo put to it a blue Lace, to put upon the Mitre above; as the Lord had commanded Moſes.

32. Now was all the Service of the Tabernacle of the publick Tent finiſhed: thus the Iſraelites did, doing entirely as the Lord had commanded Moſes.

33. And they brought the Tabernacle to Moſes, the Tent, and all its Inſtruments; its Claſps, Boards, Rails, and Pillars, and Sockets,

34. And the Covering of Rams Skins dyed red, the Covering of Badgers Skins, and the Veil of Covering,

35. The Ark of the Teſtimony with its Poles, and the Atonement-covering,

36. The Table, all its Inſtruments, and the Preſence-bread,

37. The pure Candleſtick, the Lamps of it, thoſe that are put in order, and all its Inſtruments, with the Oil for Light,

38. As likewiſe the Altar of Gold, the Oil for anointing, the Incenſe of Odours, and the Covering of the Door of the Tent,

39. The braſen Altar, and the Grate of Braſs which belonged to it, its Poles, and all its Inſtruments, the Waſhing-veſſel and its Baſe,

40. The Tapeſtry of the Court, the Pillars and Sockets of it, and the Covering for the Gate of the Court, its Cords and Pins, and all the Inſtruments of the Service of the Tabernacle, for the publick Tent.

41. The Cloths of Miniſtry to miniſter in the Holy Place, the holy Garments for Aaron the Prieſt, with his Sons Garments, to execute the Prieſthood.

42. Entirely as the Lord had commanded Moſes, ſo the Iſraelites did the whole Service.

43. And Moſes ſaw plainly that they had made all the Work, even according as the Lord commanded; whereupon he bleſſed them.

CHAP. XL.

AND the Lord ſpoke to Moſes as follows:

2. On the firſt Day of the firſt Month, ſhalt thou ſet up the Tabernacle of the publick Tent.

3. Where thou ſhalt put the Ark of the Teſtimony, and cover it over with the Hanging.

4. As alſo put in the Table, ſet in order what is to be in order of it, put in the Candleſtick, and make its Lamps burn up.

5. And the Altar of Gold ſhalt thou put for Incenſe, before the Ark of the Teſtimony, and put the Covering of the Door to the Tabernacle.

6. Moreover thou ſhalt put the Altar of Burnt-offering, before the Door of the Tabernacle of the publick Tent.

7. And ſhalt put the Waſhing-veſſel between the publick Tent and the Altar, putting Water there.

Ver. 21. *tied*] *Tynd. ſtrayned.*
Ver. 31. *put to it*] See Chap. xxviii. 37.
Ver. 4. *is to be*] What it was, ſee Ver. 23.

8. Beſides

8. Beſides thou ſhalt ſet the Court round about, and put the Covering of the Gate of it.

9. And ſhalt take the Oil for anointing, and anoint the Tabernacle, with all which is in it; conſecrating it, and all its Inſtruments, that it may be holy.

10. And thou ſhalt anoint the Altar of Burnt-offering, with all its Inſtruments; and conſecrate the Altar, that it may be very holy.

11. Shalt likewiſe anoint the Waſhing-veſſel, and its Baſe; and conſecrate it.

12. Thou ſhalt alſo bring near Aaron and his Sons, to the Door of the publick Tent, and waſh them with Water.

13. When thou ſhalt cloath Aaron with the holy Garments; and anoint him, conſecrating him, that he may execute the Prieſthood to me.

14. So having brought his Sons near, thou ſhalt cloath them with the Coats.

15. And ſhalt anoint them as thou didſt their Father, that they may execute the Prieſthood to me: whoſe anointing ſhall be, that they may have a laſting Prieſthood in their Generations.

16. Thus Moſes did, doing entirely as the Lord commanded him.

17. And on the firſt of the firſt Month, in the ſecond Year, was the Tabernacle ſet up.

18. For Moſes ſet it up, put its Sockets, ſet the Boards of it, put its Rails, and ſet up its Pillars.

19. Next he ſpread the Tent upon the Tabernacle, and put the Covering of the Tent over it above; as the Lord had commanded him.

20. And he took, and put the Teſtimony into the Ark, putting the Poles upon the Ark, as he did the Atonement-covering over it above.

21. He alſo had the Ark into the Tabernacle, and put the Hanging of the Covering, and covered over the Ark of the Teſtimony; as the Lord had commanded him.

22. And he put the Table into the publick Tent, upon the Side of the Tabernacle northward, without the Hanging.

23. Nay he ſet in order upon it the Bread that was to be ſo before the Lord; as he had commanded him.

24. He put the Candleſtick too into the publick Tent, over againſt the Table, upon the Side of the Tabernacle ſouthward:

25. Making the Lamps burn up before the Lord; as he had commanded him.

26. And the golden Altar he put into the publick Tent, before the Hanging:

27. Upon which he burnt Incenſe of Odours; as the Lord had commanded him.

28. And he put the Covering of the Door to the Tabernacle.

29. As he did the Altar of Burnt-offering at the Door of the Tabernacle of the publick Tent; and offered up on it the Burnt-offering and Oblation, as the Lord had commanded him.

30. He further ſet the Waſhing-veſſel between the publick Tent and the Altar; and put in Water there, to waſh.

31. Out of which Moſes, with Aaron and his Sons, waſhed their Hands and Feet.

32. When they went into the publick Tent, and when they went near to the Altar, they waſhed; as the Lord had commanded Moſes.

33. And he ſet up the Court round about the Tabernacle and Altar, and put the Covering of the Gate of the Court: thus Moſes finiſhed the Work.

34. Then a Cloud covered the publick Tent, and the Glory of the Lord filled the Tabernacle:

35. Inſomuch that Moſes could not enter into the publick Tent, becauſe the Cloud remained upon it, and the Glory of the Lord filled the Tabernacle.

36. And when the Cloud aſcended from off the Tabernacle, the Iſraelites marched, in all their Journeys.

37. But if the Cloud did not aſcend, they marched not till the Day it did.

38. For the Cloud of the Lord was upon the Tabernacle by Day, and the Fire was on it by Night, in the Sight of the whole Family of Iſrael in all their Journeys.

Ver. 15. *that they may have*] according to the *Heb.*

Ver. 21. *put*] neither the *Heb.* Verb, nor the Application of it to its Object, ſignifying *ſet up.*

Ver. 28. *put*] as commonly, and in the next Verſe, while *ſet up the hanging* labours with Impropriety; ſo in Ver. 33.

Ver. 35. *could—remained—filled*] Here are the three Forms of the *Heb.* preterite Verbs.

TABLE the Third of SCRIPTURE AGES.

Year of the *Julian Period.*	Age of the World.	After the Flood.	Age of *Shem*,	*Arphaxad*,	*Salah*,	*Eber*,	*Abraham*,	*Sarah*,	*Iſhmael*,	*Iſaac*,	*Jacob*,	*Aaron*,	*Moſes*,	*Joſhua.*	
2784	2100	435	532	432	396	365	74	64							*Abram* went from *Haran.*
2790	2106	441	538	438	402	371	80	70							*Arphaxad* died, *Gen.* xi. 12, 13.
2795	2111	446	543		407	376	85	75	0						*Iſhmael* born, Ch. xvi. 16.
2808	2124	459	556		420	389	98	88	12 13						Circumciſion began, Ch. xvii. 24. *Sodom*, &c. deſtroyed, Ch. xviii. 14, 22.
2809	2125	460	557		421	390	99	89	14	0					*Iſaac* born, Ch. xxi. 5.
2814	2130	465	562		426	395	104	94	19	5					*Iſaac* derided, Ch. xxi. 9.
2821	2137	472	569		433	402	111	101	26	12					*Salah* died, Ch. xi. 14, 15.
2847	2163	498	595			428	137	127	52	38					*Sarah* died, Ch. xxiii. 1.
2848	2164	499	596			429	138		53	39					*Iſaac* and *Rebekah* married, Ch. xxv. 20.
2851	2167	502	599			432	141		56	42					*Shem* died, Ch. xi. 10, 11.
2868	2184	519				449	158		73	59	0				*Eſau* and *Jacob* born, Ch. xxv. 26.
2883	2199	534				464	173		88	74	15				*Eber* died, Ch. xi. 16, 17.
2885	2201	536					175		90	76	17				*Abraham* died, Ch. xxv. 7.
2907	2223	558							112	98	39				*Eſau* married, Ch. xxvi. 34.
2932	2248	583							137	123	64				*Iſhmael* died, Ch. xxv. 17.
2989	2305	640								180	121				*Iſaac* died, Ch. xxxv. 28.
2998	2314	649									130				*Iſraelites* went to *Egypt*, Chap. xlvii. 9.
3015	2331	666									147				*Jacob* died, Ch. xlvii. 28.
3131	2447	782										0			*Aaron* born, *Exod.* vii. 7.
3134	2450	785										3	0		*Moſes* born, ib.
3162	2478	813										31	28	0	*Joſhua* born, vid. *Tab.* 4th.
3174	2490	825										43	40	12	*Moſes* ſlew the *Egyptian*, *Acts* vii. 23.
3176	2492	827										45	42	14	*Caleb* born, *Joſh.* xiv. 7.
3214	2530	865										83	80	52	*Iſraelites* went from *Egypt*, *Ex.* xii. 40, 41.

The principal Point here is to find the Beginning of the 430 Years ſpoken of *Exod.* xii. 40, 41. *Kohath* the Son of *Levi* was born before *Jacob* and his Family went into *Egypt*, *Gen.* xlvi. 11. who lived 133 Years, *Exod.* vi. 18. *Amram* his Son and the Father of *Moſes* 137, Ver. 20. and *Moſes* was 79 at the Expiration of this Term, which all make but 349; ſo that we muſt look much further back for the Commencement of it, than the *Iſraelites* going to *Joſeph* in *Egypt*. The firſt Account of any of that People dwelling or ſojourning there, was of *Abraham*, *Gen.* xii. who ſeems to have gone thither ſoon after his going from *Haran*, when he was 74 Years old, Ver. 4. by his *paſſing* and *going on*, Ver. 6, 9. Here then I fix the Beginning of the 430 Years, which I ſhall ſtrengthen or confirm by the following Obſervations.

1. There is a great deal of Reaſon to believe that by the *dwelling* in *Exod.* xii. 40. (for *moſhab* is not *ſojourning*) was meant the whole Time, from the Beginning to the End of their dwelling there, eſpecially if we conſider it is *Moſes* names the Years, who wrote the whole Hiſtory; which will therefore take in and begin with that of *Abraham*.

2. The *Apoſtle Paul* mentions theſe 430 Years, *Gal.* iii. 17. ſhewing it was ſo long from the Time of the Covenant or Promiſe God made to *Abraham*, till the giving of the Law, which was at the *Iſraelites* Departure from *Egypt*. He likewiſe tells what Covenant he meant, even God's ſaying to *Abraham*, *In thee ſhall all Nations* (or *Families of the Earth*) *be bleſſed*, Ver. 8. which was ſpoken to *Abraham* a little before his going into *Egypt*, *Gen.* xii. 3. and that Expreſſion is not that we find uſed to him at any other Time; or if it had, *Paul*'s Argument led him to ſpeak of the firſt, which took in the longeſt Time; look Chap. xii. Beg.

3. God declared to *Abraham*, *Gen.* xv. 13. that his Offspring ſhould be afflicted by the People of that Land

400 Years, this being after the above-mentioned Promiſe or Covenant; which pretty ſtrongly implies that the 430 Years were begun before, as I have ſtated it. From the Beginning of the *dwelling* in *Egypt* was 430, of the Affliction 400, till their Deliverance. Which Affliction may well be thought to begin, when *Iſaac* was mocked or made ſport with by *Iſhmael*, who was an *Egyptian* by his Mother, *Gen.* xxi. 9. which was a Matter of ſome Conſequence, as the *Apoſtle* ſpeaks of it, who ſays, he *perſecuted him*, *Gal.* iv. 29. and ſo it appears to be by *Iſhmael* and *Hagar* being both turned quite out of doors, which would ſcarce have been done for a Jeſt, or even once falling out. But it is probable that *Iſhmael*, abetted by his *Egyptian* Mother, might do what he could againſt *Iſaac*; who was five Years old by this Computation, at the Beginning of the 400 Years, which was as ſoon as we may well ſuppoſe *Iſhmael* could act much againſt him: but how long he continued in it before *Sarah* got them ſent off, we cannot tell. If any ſhould yet be backward in thinking this Affliction of one Perſon remarkable enough to be reckoned in the 400 Years, let them conſider the reſt of it was but the Affliction of other Perſons, of all whom *Iſaac* was the Father, and therefore his Suffering might well be numbered with theirs; ſee alſo *Tobit* iii. 7, &c. Beſides what was done to him, might be ſaid to be done to them; as we find *Hoſea* ſaying, Chap. xii. 4. *ſpoke with us*, when it was only with *Jacob* their Forefather; ſee *Acts* vii. 35, 27. This 400 Years alſo *Stephen* ſpeaks of, *Acts* vii. 6. where as a Confirmation of what has been ſaid, it is put to the being treated ill, which *Iſaac* was. And in *Egypt* the *Iſraelites* were treated well a great while, and their Affliction there appears to be but a little before the Birth of *Moſes*, as *Aaron* three Years older was ſaved; ſee *Exod.* i. 6, 8.

4. By this Calculation the *Iſraelites* were in *Egypt* the laſt Time 216 Years. Let us ſuppoſe now *Kohath* was born one Year before they went thither, becauſe there was *Merari* after him, *Gen.* xlvi. 11. *Amram* when *Kohath* was 69 Years old, and *Moſes* at the ſame Age of *Amram*; which with 79, the Age of *Moſes* when they went out of *Egypt*, make up the Time. *Jochebed* alſo being the Daughter of *Levi*, and Mother of *Moſes*, *Exod.* ii. 1. & vi. 20. we may compute her Birth, which was after the going to *Egypt*, *Numb.* xxvi. 59. when her Father was 120 Years of Age, about 10 younger than *Terah* when *Abram* was born; and that ſhe was 80 at the Birth of *Moſes* her youngeſt Child, about 10 Years leſs than *Sarah*'s Age when ſhe bore *Iſaac* (their Age, as it is ſaid by *Moſes*, *our*, *Pſal.* xc. 10. being not ſhortened to 70, as it ſeems, till God did it for their Provocation in the Wilderneſs, related in *Numb.* xiv) this would likewiſe compleat the ſaid Term of Years: and moreover *Amram* the Father of *Moſes* would be dead above 10 Years before the Departure from *Egypt*.

I now proceed to form a rational *Table* of ſeveral remarkable Circumſtances, to ſhew from thence the groſs Abſurdities *Interpreters* have run into in Point of *Chronology*.

A CHRONOLOGICAL TABLE of *JACOB* and his POSTERITY.

Age of the World.	*Jacob* at *Aram*.	Age of *Jacob*,	*Levi*,	*Judah*,	*Dinah*,	*Joſeph*,	*Benjamin*,	*Er*,	*Pharez*.	
2242	0	58								*Jacob* gets the Bleſſing, and goes to *Syria*, *Gen.* xxvii. 44. and xxviii. 7.
2249	7	65								*Jacob* married, and *Reuben* born, Ch. xxix. 20, 21, 25, 32.
2250	8	66								*Simeon* born, Ver. 33.
2251	9	67	0							*Levi* born, Ver. 34.
2252	10	68	1	0						*Judah* born, Ver. 35.
2253	11	69	2	1						*Dan* and *Gad* born, Chap. xxx. 6, 11.
2254	12	70	3	2						*Naphtali*, *Aſher* and *Iſſachar* born, Ver. 8, 13, 18.
2255	13	71	4	3	0	0				*Zebulun*, *Dinah* and *Joſeph* born, Ver. 20, 21, 24, 25, 26.
2262	20	78	11	10	7	7				*Jacob* went from *Padan-aram*, Ch. xxxi. 41.
2270		86	19	18	15	15	0			*Dinah* raviſhed, and *Benjamin* born, Chap. xxxiv. 2. and xxxv. 18.
2271		87	20	19		16	1	0		*Joſeph* ſold, *Judah* married, and *Er* born, Ch. xxxvii. 2. and xxxviii. 1, 2, 3.
2284		100	33	32		29	14	13		*Joſeph* promoted, Ch. xli. 46.
2290		106	39	38		35	20	19		*Er* married and died, Ch. xxxviii. 6, 7.
2291		107	40	39		36	21			*Onan* married and died, Ver. 8, 10.
2294		110	43	42		39	24		0	*Shelah* grown up, and *Pharez* born, Ver. 11, 14, 29.
2304		120	53	52		49	34		10	The ſeven Years of Plenty began, Ch. xli. 53, 54. and xlv. 6.
2312		128	61	60		57	42		18	*Pharez* married, and *Hezron* born, Ch. xlvi. 12.
2313		129	62	61		58	43		19	*Hamul* born, and they went to *Egypt*, Ch. xlvi. 12. and xlvii. 9.
2364			113			109				*Joſeph* died, Ch. l. 26.
2388			137							*Levi* died, *Exod.* vi. 16.

The

The *Scripture* is very clear that *Jacob* ſerved *Laban* the firſt 7 Years agreed on, before he was married; and was not married at the Beginning of that Term: for after they had made the Agreement, *Gen.* xxix. 18, 19. it is ſaid, *Jacob ſerved ſeven Years for Rachel*, Ver. 20. and then that he demanded her, ſaying, *his Days* were *fulfilled*, Ver. 21. afterwards he ſaid, Ver. 25. *Did not I ſerve* (which is the preterite Tenſe in *Heb.*) *with thee for Rachel?* and *yet ſeven other Years*, Ver. 27, 30. further confirms it. So our Countryman *Shuckford* ſays; "The Place does ſurely prove that he ſerved *Laban* "ſeven Years, and then ſaid give me my Wife, &c." *Connect.* Vol. ii. Book vii. p. 203. 2d Edit. The idle interpreting *my Days are fulfilled*, to ſignify *I am old enough to be married*, the *Targum* confutes, if it needs confuting, which has it, אורי שלימו יומי־פולחני *for the Days of my Service are fulfilled*; and the *Greek*, πεπλήρωνται γὰρ αἱ ἡμέραι, *for the Days are fulfilled*; as likewiſe *Ainſworth* from *Pirke Eliezer*, Chap. 36. which in the *Genev. Bib.* is read, *my terme is ended.* It follows then that *Jacob* had all his Children, excepting *Benjamin*, born in the firſt ſeven Years of his Marriage, being the ſecond Seven of his living with *Laban*, which is according to *Shuckford*, *Connect.* Lib. vii. but what wonder is that, ſince he had four Wives? Of theſe, ſeven were *Leah*'s, and it is ſaid once *ſhe ſtaid from bearing*, Ver. 35. the reſt of the Time when ſhe did not ſtay, ſhe would have a Child in a Year, as by the *Table:* which may be counted thus more particularly; *Reuben* born at the End of 9 M. *Simeon* 1 Y. 8 M. *Levi* 2 Y. 7 M. *Judah* 3 Y. 6 M. *Iſſachar* 5 Y. 1 M. *Zebulun* 6 Y. *Dinah* 6 Y. 11 M. (though *Demetrius* a *Greek* Hiſtorian in *Euſebius*, *Præp. Evang.* Lib. ii. 21. has the Births of ſeveral of *Leah*'s Children but ten Months apart) and if ſhe had ſtaid any other Time, it would have been improper to have mentioned that alone. For that ſtaying I allow about another Year, which compleats the Time; and her ſtaying only one Year, is leſs ſtrange than if ſhe had ſtaid many. For a farther Proof that they were not born in the firſt ſeven Years of *Jacob*'s being with *Laban*, we find him telling *Eſau*, the Children were tender, *Gen.* xxxiii. 13. which ſhews they were not towards twenty Years old.

I come next to the Marriage of *Judah* and Birth of *Er*, which I have placed with the reſt in the Order of the *Sacred Hiſtory*; and am of Opinion that *Judah* being of a noble Spirit and Behaviour, by which he gained the Precedency of his Brothers next to *Joſeph*, *Gen.* xlix. 1 *Chron.* v. 2. was ſo diſpleaſed with what his Brothers did to *Joſeph*, and affected with his Father's Grief (ſee *Gen.* xxxvii. 26, 27. & xliv. 34.) that he left them, and ſo met with *Shua*'s Daughter his Wife, Ch. xxxviii. 1, 2. Doubtleſs *Moſes* would not have interrupted the Hiſtory of *Joſeph* with this of *Judah*, if the Story of *Judah* had been firſt; however he ſays it was *at that Time*, of *Joſeph*'s being ſold, that *Judah* went from his Brothers, and took a Wife. Therefore *Judah* did not lie with *Tamar* ten Years before, as the *Index* of the *Great Bible* places it, when he was ſixteen Years old: from which computing for *Judah*'s Marriage and *Er*'s Birth one Year, *Er*'s Marriage and Death one Year, *Onan*'s one Year, and *Shelah*'s growing up three Years, there remain but ten Years to be parted between *Judah* and *Er* till the Time of their being married; the Concluſion of which will be, that *Judah* was married when he was five Years old, and had a Child the ſame Year (which was before they went from *Padan-aram*) as alſo that *Er* and *Onan* were both married, and *Shelah* was grown up fit for Marriage, about the ſame Age.

The third Point is concerning the Commencement of the ſeven Years of Fulneſs or Plenty, which I cannot find to be determinable by the *Scripture*, but judge it muſt be at leaſt twenty Years after *Joſeph*'s Promotion, as by the *Table*; otherwiſe there is not Time ſufficient for *Pharez* to have two Sons, before they went into *Egypt*; which Time cannot be allowed between the Years of Fulneſs and Famine, if it was only for this Reaſon, that the Corn laid up would have been ſpoiled. All other Chronologers, I think, ſuppoſe the Years of Plenty began when *Joſeph* interpreted *Pharaoh*'s Dreams; from whence ariſe ſuch Computations as theſe which follow: *Bedford* puts both *Judah* and *Pharez* to have a Child in their fifteenth Year; and both *Er* and *Onan* after Marriage to die in their fourteenth, with that remarkable Circumſtance of Virility in the latter, *Gen.* xxxviii. 9. and would alſo have *Shelah* grown up after *Onan*'s Death, as Chap. xxxviii. 11, 14. *Judah* then lie with *Tamar*, and the Children be born, all in the next Year, yet puts *Jacob*'s Marriage ſeven Years too ſoon, *Script. Chron. Tab.* 31. *Uſher* in his laſt Reſult, *Chron. Sacra.* Cap. 10. p. 170. reckons *Er* to be married before he was quite fourteen Years old, *Onan* at but fourteen; and for the Time *Onan* lived after he was married, and *Shelah*'s growing up fit for Marriage, he allows but about three Quarters of a Year; as he alſo computes, that *Pharez* had *Hezron* born at the Beginning of his 15th Year, and *Hamul* at the End, or both born Twins at the latter. *Broughton* calculates that *Judah* might beget *Er* at 13 Years of Age, &c. *Works*, p. 387. and *Lightfoot* counts *Judah* but 10 Years old or under, when he begot his eldeſt Son, *Harm. of Old Teſt.* on 2 *Kings* xviii. Now were I to count in their Way, it ſhould be thus:

Jacob went to *Syria* when he was	77	Years old.
Judah born,	80	
Er and *Onan* born,	96	
Shelah born,	97	
Er and *Onan* married, and died,	112	
Pharez born,	114	
Hezron and *Hamul* born, and they went to *Egypt*,	130	

By which no Child might be born till his Father was ſixteen Years old, &c. Yet this contains too many and great Improbabilities; and with thoſe being ſo very young, *Jacob* himſelf is made vaſtly old, when he had ſo many Children. We may further take notice, that *Jacob*'s eleven Sons had all their Children that we read of beſides *Jochebed*, *Exod.* vi. 20. *Numb.* xxvi. 59. before they went down to *Egypt*, which ſhews them not to be young; and *Aſher* had alſo two Grandchildren by his fourth Son, *Gen.* xlvi. 17. nay ſome of thoſe in Ver. 21. prove to be *Benjamin*'s Grandſons, as *Gera*, 1 *Chron.* viii. 3. *Naaman*, 1 *Chron.* viii. 4. *Numb.* xxvi. 40. and *Ard*, *Numb.* xxvi. 40. So the *Septuagint* tranſlate in *Gen.* xlvi. 21. Ἐγένοντο δὲ υἱοὶ Βαλὰ· Γηρὰ, καὶ Νοεμὰν, *and the Sons of Bala were Gera, and Noeman*, &c. which will run Chronologers into much the ſame Difficulties and Abſurdities as before; and is a farther Confirmation that there was a conſiderable Space of Time after *Joſeph* was promoted in his thirtieth Year, *Gen.* xli. 46. before the *Iſraelites* went into *Egypt*, beſides the ſeven Years of Plenty and two of Famine. Such who would have *Hezron*, &c. born in *Egypt*, expreſsly contradict *Holy Writ*, *Gen.* xlvi. 8, 15, 26. without ſo much as the Pretence of any Corruption or Miſtake in the *Hebrew Code*. And it is the utmoſt Height of Stupidity to attempt to prove a *Chronology* from the *Scripture*, on the Suppoſition that the *Scripture* it ſelf is not true. Moreover *Jochebed Levi*'s Daughter being left out in *Gen.* xlvi. becauſe born in *Egypt*, *Numb.* xxvi. 59. ſhews that the reſt named in that Chap. were born before *Jacob* went thither, ſince *Aſher*'s Daughter is reckoned in, Ver. 17. To this let me add, that the Increaſe of the *Iſraelites* was prodigiouſly large for 216, or as others compute but 215 Years in *Egypt*, and about one after, *Numb.* i. 1. from 70 Perſons to 603550 Men that were above 19 Years old, beſides the Tribe of *Levi*; who, with Women and Children, might probably amount to 1850000 or more. But if they were not 70 at their entering *Egypt*; and if the Grand-children were young, as they muſt have been by leaving out the 20 Years allowed above, ſuch a vaſt Increaſe might exceed Belief; for ſuch a Difference at the Beginning would make a great deal at the End.

If we look now to *Joſeph*'s Interpretation, *Gen.* xli. we find him telling *Pharaoh* that *God* would *ſhortly bring it to paſs*, in the *com. Tranſ.* which ſhews the Time of Plenty was not begun, nor to begin preſently: the like

was

was ſaid to *John*, *Rev.* i. 1. of Things which were not fulfilled in twenty Years. But in *Heb.* it is, *God will make haſte to do it*, a ſimilar Expreſſion to that which was ſpoken to *Jeremiah*, Chap. i. 12. of which it may be ſaid as of the other. The Manner of relating it alſo in *Acts* vii. 11. does not beſpeak the immediate Commencement of it, ἦλθε δὲ λιμὸς, *But there came a Famine*; as if a good while after. And *Juſtin* ſays of *Joſeph*, Lib. xxxvi. 2. *ſterilitatem agrorum ante multos annos providerit, he foreknew a Scarcity of the Ground many Years beforehand.* And if *Noah* was 120 Years building the Ark, is it ſtrange that *Joſeph* ſhould be 20 Years providing Store-houſes, &c. throughout the Land of *Egypt*? As for *Pharaoh*'s believing *Joſeph* ſo long, the greateſt Difficulty was at firſt, and he might often be confirmed in it afterwards, by what he heard and ſaw of him. Nay the like Objection might be made concerning *Daniel* and other Prophets, whoſe Declarations of future Things were received and believed.

The *Chronology* has already been brought to the *Iſraelites* Departure from *Egypt*, before which, and to the ſame Time, as well as in that Country, there is a Liſt of the Kings, with their Time of reigning by *Manetho*, which is preſerved from his *Greek Hiſtory* in *Syncellus*, as alſo in *Joſephus againſt Apion*, as follows:

	Y.	M.	Am.	M.	*J. P.*	
Salatis reigned	19	0	19	0	2621	The 17th Dynaſty‖
Beon	44	0	63	0		
Apachnas	36	7	99	7		
Apophis	61	0	160	7		
Janias	50	1	210	8		
Aſſis or *Hercules*	49	2	259	10		
Tethmoſis or *Amoſis*	25	4	285	2	2881	The 18th Dynaſty.
Chebron	13	0	298	2		
Amenophis I.	20	7	318	9		
Queen Ameſſes	21	9	340	6		
Mephres	12	9	353	3		
Mephramuthoſis	25	10	379	1		
Thmoſis	9	8	388	9		
Amenophis II.	30	10	419	7		
Orus	36	5	456	0		
Queen Acenchres	12	1	468	1		
Rathotis	9	0	477	1		
Acencheres I.	12	5	489	6		
Acencheres II.	12	3	501	9		
Armaïs	4	1	505	10		
Rameſſes	1	4	507	2		
Rameſſes Miamun	66	2	573	4		
Amenophis III.	19	6	592	10		

‖ *N. B.* The 16 firſt Dynaſties are aſcribed by *Manetho*, as it appears *Syncel.* p. 18, 19, 41. to the Gods, &c. moſt of whom might reign before the Flood, and be deified; but by *Africanus* and *Euſebius* they are made up of the Kings in ſeveral Parts of *Egypt*, *Syncel.* p. 56, &c.

The laſt being he who was drowned in the *Red Sea* purſuing the *Iſraelites*, (as appears by *Manetho* himſelf, and *Cheræmon*, as cited by *Joſephus againſt Apion*, Lib. i.) fixes the Time to that remarkable Period; and from hence it appears that the firſt King *Salatis* began reigning in the 2621 Year of the *Jul. Per.* 272 Years after the Flood, that it was *Janias* who took *Sarai*, *Gen.* xii. and *Mephramuthoſis*, in whoſe Time the *Iſraelites* went to *Egypt*. The *Eng.* Reader may here be cautioned of miſtaking by *Sir Roger L'Eſtrange*'s *Tranſlation of Joſephus*, which has the Reign of *Apophis* 60 Years and 1 Month, when it is Απωφις ἒν καὶ ἑξήκονλα, *threeſcore and one Years.*

Theſe being Kings of *Lower Egypt*, there is alſo a *Catalogue* of thoſe of *Upper Egypt* who reigned at *Thebes*, from *Eratoſthenes*, Library-keeper of *Ptolemy Euergetes*, (Succeſſor to *Manetho*, above 200 Years before the Time of *Chriſt*) by whoſe Order it was taken out of the Records of that Country, and is likewiſe preſerved as follows by *Georg. Syncellus* in his *Chronographia*, pag. 91, &c.

	Y.	Am.	*Jul. Per.*
Menes or *Mizraim*, Ch. x. 6. reigned	62	62	2559
Athothes I. or *Hermes*, or *Pathrus*, Ver. 14.	59	121	2621
Athothes II.	32	153	2680
Diabies	19	172	2712
Pemphos	18	190	2731
Toegar Amachus Momchiri	79	269	2749
Stoechus	6	275	2828
Goſormies	30	305	2834
Mares	26	331	2864
Anoyphes	20	351	2890
Sirius	18	369	2910
Chnubus Gneurus	22	391	2923
Raüoſis	13	404	2950
Biyris	10	414	2963
Saophis	29	443	2973
Sen-ſaophis	27	470	3002
Moſcheris	31	501	3029
Muſthis	33	534	3060
Pammus Archondes	35	569	3093
Apappus Maximus	100	669	3128
Acheſcus Ocaras	1	670	3228
Queen Nitocris	6	676	3229
Myrtæus	22	698	3235
Thyoſimares	12	710	3257
Thynillus	8	718	3269
Semphucrates	18	736	3277
Chuther Taurus	7	743	3295
Meures the Philoſopher	12	755	3302
Choma Ephtha	11	766	3314
Anchunius Ochy	60	826	3325
Pente-athyris	16	842	3385
Stamenemes	23	865	3401
Siſtoſichermes	55	920	3424
Maris	43	963	3479
Siphoas, or *Hermes*, or *Mercury* II.	5	968	3522
Nameleſs	14	982	3527
Phruron or *Nilus*	5	987	3541
Amuthantæus	63	1050	3547

Syncellus relates that *Apollodorus* had a *Liſt* of fifty three Kings, the reſt of which he himſelf omitted. In the *Table* to *Cumberland*'s *Orig. Gent. Antiquiſſimæ*, printed 1724 (from whence *Bedford* ſeems to have copied his Reckoning in *Script. Chron.* Tab. 13. printed 1730) the Reign of *Chnubus Gneurus* is counted twenty ſeven Years, making the whole 1055; but how wrong it is, may be ſeen by looking no further than *Sir John Marſham*'s *Canon Chronicus*, Tab. 1. and his twice mentioning, *ad Secul.* 11. p. 313. *Franeq. Edit.* that *Eratoſthenes* aſcribes 1050 Years to thoſe Kings.

To the Reign of *Mares* are theſe Words affixed, Παὸ Αἰγυπτίοις ἐτύγχανεν δυνάστεια καθ' ἣν ἐβασίλευσαν Θηβαῖοι, *With the Egyptians*, (i. e. the other of *Lower Egypt*) *was now the Dynaſty in which the* Thebans *reigned*; and *Scaliger*'s *Euſebius* in *Greek*, pag. 18. ſays that the *Thebans* reigned in the Dynaſty begun by *Amoſis* or *Tethmoſis*. From hence it follows, that *Tethmoſis* King of *Lower Egypt* began reigning in the Time of *Mares* the 9th King of *Upper Egypt*, who reigning 26 Years, fixes the *Catalogue* of *Eratoſthenes* to that of *Manetho*, and conſequently by what has been already delivered, to the *Scripture Chronology*, within the Compaſs of twenty ſix Years. In the next place *Manetho* the *Egyptian* Hiſtorian tells us (in a Fragment of his preſerved by *Joſephus againſt Apion*, Lib. i. as he ſays in the Author's own Words) that a ſtrong People from the Eaſt called *Hycſos*, the latter Part of the Word ſignifying *Shepherds*, invaded *Egypt* in the Reign of *Timaus*, and ſet up *Salatis* King there. Now there being an Account from *Plato* in *Phædo*, p. 1240, that Βασιλέως Αἰγυπτὶα ὅλης Θαμός, Thamus *was a King of all* Egypt; who by the Likeneſs of the Names is the ſame, and as *Thamus* is deſcribed there to be King before *Theut* or *Thoth*, it appears to be *Mizraim*; eſpecially as it is thought he was the *Tammuz* mentioned *Ezek.* viii. 14. for *Mizraim* being *Oſiris*, as ſhewn on *Gen.* x. 13. *Diodorus* relates his being killed by his Brother *Typhon*, that he was afterwards honoured as a God, and the Ceremonies performed with Mourn-

ing and Lamentation, Lib. i. 2. as *Ezekiel* ſaw. According to this Account, and as thoſe Shepherds appear to have come out of the Country of *Canaan*, *Typhon* was probably *Canaan* the Brother of *Mizraim*, *Gen.* x. 6. and *Joſephus* ſays further from *Manetho*, that *Avaris* where the Shepherds encamped was called *Typhon*, as ſeems likely from the Name of their King, who might then defeat and kill *Oſiris* or *Mizraim*, and make *Salatis* King there. *Salatis* thus beginning to reign at the Death of *Mizraim*, fixes his Death to the Year 2621, and conſequently ſettles the Time of the reſt, as in the *Catalogue*. *Cumberland*, *Orig. Gent. Ant.* and *Bedford*, *Scrip. Chron.* ſtate the Beginning of the Reign of *Salatis* 9 Years after the Death of *Menes*, and ſo far in the Reign of *Athothes*, but ſeemingly with far leſs Reaſon.

The firſt of theſe Writers endeavours pretty much to ſhew, that *Aſo*, Queen of *Ethiopia*, whom *Plutarch* ſays aſſiſted in the War againſt *Oſiris*, was *Semiramis* Queen of *Aſſyria*, pag. 91, 93, 94, 95, 96, 97. but if we look into the *Chronological Table* in the ſame Treatiſe, we ſee the Beginning of *Semiramis*'s Reign put 87 Years after *Salatis* was made King, which, as I compute, are too few; yet *Cumberland* aſcribes that particular Act to her Aid, pag. 96. and that the *Chronological Table* was of his own making, appears by his mentioning it juſt after this Part of the Diſcourſe, pag. 98. nay he ſays expreſsly further, "By my Accounts the Time of *Semiramis*'s "Reign in the *Aſſyrian* Empire, falls in with the Time "of *Apophis*'s Reign in the *Lower Egypt*," p. 112. ſee after the *Table* of the *Sicyonian* Kings. *Athothes* I. is plainly the ſame whom *Sanchon.* calls *Thoth*, the Son of *Miſor* by Contraction from *Mizraim*, on Chap. iv. *es* being the *Greek* Termination, and *A* might be arbitrarily prefixed, *Cumberland*'s *Sanchon.* in *Pref.* That *Mizraim* began the Kingdom of *Egypt* is not to be doubted, *Egypt* being every where called *Mizraim* in the *Hebrew*.

As at the Diſtribution of Mankind after the Flood, *Lower Egypt* muſt be entered by Land before the *Upper*, and the firſt being the more fruitful Country, I cannot imagine that *Mizraim* went and ſettled in *Upper Egypt*, and left the other; but reigned a while in the *Lower*, and then over the whole, till the *Canaanite* Shepherds, as *Manetho* relates, invaded it, and got the lower and nearer Part of *Egypt*, and then made *Salatis* their King; who had five Succeſſors, as in the *Catalogue*, when *Tethmoſis* the Son of *Aliſphragmuthoſis*, as *Manetho* calls him, expelled them thence, and had that for his Kingdom, leaving *Upper Egypt* to the next Heir. And *Euſebius*, *Syncellus*, and latter Writers, join the Reign of *Tethmoſis* or *Amoſis* to that of *Aſſis*, in their Accompts. As for *Manetho*'s ſaying the Shepherds kept *Lower Egypt* 511 Years, it may be looked upon as the firſt of his Dynaſties, the Years of which extend to long before the Creation, making his own Country, where he was a Heathen Prieſt, ſeem very ancient; and he does not ſeem able to tell any more than thoſe ſix Kings. *Joſephus* is alſo evidently miſtaken in thinking thoſe *Canaanite* Paſtors were the *Iſraelites*; it being long before they were in *Egypt*, and very wide of Agreement otherwiſe: but *Joſephus* too was endeavouring againſt *Apion*, to make his own Nation appear ancient; and perhaps to juſtify the Length of the *Septuagint* Accompt; and ſo he alſo ſeeks to diſcredit the true Account that *Manetho* gives further, as to Time, of the *Iſraelites* going out of *Egypt* in the Time of *Amenophis*, 333 Years after.

For the Time of the *Egyptian* Monarchy together, *Conſtantine Manaſſes*, whoſe *Greek Annals* in Verſe are turned into *Latin* by *John Leunolaius*, reckons it 1663 Years; which counted backwards from the Conqueſt of *Egypt* by *Cambyſes* King of *Perſia*, in the Year of the *Jul. Per.* 4189, makes the Beginning in 2526, and that is 33 Years before *Menes* began reigning in *Upper* or all *Egypt*, as in the *Table*; which Space of Time he may well be thought firſt to have reigned in *Lower Egypt*, whither he muſt come before he got to the other, as already ſaid; nay *Syncellus*, pag. 91. puts his Reign in *Lower Egypt* 35 Years. *Diod. Siculus* likewiſe tells us, L. i. 2. ſome of the *Egyptians* reckoned little leſs than twenty three thouſand Years from *Oſiris*, who as we have ſeen was *Mizraim*, to *Alexander* the Great, that built a City after his own Name in *Egypt*; between which Time of *Alexander* in the Year of the *Jul. Per.* 4382, and the Year 2526 above, are 1856 Years, being about 22955 Lunar Years or Months, by which as it ſeems they counted, according to *Plutarch* in the Life of *Numa*, *Pliny*, *Nat. Hiſt.* L. vii. 48. *Macrob. Sat.* L. i. 14. *Lactant. Inſtit.* ii. 12. and ſo is a farther Confirmation of our *Chronology*. The ſame *Diodorus* alſo informs us, Lib. i. 6. that the *Egyptians* aſſert their native Kings reigned above 4700 Years; whoſe Government ceaſing when the *Perſians* under *Cambyſes* conquered the Country in the Year of the *Jul. Per.* 4189, and not only *Plutarch*, but *Solinus*, *Polybiſt.* Cap. 3. and *Auguſtine*, *Civitat. Dei*, Lib. xii. 10. relating the *Egyptians* had Years of four Months, this reduces thoſe Years to one third of their Number, viz. between 1566 and 1567. Now from that Year back to the End of the Reign of *Menes*, who being the firſt King of *Egypt* was not a Native, but came thither, was by the foregoing *Catalogue* 1568 Years; ſo well does it agree.

The following Words of *Diodor. Sicul.* may alſo claim Notice for the ſame Purpoſe, Lib. i. 4. Ἄρξαι λέγεται τῦ Μηνᾶ τῆς ἀπογόνες ἔτη πλείω τῶν χιλίων καὶ τετρακοσίων, *they ſay the Poſterity of* Menes *reigned above* 1400 *Years*. Adding theſe Years to the Beginning of his Reign in the *Table*, himſelf being included, it ariſes to the Year of the *Jul. Per.* 3959; and as the *Egyptian* Line of Kings ended, and gave place to the *Ethiopian* at the Year 3986, according to the *Catalogue* on the 1 *King.* xii. 23. there were very agreeably 27 Years above 1400. Next as *Diod. Sicul.* mentions ſome of thoſe Kings in Chap. 4. of his firſt Book, I would try how ſucceſsfully I can find it quadrate with this *Rank* of *Eratoſthenes*; as I have never yet ſeen it done, and it may be ſtill a farther Eſtabliſhment of ſo material a Part, of ſuch ancient, and as has been thought, uncertain *Chronology*. *Myris* reigning after *Uchoreus* and his twelve Succeſſors, agrees with *Maris* and *Ocaras*, which the Names both reſemble. Then *Uchoreus* being the 8th King from *Buſiris* II. incluſive, this anſwers to the prior Diſtance of *Biyris*, with the like Reſemblance of Names; where note by the Way, that the *Lat. Tranſlator* of *Diodorus* took the Greek Word for *eighth* to be a proper Name *Ogdous*. It follows now that the *Buſiris* I. of *Died. Buſiris* II. being his 8th Deſcendant, was *Toegar Amachus Momchiri*.

The *Scholiaſt* upon the *Argonautics of Apollonius*, Lib. iv. Ver. 272. writes, Δικαίαρχος ἐν πρώτῳ λέγει, γίνεσθαι ἀπὸ τῆς Νείλε Βασιλείας μέχρι τῆς πρώτης Ὀλυμπιάδος ἔτη υλς, Dicæarchus *ſays in Book the firſt, there were from the Kingdom of* Nilus *to the firſt* Olympiad 436 *Years*. This claims the more Regard, as *Dicæarchus* being the Scholar of *Ariſtotle* was a very ancient Author, and of ſo much Authority, that his *Book of Government* was yearly read in publick to the *Spartan* or *Lacedæmonian* Youth; nay he is to be held, ſays *Marſham*, *ad Secul.* 10. among the firſt Fathers of *Greek Chronology*; and claims ſpecial Notice here, ſince I have obſerved no Chronologer who could make it ſuit with his Numbers. The Deſtruction of *Troy* being then in the Year of the *J. P.* 3530, as in the *Table* at *Judg.* iii. 8. the Death of *Siphoas* was three Years before, whence the Reign of *Nilus* might be dated, as the fourteen Years were a Sort of Interregnum, or at leaſt without the King's Name. In the next place it is to be conſidered, that there are diverſe Reckonings of the Space of Time from the Fall of *Troy* to the firſt *Olympiad*, which according to the *Parian* or *Arundelian Marble* was 433 Years; theſe Words being legible on it, Ἀφ' ἧς Τροία, ἔτη ΙΗΙΗΗΗΗΔΔΔΔΠ, Βασιλεύοντος Ἀθηνῶν . . . . . ἕως δευτέρυ ἔτους, *Since* Troy *was taken* 245 *Years* (viz. to the Year *Diognetus* was the *Athenian* Archon, of the *Jul. Per.* 4450) *in the* 22*d Year of the Reign of* Meneſteos *at* Athens; as by the ſame the War began, τρισκαιδεκάτυ ἔτους, *in his* 13*th Year*: by which Computation it was in the Year of the *Jul. Per.* 3505, as the firſt *Olympiad* is agreed to be in 3938. Suppoſing now that *Dicæarchus* reckoned according to this, by adding the three Years between the Beginning of the Reign of *Nilus* as above, and the Deſtruction of *Troy*, (which he might know independently of the *Olympiad*) to the 433 ſo computed, the

the Sum is the exact Number mentioned, Note, that the 436 Years were not counted from the End of *Nilus*'s Reign, appears becauſe *Dicæarchus* had juſt before related another Term of Years to the Kingdom of *Nilus*, which would rationally be the Beginning of it, to which he connects this, and then adds them both together.

Syncellus, p. 147. has 124 Years from the Confuſion of Languages to the Reign of *Menes*; this *Shuckford*, *Connec.* B. xi. computes to his building *Memphis*, as *Herodotus* writes he did, Lib. ii. the Metropolis of his Kingdom; which will agree aptly with my *Tables*, where it is 105 Years from the Diſperſion at *Babylon* to the Beginning of the Reign of *Menes*, as he might ſuitably build the City about twenty Years after. Since it is certain *Menes* is counted to begin reigning ſooner, and Addition has been made to the Number, for elſewhere it is 1124, I have thought perhaps the *twenty* likewiſe might be added, which would bring it but a Year from my *Tables*: either Way may do.

There remains to be ſettled from hence, the Line of the *Thinitæ*, exhibited at Chap. xii. 17. *Menes* and *Athothes* I. being the ſame, it appears that when *Athothes* had reigned 57 Years, Part of the *Theban* Nation on one ſide the great River *Nile* divided from the other, over which *Cencenes* became King, while *Athothes* continued reigning on the eaſtern Side two Years longer, and afterwards it went to their Succeſſors, till the *Theban* Government got the whole again.

Athothes I. the Son of *Menes*, whom the *Egyptians* call *Thouth*, and the *Greeks Hermes*, as in *Euſeb. Præp. Evang.* L. iii. to whom, with *Plato*, in *Phædro* and *Philebo*, is aſcribed, under the Name of *Theuth*, the Invention of Arithmetick, Geometry, Aſtronomy, Grammar, &c. is ſaid to have Writings now extant in *Gr.* which *Bedford*, *Chron.* p. 132. ſays he ſaw in the *Bodleian Library* in *Oxford*; but I have them in *Engliſh*, *tranſlated*, as there ſaid, *by that learned Divine Dr. Everard*, and turned out of *Arabick* into *Greek*: wherein he ſpeaks to his Son *Tat* or *Thoth*.

To fix thoſe *Catalogues* the firmer, I will alſo inſert that of the Kings of the *Argives* in *Peloponneſus*, in the South of *Greece*, according to *Caſtor* of *Rhodes*, who lived in the Time of *Julius Cæſar*, from a Piece of his Χρονικὰ ἀγνοήματα in *Euſebius*'s *Greek Chron.* Lib. i. p. 19. and *Lat.* Col. 5. *Tatianus Orat. ad Græcos*, and *Pauſanias* in *Corinthiacis*, C. 15, 16.

	Y.	Am.	*Jul. Per.*	
Inachus reigned —	50	50	2855	
Phoroneus —	60	110	2905	
Apis ——	35	145	2965	
Argus ——	70	215	3000	
Criaſus ——	54	269	3070	
Phorbas ——	35	304	3124	
Triopas ——	46	350	3159	
Crotopus ——	21	371	3205	
Sthenelus I. —	11	382	3226	
Danaus ——	50	432	3237	
Lynceus ——	41	473	3287	
Abas ——	23	496	3328	
Prætus ——	17	513	3351	
Acriſius ——	31	544	3368	
Sthenelus II. —	8	552	3399	}
Euriſtheus —	43	595	3407	} The Kingdom of
Atreus and *Thyeſtes*	65	660	3450	} the *Mycenæ*.
Agamemnon ——	15	675	3515	}

Euſebius leaves a Blank of ſix Years between *Acriſius* and *Euriſtheus*, putting the Reign of the latter two Years more, which amounts to the ſame.

As this ended at the Deſtruction of *Troy*, in the Year of the *Jul. Per.* 3530, of which ſee the *Table* at *Judg.* iii. *Agamemnon* being the *Grecian* General, who was ſlain when he got home, the Beginning would be in 2855, four Years after the Death of *Shem*. Now *Clemens Alexandrinus* in *Stromat.* Lib. i. *Juſtin Martyr* in *Paranet. ad Græcos*, *Tatian* in *Orat. contra eoſdem*, and *Apion* in *Hiſt. of the Egyptian Affairs*, Lib. iv. from *Ptolomæus Mendeſius*, an *Egyptian* Writer of their *Antiquities* in the Time of *Auguſtus Cæſar*, report that *Amoſis* or *Tethmoſis* likewiſe lived in the Time of *Inachus*; the former accordingly began reigning, by the Number in thoſe Succeſſions, 26 Years after the latter. It likewiſe being above 1100 Years from the Beginning of *Inachus*, to that of *Romulus* or the Building of *Rome*, by *Varro*, *De Rebus Human.* Lib. xvii. as cited by *Aulus Gellius*, *Noct. Attic.* Lib. i. 16. and *Macrobius*, *Saturnal.* Lib. i. this too agrees with the *Catalogue*, by which it is 1106. *Manetho* alſo in *Joſeph.* relating that *Danaus* was the Brother of *Sethos*, who reigned the ſecond after *Amenophis*, their Times are coincident. Beſides *Julius Africanus*, on the Authority of *Acuſilaus* and others, ſtates the Flood of *Ogyges* to be 1020 Years before the firſt *Olympiad*, while *Phoroneus* reigned at *Argos*, *Euſeb. Præp. Evang.* Lib. x. 10. The Beginning of the *Olympiads* being at the Year 3938 of the *Jul. Per.* as may be ſeen by the *Chronological Hiſtory* of *Helvicus*, &c. by Subſtraction of 1020, we come to 2918, the 13th Year of the Reign of *Phoroneus* as above: and that thoſe two Kings were cotemporary is ſhewn in *Euſeb. Chron.* p. 27.

The more ſtill to ſettle and aſcertain the latter approved *Catalogue* of *Eratoſthenes*, take moreover the Succeſſion of the *Sicyonian* Kings in the Iſland of *Peloponneſus*, from *Caſtor* as before, with *Apollodorus*, Ib. *Pauſanias*, *Africanus*, and *Euſebius*, Χρονικ. λογ. πρωτ. p. 24. & *Chron. Hier. Interp.* Col. 2.

	Y.	Am.	*Jul. Per.*
Ægialeus reigned —	52	52	2625
Europs ——	45	97	2677
Telchin ——	20	117	2722
Apis ——	25	142	2742
Theilxion ——	52	194	2767
Ægyrus ——	34	228	2819
Thurimachus ——	45	273	2853
Leucippus ——	53	326	2898
Meſapus ——	47	373	2951
Peratus ——	46	419	2998
Plemnæus ——	48	467	3044
Orthopolis ——	63	530	3092
Marathon ——	30	560	3155
Marathus ——	20	580	3185
Echyreus ——	55	635	3205
Corax ——	30	665	3260
Epopeus ——	35	700	3290
Lamedon ——	40	740	3325
Sicyon ——	45	785	3365
Polybus ——	40	825	3410
Janiſcus ——	42	867	3450
Phæſtus ——	8	875	3492
Adraſtus ——	4	879	3500
Polyphides ——	31	910	3504
Pelaſgus ——	20	930	3535
Zeuxippus ——	22	952	3555
Archelaus ——	1	953	3577
Automedon ——	1	954	3578
Methodeuros ——	1	955	3579
Euneus ——	1	956	3580
Theonomos ——	1	957	3581
Amphictyon ——	9	966	3582
Charidemus ——	19	985	3591

The ſeven laſt being Prieſts.

This Monarchy failed by the coming of the *Heraclides* thither, as *Velleius Paterculus* relates, Lib. i. Cap. 2. which was 80 Years after the Deſtruction of *Troy*, by *Eratoſthenes*, *Diodorus Siculus* in his *Preface*, and *Thucydides*, Lib. i. whom *Plutarch*, *Clemens Alexandrinus*, and *Euſebius* follow; *Paterculus* ſays, about that Year. From hence, by ſubſtracting 985 from that Year of the *Jul. Per.* 3610, there remains 2625 for the Year when *Ægialeus* began reigning, 4 Years after *Salatis*. Now *Pliny* writes in his *Nat. Hiſt.* Lib. vii. 56. ſpeaking of the Invention of Letters, Anticlides *in Ægypto inveniſſe quendam nomine* Menona *tradit*, 15 *annis ante* Phoroneum, *antiquiſſimum* Greciæ; *idque monumentis approbare conatur*: Anticlides *relates that one* Menon (or Menes) *invented them*, 15 *Years before* Phoroneus *the moſt ancient King of* Greece, *which he endeavours to prove by Records*. And according to *Apollodorus*, Lib. ii. at Beg. *Phoroneus* was the Brother of *Ægialeus*; before whoſe Reign *Menes* dying four Years, it agrees very well.

NOTES

NOTES upon the BOOK called LEVITICUS.

CHAP. I.

AND the Lord called to Moſes, and ſpoke to him from the publick Tent;

2. That he ſhould tell the Iſraelites what follows: When a Man of you brings his Oblation to the Lord, it ſhall be of the Cattle, either of the Herd or Flock.

3. If it be a Burnt-offering of the Herd, he ſhall bring it a perfect Male, to the Gate of the publick Tent, for his Favour before the Lord.

4. And he ſhall lean his Hand upon the Head of the Burnt-offering; which ſhall be accepted of him, to make atonement for him.

5. Then the young one of the Herd ſhall be killed before the Lord; and Aaron's Sons the Prieſts ſhall bring the Blood, and ſprinkle it round about upon the Altar, which is at the Door of the publick Tent.

6. Moreover the Burnt-offering ſhall be ſtript, and divided into its Pieces.

7. And, when they have put the Fire upon the Altar, and the Wood in order upon that;

8. Thoſe Prieſts ſhall put in order the Pieces, the Head, and the Fat, upon the Wood, which is on the Fire upon the Altar.

9. And his Entrails and Legs being waſhed with Water, let the Prieſt burn all on the Altar, *for* a Burnt-offering, a Sacrifice by Fire, of a pleaſant Smell to the Lord.

10. If his Oblation likewiſe be of the Flock, either Sheep or Goats, for a Burnt-offering, he ſhall bring it a perfect Male.

11. Which ſhall be killed by the Side of the Altar northward before the Lord; and the forementioned Prieſts ſhall ſprinkle his Blood upon the Altar round about.

12. And he ſhall be divided into his Pieces, with his Head and Fat; and the Prieſt ſhall put them in order upon the Wood, which is on the Fire upon the Altar.

13. The Entrails too and Legs being waſhed with Water, let the Prieſts bring all, and burn on the Altar: which ſhall be a Burnt-offering, a Sacrifice by Fire of a pleaſant Smell to the Lord.

14. If his Oblation alſo to the Lord be a Burnt-offering of Fowls, he ſhall bring it of Turtle-doves or young Pigeons.

15. Which the Prieſt ſhall bring to the Altar, and pinching off his Head, burn *it* on the ſame; and his Blood ſhall be ſqueezed out by the Side of the Altar.

16. Beſides his Crop, with the Filth of it, he ſhall take away, and caſt it near the Altar eaſtward, at the Place of the Aſhes.

Ver. 1. *And the Lord*] This properly begins another *Book*, as the Tabernacle was now juſt ſet up, and the Utenſils put in order; ſo that the Levitical Law now commenced, which is here given.

Ver. 2. *either*] as Ver. 3. & 10. ſhew.

Ver. 3. *Burnt-offering*] It may be obſerved, that this Chapter treats of *Burnt-offerings*, peculiarly ſo called, when the whole Body was burnt, excepting the Skin of Beaſts, Ver. 9, 13. Chap. vii. 8. the Crop, &c. of Birds, Ver. 15, 16, 17. the next Chap. of *Meat-offerings*, the following of *Peace-offerings*, the 4th of *Sin-offerings*, and the 5th, with the 6th to Ver. 8. of *Treſpaſs-offerings*. Then beginning again with *Burnt-offerings*, there is a farther Account of them all, in relation to the Prieſts eſpecially, which is ſummed up, Chap. vii. 37.

Ib. *bring*] according as the Word properly ſignifies, and is rendered, Ver. 2, 5, 10, 13, 14, 15. & ii. 4, 11. & xxvii. 9. *Num.* ix. 13. & xv. 9, 27. & xvi. 17.

Ib. *bring it*] the very ſame as in Ver. 10.

Ib. *perfect*] the ſame as ſo rendered, Chap. xxii. 21. ſee alſo *Gell* in *Eſſay*, p. 238. who takes up our *Tranſlators* ſmartly about it.

Ib. *for his Favour*] or *Acceptation*: the like Chap. xxii. 19. & xxiii. 11. *Exod.* xxviii. 38. and negative, *Lev.* xxii. 20. *Jer.* vi. 20. which the Verſe after this confirms, by the Verb from whence this Noun comes, and Chap. xxii. 20, 21. & xxiii. 11. by the Noun repeated; the Order of the *Heb.* being alſo here kept. And it may plainly be ſeen this is not reſtricted to *Freewill-offerings*. Accordingly it is rendered in the *Tigurin Verſion*, *ut acceptus ſit ipſe*, *that he may be accepted*; by *Ainſworth*, *for his favourable acceptation*; as the like in the *Greek*, *Chaldee*, *Syriack* and *Arabick Tranſlations*; ſee likewiſe *Gell's Eſſay*, p. 238.

Ver. 4. *lean*] *as Maimonides ſaith*, *with all his Might*, *Patrick's Comment.* ſee *Ainſw. Annot.*

Ver. 5. *the young one of the Herd*] So the *Heb.* and *Ainſw.* a great Expounder of the Law, ſays, *of the firſt yeere*, *not older*; as indeed appears by *Mic.* vi. 6. being for a *Burnt-offering*; and ſo not old enough for a *Steer*, much leſs to be a *Bullock*.

Ib. *ſhall be killed*] by one of the *Prieſts* or *Levites*, as it appears. In the latter *Edit.* of *Jun.* and *Trem.* it is rendered, jugulabit *Sacerdos*, *the Prieſt* ſhall kill; agreeable to 2 *Chron.* xxix. 24. and perhaps to *Exod.* xxix. 11. ſo 1 *Chron.* xxiii. 31. 2 *Chron.* xxx. 17. & xxxv. 11. ſhew it was done by the *Levites*.

Ver. 6. *ſtript*] which the *Levites* did, 2 *Chron.* xxxv. 11.

Ver. 12. *Fat*] *Gen. Tranſ. kall.*

Ver. 14. *be a Burnt-offering*] According to Ver. 3.

Ver. 16. *Filth of it*] the Gender of the Pronoun manifeſtly ſhewing that it belonged to the Crop; and thus the beſt of the ancient and modern *Interpreters* have rendered it.

17. And

17. And let the Prieſt cleave him with his Wings, but not aſunder, and burn him on the Altar, upon the Wood that is on the Fire: which ſhall be a Burnt-offering, a Sacrifice by Fire of a pleaſant Smell to the Lord.

CHAP. II.

AND when a Perſon brings an Oblation of Meat-offering to the Lord, it ſhall be fine Flour; upon which he ſhall pour Oil, and put Frankincenſe.

2. This being brought to Aaron's Sons the Prieſts, one *of them* ſhall take from thence his Handful of the fine Flour and Oil of it, with all its Frankincenſe; which Memorial of it let him burn on the Altar, *for* an Offering by Fire of a pleaſant Smell to the Lord.

3. And what is left of the Meat-offering ſhall be for Aaron and his Sons; it being very holy of the Lord's Offerings by Fire.

4. Moreover when thou bringeſt an Oblation of Meat-offering baked in the Oven, it ſhall be unleavened Cakes of fine Flour tempered with Oil, and unleavened Biſcuits waſhed over with Oil.

5. And if thy Oblation be a Meat-offering upon a Pan; it ſhall be of fine Flour unleavened, tempered with Oil.

6. Thou ſhalt break it in Bits, and pour Oil upon it; which ſhall be the Meat-offering.

7. If thy Oblation alſo be a Meat-offering *in* a Pot, it ſhall be made of fine Flour with Oil.

8. And thou ſhalt bring the Meat-offering that is made of theſe to the Lord; which being brought to the Prieſt, he ſhall carry it to the Altar.

9. He ſhall take up from it too a Memorial of it, and burn on the Altar; which ſhall be an Offering by Fire of a pleaſant Smell to the Lord.

10. And what is left of it ſhall be for Aaron and his Sons; it being very holy of the Lord's Offerings by Fire.

11. No Meat-offering which you bring to the Lord ſhall be leavened: for you ſhall burn neither of any Leaven, nor Honey, *in* an Offering by Fire to him.

12. *In* the Oblation of the Firſt-fruits you muſt bring them to the Lord, but they ſhall not be offered up on the Altar for a pleaſant Smell.

13. And thou ſhalt ſeaſon every Oblation of thy Meat-offering with Salt, not letting the Salt of the Covenant of thy God ceaſe from thy Meat-offering: with all thy Oblations ſhalt thou bring Salt.

14. And if thou bringeſt a Meat-offering of thy Firſt-fruits to the Lord, it ſhall be that which is ground of green Ears of Corn dried with Fire.

15. Upon which thou ſhalt put Oil, and Frankincenſe: that ſhall be the Meat-offering.

16. And the Prieſt ſhall burn a Memorial of it, ſome of that which is ground, and of the Oil, with all the Frankincenſe: which ſhall be an Offering by Fire to the Lord.

CHAP. III.

MOREOVER if his Oblation be a Sacrifice of Peace-offerings, if he bring *it* of the Herd, whether it be Male or Female, he ſhall bring it perfect before the Lord.

2. And ſhall lean his Hand upon the Head of it, which ſhall be killed at the Door of the publick Tent; and Aaron's Sons the Prieſts ſhall ſprinkle the Blood upon the Altar round about.

3. Beſides he ſhall bring with the Sacrifice of Peace-offerings, for an Offering by Fire to the Lord, all the Fat that lies upon the Entrails.

4. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

5. Which let the Sons of Aaron burn on the Altar, with the Burnt-offering that is on the Wood upon the Fire: it ſhall be a Sacrifice by Fire of a pleaſant Smell to the Lord.

Ver. 1. *Oblation*] Omitted here by our *Tranſlators*, though not in Ver. 4, 13. and *his Oblation* left out Ch. iv. 32.

Ver. 4. *and*] as *Exod.* xxix. 2.

Ver. 7. *a Meat-offering* in *a Pot*] *Biſh. a thing broyled upon the gredíron.* And *baken* is added ſo abſurdly by our *laſt Tranſlators.*

Ver. 12. *them*] viz. Leaven and Honey, Ch. xxiii. 17. 2 *Chron.* xxxi. 5.

Ib. *not be offered*] they being for the Prieſts, *Num.* xviii. 13.

Ver. 14. *that which is ground*] from the Verb rendered *breaketh* and *broken* in the *com. Bib. Pſa.* cxix. 20. *Lam.* iii. 16. where only it occurs. *Ainſworth* tranſlates it *ground-corne*; and quotes *Sol. Jar.* expounding it, *broken whiles it is moyſt. Geres* (ſaith he) *meaneth breaking and grinding, broken with the mill:* and juſt before, *they dryed them with the fire, in the green-ears, becauſe elſe they would not be ground in the mill, for that they were moyſt.*

Ver. 1. *Peace-offerings*] the Purpoſe of which may the better be underſtood, by knowing the *Heb.* Words for *Peace* comprehend *Welfare* or *Proſperity*; and it is explained, and diſtinguiſhed, Chap. vii. 11, 12, 16.

Ib. *Herd*] *Gen. drove, Biſh. droues.*

Ver. 5. *with*] as rendered by *Ainſworth, Jun.* and *Trem. una cum*, the Meaning that *Noldius* likewiſe gives this, in his *Concordance of the Heb. Particles*; and it is the ſame Prepoſition that is thus uſed and engliſhed, Chap. vii. 13.

6. And if his Oblation for a Sacrifice of Peace-offerings to the Lord, be of the Flock, Male or Female, he ſhall bring it perfect.

7. If he brings a Sheep for his Oblation, he ſhall bring it before the Lord.

8. And ſhall lean his Hand upon the Head of it, which ſhall be killed before the publick Tent; and Aaron's Sons ſhall ſprinkle the Blood of it upon the Altar round about.

9. Beſides he ſhall bring with the Sacrifice of Peace-offerings, for an Offering by Fire to the Lord the Fat of it, the entire Rump, which he ſhall take away by the Back-bone, and all the Fat that lies upon the Entrails.

10. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

11. Which let the Prieſt burn on the Altar: it ſhall be the Meat of a Sacrifice by Fire to the Lord.

12. If his Oblation likewiſe be a Goat, he ſhall bring it before the Lord.

13. And ſhall lean his Hand upon the Head of it, which ſhall be killed before the publick Tent; and Aaron's Sons ſhall ſprinkle its Blood upon the Altar round about.

14. Beſides he ſhall offer his Oblation of it, for a Sacrifice by Fire to the Lord, all the Fat that lies upon the Entrails.

15. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

16. And let the Prieſt burn them on the Altar: it ſhall be the Meat of a Sacrifice by Fire, for a pleaſant Smell; all the Fat being the Lord's.

17. By a laſting Ordinance throughout your Generations, in all your Dwellings, you ſhall eat no Fat, nor any Blood.

CHAP. IV.

AND the Lord bade Moſes,

2. To tell the Iſraelites as follows: When a Perſon ſins by Miſtake, doing contrary to any one of the Lord's Commandments, what ſhould not be done;

3. If it be an anointed Prieſt who ſins in the Offence of the People, he ſhall bring for his Sin which he has committed, a perfect young Bullock of the Herd to the Lord, for a Sin-offering.

4. And having brought it to the Door of the publick Tent, before the Lord, he ſhall lean his Hand upon the Head of it, and it ſhall be killed there.

5. Moreover the ſame Prieſt ſhall take ſome of the Bullock's Blood, and bring it into the publick Tent.

6. Where the Prieſt ſhall dip his Finger in it, and ſprinkle ſome of it ſeven times before the Lord, before the Veil of the Holy Place.

7. He ſhall put ſome of the Blood too upon the Horns of the Altar of the Incenſe of Odours, before the Lord, which is in the publick Tent; and all the Blood of the Bullock ſhall he pour out at the Bottom of the Altar of Burnt-offering, which is at the Door of the publick Tent.

8. Beſides he ſhall take up from it all the Fat of the Bullock of Sin-offering, all the Fat that lies upon the Entrails.

9. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys:

10. According as it is taken up from the Ox of the Sacrifice of Peace-offerings; and let the Prieſt burn them upon the Altar of Burnt-offering.

11. And the Skin of the Bullock, and all his Fleſh, with his Head, Legs, Entrails and Dung,

12. Nay the whole Bullock let him carry forth without the Camp, to a clean Place, where the Aſhes are poured out, and burn him there upon the Wood with Fire.

13. If all the Aſſembly of Iſrael likewiſe err, the Matter being hid from their Sight, and do Something contrary to any of the Lord's Commandments, what ſhould not be done, and be guilty;

14. When the Sin which they have committed againſt it is known, the Congregation ſhall bring a young Bullock of the Herd for the Sin, before the publick Tent.

15. And the Elders of the Aſſembly ſhall

Ver. 16, 17. *Fat*] Suet, or ſuch Fat as is ſeparated from the Fleſh, mentioned before, according to *Patrick*'s *Comment.* here; as it appears that ſome Fat might be eat, *Deut.* xxxii. 14. and this not, becauſe it was offered in Sacrifice.

Ver. 2. *Miſtake*] or *Error*, as the *Heb.* Word ſignifies, and as in the *Eng. Tranſ. Heb.* ix. 7.

Ver. 5. *into*] as by the two next Verſes, and Chap. vi. 30. & x. 18.

Ver. 12. *where the Aſhes are poured out*] See Chap. vi. 11.

Ver. 14. *a young Bullock*] The Offering is different in *Num.* xv. 24. where *Patrick* writes; "An excellent "Perſon of our own, after long Conſideration of this "Matter, comes to this Concluſion, that in *Leviticus* he "requires a young Bullock to be ſlain for a Sin-offering, "when the whole Congregation, though adhering to the "true Worſhip of God in every Thing, were led ignorantly to do Something againſt ſome negative Precept, "to practiſe what God had forbidden; but this (in *Num-bers*) was to be ſacrificed, when all the People for-"getting the holy Rites preſcribed by *Moſes*, fell by a

lean

lean their Hands upon his Head, before the Lord; and he ſhall be killed there.

16. In the next place the anointed Prieſt ſhall bring ſome of his Blood, into the publick Tent.

17. Among which the Prieſt ſhall dip his Finger, and ſprinkle *it* ſeven Times before the Lord, before the Veil.

18. He ſhall further put ſome of the Blood upon the Horns of the Altar, which is before the Lord, that is in the publick Tent; and all of it ſhall he pour out at the Bottom of the Altar of Burnt-offering, which is at the Door of the publick Tent.

19. And he ſhall take up all his Fat from him, and burn on the Altar.

20. Juſt ſo ſhall he do to the Bullock, as he did to that of Sin-offering: thus ſhall the Prieſt make atonement for them, and it ſhall be forgiven them.

21. And he ſhall carry forth the Bullock without the Camp, and burn him, as he did the former one: which ſhall be the Sin-offering of the Congregation.

22. When a Prince ſins, doing Something contrary to any of the Commandments of the Lord his God, what ſhould not be done, by Miſtake, and is guilty;

23. Or *when* his Sin in which he has ſinned is known to him, he ſhall bring his Oblation, a Kid of the Goats, a perfect Male.

24. And he ſhall lean his Hand upon the Head of the Kid, and it ſhall be killed in the Place where the Burnt-offering is, before the Lord: which ſhall be a Sin-offering.

25. After this the Prieſt ſhall take ſome of the Blood of the Sin-offering with his Finger, and put upon the Horns of the Altar of Burnt-offering; and ſhall pour out the reſt at the Bottom of the ſame.

26. And he ſhall burn all the Fat of it on the Altar, like the Fat of the Sacrifice of Peace-offerings: thus ſhall the Prieſt purge him from his Sin, and it ſhall be forgiven him.

27. As alſo if a Perſon of the People of the Country ſins by Miſtake, in doing Something contrary to the Commandments of the Lord, what ſhould not be done, and is guilty;

28. Or *when* his Sin in which he has ſinned is known to him, he ſhall bring his Oblation, a Kid of the Goats, a perfect Female, for his Sin which he has committed.

29. And he ſhall lean his Hand upon the Head of the Sin-offering, which ſhall be killed in the Place of the Burnt-offering.

30. Then the Prieſt ſhall take ſome of its Blood with his Finger, and put upon the Horns of the Altar of Burnt-offering; and all the reſt he ſhall pour out at the Bottom of it.

31. And he ſhall take off all its Fat, as it is taken off from the Sacrifice of Peace-offerings, and ſhall burn *it* on the Altar for a pleaſant Smell to the Lord: thus let the Prieſt make atonement for him, and it ſhall be forgiven him.

32. Or if his Oblation which he brings, is a Lamb for a Sin-offering, he ſhall bring it a perfect Female.

33. And he ſhall lean his Hand upon the Head of the Sin-offering; for which it ſhall be killed, in the ſame Place that the Burnt-offering is.

34. Next the Prieſt ſhall take ſome of the Blood of it with his Finger, and put upon the Horns of the Altar of Burnt-offering; and all the reſt he ſhall pour out at the Bottom of it.

35. And he ſhall take off all the Fat of it, as that of the Lamb is taken off from the Sacrifice of Peace-offerings, and ſhall burn them on the Altar with the Lord's Sacrifices by Fire: thus let the Prieſt make atonement for him, for his Sin which he has committed, and it ſhall be forgiven him.

" common Error into idolatrous Worſhip: ſee *Dr.* " *Owtram*, lib. 1. *de Sacrificiis*, cap. 14. ſect. 2." Which Diſtinction of Idolatry the *Jewiſh Rabbies* have made, *Talmud* in *Horayoth*, Ch. 2. *Maimon.* in *Shegagoth*, Ch. 12. 1. and that of the latter is given in *Engliſh* by *Ainſw.* on this Place; ſee alſo Ver. 28.

Ver. 23. when] from the foregoing Verſe, to compleat the Senſe; which the adding of *if* rather ſpoils.

Ver. 28. *Kid*] As the Oblation here might be either a Kid or Lamb, Ver. 32. which is not only reſtricted to the former, but that to be in its firſt Year, *Num.* xv. 27. there ſeems ſome Difference in the Caſes: and according to the Expoſition on Ver. 14. the Sin here was acting contrary to the Lord's Commands; and *Num.* xv. 28. *ſinning before the Lord*, which may well denote Idolatry, as *Sol. Jarhi* alſo interprets it, and according to the firſt Commandment.

Ver. 29. *Place of*] One MS. with the *Gr.* and *Syr.* have, as the Author of *the State of Heb.* ſays, *place where he ſlays the burnt-offering*, made as it ſeems from Ver. 24, 33. and not as he aſſerts *confirm'd* by them; but ſo *confirm'd*, that he adds, *they ſlay* in the *Sam. ſeems to be the truer reading*, p. 408, 409. If this is the greateſt Certainty he can help us to, we may better keep to what we have.

Ver. 35. *with*] being the ſame Prepoſition as in Chap. iii. 5. whither the *Commentators*, *Patrick*, *&c.* refer for the Meaning of it.

CHAP.

6. And if his Oblation for a Sacrifice of Peace-offerings to the Lord, be of the Flock, Male or Female, he ſhall bring it perfect.

7. If he brings a Sheep for his Oblation, he ſhall bring it before the Lord.

8. And ſhall lean his Hand upon the Head of it, which ſhall be killed before the publick Tent; and Aaron's Sons ſhall ſprinkle the Blood of it upon the Altar round about.

9. Beſides he ſhall bring with the Sacrifice of Peace-offerings, for an Offering by Fire to the Lord the Fat of it, the entire Rump, which he ſhall take away by the Back-bone, and all the Fat that lies upon the Entrails.

10. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

11. Which let the Prieſt burn on the Altar: it ſhall be the Meat of a Sacrifice by Fire to the Lord.

12. If his Oblation likewiſe be a Goat, he ſhall bring it before the Lord.

13. And ſhall lean his Hand upon the Head of it, which ſhall be killed before the publick Tent; and Aaron's Sons ſhall ſprinkle its Blood upon the Altar round about.

14. Beſides he ſhall offer his Oblation of it, for a Sacrifice by Fire to the Lord, all the Fat that lies upon the Entrails.

15. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

16. And let the Prieſt burn them on the Altar: it ſhall be the Meat of a Sacrifice by Fire, for a pleaſant Smell; all the Fat being the Lord's.

17. By a laſting Ordinance throughout your Generations, in all your Dwellings, you ſhall eat no Fat, nor any Blood.

CHAP. IV.

AND the Lord bade Moſes,

2. To tell the Iſraelites as follows: When a Perſon ſins by Miſtake, doing contrary to any one of the Lord's Commandments, what ſhould not be done;

3. If it be an anointed Prieſt who ſins in the Offence of the People, he ſhall bring for his Sin which he has committed, a perfect young Bullock of the Herd to the Lord, for a Sin-offering.

4. And having brought it to the Door of the publick Tent, before the Lord, he ſhall lean his Hand upon the Head of it, and it ſhall be killed there.

5. Moreover the ſame Prieſt ſhall take ſome of the Bullock's Blood, and bring it into the publick Tent.

6. Where the Prieſt ſhall dip his Finger in it, and ſprinkle ſome of it ſeven times before the Lord, before the Veil of the Holy Place.

7. He ſhall put ſome of the Blood too upon the Horns of the Altar of the Incenſe of Odours, before the Lord, which is in the publick Tent; and all the Blood of the Bullock ſhall he pour out at the Bottom of the Altar of Burnt-offering, which is at the Door of the publick Tent.

8. Beſides he ſhall take up from it all the Fat of the Bullock of Sin-offering, all the Fat that lies upon the Entrails.

9. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys:

10. According as it is taken up from the Ox of the Sacrifice of Peace-offerings; and let the Prieſt burn them upon the Altar of Burnt-offering.

11. And the Skin of the Bullock, and all his Fleſh, with his Head, Legs, Entrails and Dung,

12. Nay the whole Bullock let him carry forth without the Camp, to a clean Place, where the Aſhes are poured out, and burn him there upon the Wood with Fire.

13. If all the Aſſembly of Iſrael likewiſe err, the Matter being hid from their Sight, and do Something contrary to any of the Lord's Commandments, what ſhould not be done, and be guilty;

14. When the Sin which they have committed againſt it is known, the Congregation ſhall bring a young Bullock of the Herd for the Sin, before the publick Tent.

15. And the Elders of the Aſſembly ſhall

Ver. 16, 17. *Fat*] Suet, or ſuch Fat as is ſeparated from the Fleſh, mentioned before, according to *Patrick*'s *Comment.* here; as it appears that ſome Fat might be eat, *Deut.* xxxii. 14. and this not, becauſe it was offered in Sacrifice.

Ver. 2. *Miſtake*] or *Error*, as the *Heb.* Word ſignifies, and as in the *Eng. Tranſ. Heb.* ix. 7.

Ver. 5. *into*] as by the two next Verſes, and Chap. vi. 30. & x. 18.

Ver. 12. *where the Aſhes are poured out*] See Chap. vi. 11.

Ver. 14. *a young Bullock*] The Offering is different in *Num.* xv. 24. where *Patrick* writes; "An excellent "Perſon of our own, after long Conſideration of this "Matter, comes to this Concluſion, that in *Leviticus* he "requires a young Bullock to be ſlain for a Sin-offering, "when the whole Congregation, though adhering to the "true Worſhip of God in every Thing, were led ignorantly to do Something againſt ſome negative Precept, "to practiſe what God had forbidden; but this (in *Num-bers*) was to be ſacrificed, when all the People for-"getting the holy Rites preſcribed by *Moſes*, fell by a

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lean their Hands upon his Head, before the Lord; and he ſhall be killed there.

16. In the next place the anointed Prieſt ſhall bring ſome of his Blood, into the publick Tent.

17. Among which the Prieſt ſhall dip his Finger, and ſprinkle *it* ſeven Times before the Lord, before the Veil.

18. He ſhall further put ſome of the Blood upon the Horns of the Altar, which is before the Lord, that is in the publick Tent; and all of it ſhall he pour out at the Bottom of the Altar of Burnt-offering, which is at the Door of the publick Tent.

19. And he ſhall take up all his Fat from him, and burn on the Altar.

20. Juſt ſo ſhall he do to the Bullock, as he did to that of Sin-offering: thus ſhall the Prieſt make atonement for them, and it ſhall be forgiven them.

21. And he ſhall carry forth the Bullock without the Camp, and burn him, as he did the former one: which ſhall be the Sin-offering of the Congregation.

22. When a Prince ſins, doing Something contrary to any of the Commandments of the Lord his God, what ſhould not be done, by Miſtake, and is guilty;

23. Or *when* his Sin in which he has ſinned is known to him, he ſhall bring his Oblation, a Kid of the Goats, a perfect Male.

24. And he ſhall lean his Hand upon the Head of the Kid, and it ſhall be killed in the Place where the Burnt-offering is, before the Lord: which ſhall be a Sin-offering.

25. After this the Prieſt ſhall take ſome of the Blood of the Sin-offering with his Finger, and put upon the Horns of the Altar of Burnt-offering; and ſhall pour out the reſt at the Bottom of the ſame.

26. And he ſhall burn all the Fat of it on the Altar, like the Fat of the Sacrifice of Peace-offerings: thus ſhall the Prieſt purge him from his Sin, and it ſhall be forgiven him.

27. As alſo if a Perſon of the People of the Country ſins by Miſtake, in doing Something contrary to the Commandments of the Lord, what ſhould not be done, and is guilty;

28. Or *when* his Sin in which he has ſinned is known to him, he ſhall bring his Oblation, a Kid of the Goats, a perfect Female, for his Sin which he has committed.

29. And he ſhall lean his Hand upon the Head of the Sin-offering, which ſhall be killed in the Place of the Burnt-offering.

30. Then the Prieſt ſhall take ſome of its Blood with his Finger, and put upon the Horns of the Altar of Burnt-offering; and all the reſt he ſhall pour out at the Bottom of it.

31. And he ſhall take off all its Fat, as it is taken off from the Sacrifice of Peace-offerings, and ſhall burn *it* on the Altar for a pleaſant Smell to the Lord: thus let the Prieſt make atonement for him, and it ſhall be forgiven him.

32. Or if his Oblation which he brings, is a Lamb for a Sin-offering, he ſhall bring it a perfect Female.

33. And he ſhall lean his Hand upon the Head of the Sin-offering; for which it ſhall be killed, in the ſame Place that the Burnt-offering is.

34. Next the Prieſt ſhall take ſome of the Blood of it with his Finger, and put upon the Horns of the Altar of Burnt-offering; and all the reſt he ſhall pour out at the Bottom of it.

35. And he ſhall take off all the Fat of it, as that of the Lamb is taken off from the Sacrifice of Peace-offerings, and ſhall burn them on the Altar with the Lord's Sacrifices by Fire: thus let the Prieſt make atonement for him, for his Sin which he has committed, and it ſhall be forgiven him.

" common Error into idolatrous Worſhip: ſee *Dr.* " *Owtram*, lib. 1. *de Sacrificiis*, cap. 14. ſect. 2." Which Diſtinction of Idolatry the *Jewiſh Rabbies* have made, *Talmud* in *Horayoth*, Ch. 2. *Maimon.* in *Shegagoth*, Ch. 12. 1. and that of the latter is given in *Engliſh* by *Ainſw.* on this Place; ſee alſo Ver. 28.

Ver. 23. when] from the foregoing Verſe, to compleat the Senſe; which the adding of *if* rather ſpoils.

Ver. 28. *Kid*] As the Oblation here might be either a Kid or Lamb, Ver. 32. which is not only reſtricted to the former, but that to be in its firſt Year, *Num.* xv. 27. there ſeems ſome Difference in the Caſes: and according to the Expoſition on Ver. 14. the Sin here was acting contrary to the Lord's Commands; and *Num.* xv. 28. *ſinning before the Lord*, which may well denote Idolatry, as *Sol. Jarhi* alſo interprets it, and according to the firſt Commandment.

Ver. 29. *Place of*] One MS. with the *Gr.* and *Syr.* have, as the Author of *the State of Heb.* ſays, *place where he ſlays the burnt-offering*, made as it ſeems from Ver. 24, 33. and not as he aſſerts *confirm'd* by them; but ſo *confirm'd*, that he adds, *they ſlay* in the *Sam. ſeems to be the truer reading*, p. 408, 409. If this is the greateſt Certainty he can help us to, we may better keep to what we have.

Ver. 35. *with*] being the ſame Prepoſition as in Chap. iii. 5. whither the *Commentators*, *Patrick*, *&c.* refer for the Meaning of it.

CHAP.

CHAP. V.

WHEN a Perſon alſo ſins, by hearing an Expreſſion of Curſing, of which he is a Witneſs, having either ſeen or known *it*, and does not tell *it*, he ſhall bear his Iniquity.

2. Or the Perſon who touches any unclean Thing, either a Carcaſe of an unclean Beaſt, Cattle, or creeping Thing; though it be hid from him, yet ſhall he be unclean, and guilty.

3. Or when one touches any Uncleanneſs of Man, in which he is unclean; whether it be hid from him, or he knows *it*, he ſhall be guilty.

4. Or when a Perſon ſwears, pronouncing with his Lips, either to do ill or well, in any thing which Man pronounces with an Oath, and it is hidden from him: when he knows that he is guilty in one of theſe Things,

5. Then ſhall he confeſs in what he has ſinned;

6. And bring his Treſpaſs-offering to the Lord, for his Sin which he has committed, a Female out of the Flock, a Lamb, or a Kid of the Goats for a Sin-offering: thus ſhall the Prieſt purge him from his Sin.

7. But if he cannot obtain ſufficient for a Lamb, he ſhall bring for his Treſpaſs in which he has ſinned, two Turtle-doves, or two young Pigeons to the Lord; one for a Sin-offering, and the other for a Burnt-offering.

8. Theſe let him bring to the Prieſt, who ſhall offer that which is for the Sin-offering firſt; pinching off his Head at his Neck, but not dividing *him* aſunder.

9. Next he ſhall ſprinkle ſome of the Blood of the Sin-offering upon the Side of the Altar, and what is left of it ſhall be ſqueezed out at the Bottom of the ſame: which ſhall be a Sin-offering.

10. And he ſhall make the ſecond a Burnt-offering according to the Manner: thus let the Prieſt purge him from his Sin which he has committed, and it ſhall be forgiven him.

11. But if he cannot obtain two Turtle-doves, or two young Pigeons, he who has ſinned ſhall bring his Oblation, the tenth part of an Ephah of fine Flour for a Sin-offering: upon which he ſhall neither put Oil, nor Frankincenſe, becauſe it is a Sin-offering.

12. And he ſhall bring it to the Prieſt, who ſhall take his Handful of the ſame, a Memorial of it, and burn on the Altar, with the Lord's Sacrifices by Fire: it ſhall be a Sin-offering.

13. Thus let the Prieſt make atonement for him, for his Sin which he has committed, in one of theſe Things, and it ſhall be forgiven him; the Prieſt too ſhall have as in the Meat-offering.

14. Moreover the Lord ſpoke to Moſes as follows:

15. When a Perſon does amiſs, and ſins by Miſtake, contrary to the holy Things of the Lord, he ſhall bring to him for his Treſpaſs, a perfect Ram of the Flock, by thy Eſtimation in Shekels of Silver after the holy Shekel, for a Treſpaſs-offering.

16. And what he has ſinned in contrary to the holy Thing he ſhall recompenſe, and adding the fifth part of the ſame to it, give it to the Prieſt; who ſhall make atonement for him with the Ram of Treſpaſs-offering, and it ſhall be forgiven him.

17. So if a Perſon when he ſins, and does Something contrary to any of the Lord's Commandments, what ſhould not be done, does not know *it*; yet he ſhall be guilty, and bear his Iniquity.

18. Therefore ſhall he bring a perfect Ram of the Flock, by thy Eſtimation for a Treſpaſs-offering to the Prieſt; who ſhall make atonement for him, for his Error in which he has erred, and did not know *it*, and it ſhall be forgiven him.

19. This ſhall be a Treſpaſs-offering; he being quite guilty towards the Lord.

Ver. 2. *touches any unclean Thing*] As ſuch a one was only to waſh, and be unclean till the Evening, Ch. xi. 27, 28, 31. Something further muſt be implied here, ſince a Treſpaſs-offering was to be brought for this, and it was reckoned a Sin, Ver. 4, 5, 6, &c. which the *Hebrew Writers* take to be his going into the Sanctuary, or eating of the holy Things, while he was thus unclean, *Maimonides* in *Shegagoth*, Ch. 10. 1, 5.

Ver. 6. *Treſpaſs-offering*] *Commentators* have found a great Difficulty in diſtinguiſhing the Crimes for which this and a *Sin-offering* were offered; of which ſee *Gell* on Chap. vii. 7. and *Patrick* on Ver. 15. of this Chap. To tell my own Opinion of it, which turns on a Diſtinction different from any of thoſe they mention, it ſeems to me that a *Sin-offering* was for Sin and Uncleanneſs in general, and a *Treſpaſs-offering* for ſome particular Offences and Uncleanneſs, moſtly of an inferior Sort; whereby, as the *Treſpaſs* was a *Sin*, ſo the *Treſpaſs-offering* is called a *Sin-offering*, as in this Verſe; and likewiſe both were offered for the ſame Thing, Chap. xiv. 10, 12, 13, 19. *Num.* vi. 11, 12.

Ib. *from*] ſo the *Heb.* and not *concerning*; of which ſee *Gell*, *Eſſay*, p. 253, 254.

Ver. 18. *Error*] coming from the Verb that follows.

CHAP.

CHAP. VI.

AND the Lord ſpoke thus to Moſes:

2. When a Perſon ſins, and does amiſs againſt the Lord, lying to his Neighbour about a Thing committed, or taking *it*, or concerning a Thing taken by force, or wrongs his Neighbour,

3. Or finds a Thing loſt, and lyes about it, or ſwears falſely:

4. When a Man ſins in any one of theſe, and is guilty, he ſhall reſtore the Thing which he has taken by force, or what he has wronged *another* of, or that which was committed to him, or the loſt Thing which he has found,

5, Or all concerning which he has ſworn falſely; the Principal of which he ſhall make recompence for, and add its fifth part to it, giving the ſame to whom it belongs, on the Day of his Treſpaſs-offering.

6. Which he ſhall bring for the Lord, to the Prieſt, a perfect Ram of the Flock, by thy Eſtimation.

7. So let the Prieſt make atonement for him before the Lord, and it ſhall be forgiven him; for any one Thing which he has done, to be guilty in it.

8. The Lord further told Moſes,

9. That he ſhould command Aaron and his Sons as follows: This ſhall be the Law of the Burnt-offering; which is ſo called for the Burning upon the Altar all Night till the Morning, where the Fire of the Altar ſhall burn.

10. Firſt the Prieſt ſhall put on his Linen Garment, as he ſhall alſo Linen Drawers upon his Fleſh, and take up the Aſhes to which the Fire conſumes the Burnt-offering upon the Altar; and ſhall put them by the Altar.

11. Afterwards he ſhall pull off his Garments, and putting on others, carry forth the Aſhes without the Camp, to a clean Place.

12. And the Fire upon the Altar ſhall be burning there, without being quenched, upon which the Prieſt ſhall burn Wood Morning by Morning; and put the Burnt-offering in order on it, and burn upon it the Fat of the Peace-offerings.

13. The Fire ſhall be burning continually upon the Altar, without being quenched.

14. And this is the Law of the Meat-offering: the Sons of Aaron ſhall offer it before the Lord, before the Altar.

15. And he ſhall take up from it his Handful, of the fine Flour of the Meat-offering, and of its Oil, with all the Frankincenſe which is upon it, and burn on the Altar, *for* a pleaſant Smell, a Memorial of it to the Lord.

16. But what is left of it Aaron and his Sons ſhall eat; and that in unleavened *Cakes*, in the Holy Place, in the Court of the publick Tent.

17. It ſhall not be baked with Leaven; I give it *for* their Part of my Offerings by Fire: it being very holy, like both the Sin-offering, and the Treſpaſs-offering.

18. Every Male of the Children of Aaron ſhall eat of it; that ſhall be a laſting Ordinance in your Generations, of the Lord's Offering by Fire: all that touches them ſhall be holy.

19. The Lord alſo ſpoke to Moſes in the following manner:

20. This ſhall be the Oblation of Aaron and his Sons, which they ſhall bring to the Lord on the Day they are anointed; the tenth part of an Ephah of fine Flour *for* a Meat-offering continually; one half of it in the Morning, and the other in the Eveing.

21. Upon a Pan with Oil ſhall it be made, thou ſhalt bring *it* bliſtered in baking; preſenting the baked Pieces of the Meat-offering *for* a pleaſant Smell to the Lord.

22. And let the Prieſt who is anointed in his room, of his Sons, do it: which ſhall be a laſting Ordinance to the Lord, it ſhall be wholly burnt.

23. As every Meat-offering of the Prieſt ſhall be; it muſt not be eat.

24. Beſides the Lord ordered Moſes,

25. To tell Aaron and his Sons thus: This ſhall be the Law of the Sin-offering; in the Place where the Burnt-offering is killed, the Sin-offering ſhall before the Lord; it being very holy.

26. The Prieſt who offers it for Sin ſhall eat it; and that in the Holy Place, in the Court of the publick Tent.

Ver. 2. *taking* it] This being omitted in the 4th and 5th Verſes, and no Mention made of what *putting the Hand*, in the *Heb.* Idiom, is for; it ſeems apparent enough to me, that it belongs to the foregoing, which is otherwiſe imperfect in Ver. 4. and according to *Exod.* xxii. 7, 8. *Interpreters* varying in other Senſes, beſides the *preſ. Eng. Text* and *Margin.*

Ver. 10. *to which*] for the Fire would not conſume the Aſhes; nay if it had, how were they then to be taken up? And *Burnt-offering* has the Sign or Article of the Accuſative Caſe in *Heb.*

Ver. 16. *in unleavened* Cakes] or *unleavened*, but the *Heb.* Word is plural; rendered by *Jun.* and *Trem. azymis factis, being made unleavened Cakes.* There is nothing for *with* in the *Original*; and *which*, ſays *Patrick*, *makes the Senſe unaccountable:* and *Poole* ſays, "diſturbs the Senſe; "for ſince the Meat-offering it ſelf was fine Flour, "*Lev.* ii. 1. it is not likely that they eat it with unlea-"vened bread."

Ib. *in the Court*] See *Num.* xviii. 10.

Ver. 18. *all that*] according to Ver. 27.

27. All that touches the Fleſh of it ſhall be holy: and when he ſprinkles ſome of the Blood of it upon a Garment, thou ſhalt waſh that on which it is ſprinkled, in the Holy Place.

28. Nay the earthen Veſſel in which it is boiled ſhall be broke; whereas if it be boiled in a braſen Veſſel, that ſhall be ſcoured, and rinſed in Water.

29. Every Male of the Prieſts ſhall eat of it; the ſame being very holy.

30. But every Sin-offering, of which any of the Blood is brought into the publick Tent, to make atonement in the Holy Place, ſhall not be eat; it ſhall be burnt with Fire.

CHAP. VII.

THIS ſhall likewiſe be the Law of the Treſpaſs-offering; which is very holy:

2. In the Place where they kill the Burnt-offering, they ſhall the Treſpaſs-offering; and the Blood of it he ſhall ſprinkle upon the Altar round about.

3. And he ſhall bring of it all its Fat, the Rump, and the Fat that covers the Entrails.

4. He ſhall alſo take off the two Kidneys, and the Fat which is upon them, on the Flanks, and the Caul upon the Liver, along with the Kidneys.

5. Theſe let the Prieſt burn on the Altar *for* a Sacrifice by Fire to the Lord: it ſhall be a Treſpaſs-offering.

6. Every Male of the Prieſts ſhall eat of it; and that in the Holy Place, it being very holy.

7. The Treſpaſs-offering ſhall be even as the Sin-offering, there ſhall be the ſame Law for them: the Prieſt who makes atonement with it, ſhall have it.

8. And the Prieſt who brings a Man's Burnt-offering, ſhall have the Skin of that himſelf.

9. All the Meat-offering too which is baked in an Oven, with all that is made in a Pot, and upon a Pan, the Prieſt who brings it ſhall have.

10. But every Meat-offering tempered with Oil, or dry, ſhall be for all the Sons of Aaron, one as well as another.

11. And this ſhall be the Law of the Sacrifice of Peace-offerings, which one brings to the Lord:

12. If he brings it for Thankſgiving, he ſhall bring with the Sacrifice of that unleavened Cakes tempered with Oil, unleavened Biſcuits waſhed over with Oil, and fine Flour in Cakes bliſtered in baking, tempered with Oil.

13. Beſides the Cakes, he ſhall bring leavened Bread *for* his Oblation, with the Sacrifice of Thankſgiving of his Peace-offerings.

14. And let him bring one of it out of all the Oblation, *for* a Lifted-offering to the Lord: which the Prieſt who ſprinkles the Blood of the Peace-offerings ſhall have.

15. And the Fleſh of the Sacrifice for Thankſgiving, of his Peace-offerings, ſhall be eat on the Day of his Oblation; he ſhall not leave of it till the Morning.

16. But if the Sacrifice of his Oblation be a Vow or a Free-offering, it ſhall be eat on the Day that he brings his Sacrifice; and on the next Day ſhall that which is left of it be alſo eat.

17. For what is left of the Fleſh of the Sacrifice, ſhall on the third Day be burnt with Fire.

18. And if the Fleſh of the Sacrifice of his Peace-offerings be at all eat of on the third Day, it ſhall not be accepted, nor counted to him who brings the ſame, it ſhall be abominable; and the Perſon who eats of it, ſhall bear his Iniquity.

19. Nor ſhall the Fleſh which touches any Thing unclean be eat, it ſhall be burnt with Fire; otherwiſe every one who is clean may eat of it.

20. But that Perſon who eats of the Fleſh of the Sacrifice of Peace-offerings which belongs to the Lord, with his Uncleanneſs upon him, ſhall be cut off from his People.

21. As in particular a Perſon ſhall, when he eats of it, having touched any Thing unclean, either Uncleanneſs of Man, unclean Beaſt, or any unclean Abomination.

22. Moreover the Lord bade Moſes,

23. Speak to the Iſraelites as follows; You ſhall not eat any Fat of Ox, Sheep, or Goat.

24. However the Fat of a Carcaſe, and the Fat of that which is torn, may be uſed for any Buſineſs; but you ſhall not at all eat of it.

25. For what Perſon ſoever eats the Fat of a Beaſt, of which he brings a Sacrifice by Fire to the Lord, ſhall be cut off from his People.

26. Neither ſhall you eat any Blood in all your Habitations, of Fowl, or of Beaſt.

27. Every individual Perſon who does, ſhall be cut off from his People.

28. And the Lord told Moſes,

Ver. 23. *Fat*] See Chap. iii. 16, 17.
Ib. *Ox, &c.*] becauſe theſe were for Sacrifice.

Ver. 24. *torn*] *with beaſts* is not in the *Original*.

29. To

29. To ſpeak thus to the Iſraelites: He who brings the Sacrifice of his Peace-offerings to the Lord, ſhall bring his Oblation to him of the ſame.

30. With his own Hands ſhall he bring the Sacrifices of the Lord by Fire, namely the Fat with the Breaſt, the latter to wave it *for* a Waved-offering before him.

31. And let the Prieſt burn the Fat on the Altar, but Aaron and his Sons ſhall have the Breaſt.

32. The right Shoulder you ſhall alſo give *for* a Lifted-offering to the Prieſt, of the Sacrifices of your Peace-offerings.

33. He of the Sons of Aaron who brings the Blood of the Peace-offerings, and the Fat, ſhall have the right Shoulder for a Share.

34. For I have taken the waved Breaſt, and lifted Shoulder of the Iſraelites, from the Sacrifices of their Peace-offerings, and given them to Aaron the Prieſt and his Sons, for a laſting Ordinance from the Iſraelites.

35. This was *for* the anointing both of Aaron, and his Sons, out of the Sacrifices of the Lord by Fire, on the Day he brought them to execute the Prieſthood to him:

36. Which the Lord commanded to be given them, on the Day of his anointing them, by the Iſraelites, *for* a laſting Ordinance in their Generations.

37. This was the Law for the Burnt-offering, Meat-offering, Sin-offering, Treſpaſs-offering, for filling *their Hands*, and for the Sacrifice of Peace-offerings;

38. Which the Lord commanded Moſes on Mount Sinai, at the Time he commanded the Iſraelites to bring their Oblations to himſelf, in the Wilderneſs of Sinai.

CHAP. VIII.

AGAIN the Lord ſpoke to him as follows;

2. Take Aaron and his Sons with him, the Garments, Oil for anointing, a Bullock for a Sin-offering, two Rams, and a Baſket of unleavened *Cakes*;

3. And gather together all the Aſſembly, to the Door of the publick Tent.

4. Thus Moſes did as the Lord commanded him, and the Aſſembly was gathered together there.

5. Whereupon he ſaid to them, This is the Thing which the Lord has commanded to be done.

6. So having brought Aaron and his Sons, he waſhed them with Water;

7. As alſo put the Coat upon him, girded him with the Belt, cloathed him with the Cloak, put the Ephod upon him, and girding him with the Girdle of the ſame, placed the Ephod on him with it.

8. And he put the Breaſt-plate upon him, putting on it the Urim and Thummim.

9. Beſides he ſet the Mitre upon his Head, and put upon that at his Face the Plate of Gold, the holy Crown; as the Lord had commanded him.

10. Moſes further took the Oil for anointing, and anointed the Tabernacle, with all that was in it, that he might conſecrate them.

11. And he ſprinkled ſome of it upon the Altar ſeven Times, anointing that and all its Inſtruments, with the Waſhing-veſſel and its Baſe, to conſecrate them.

12. He poured ſome of the Oil for anointing too upon Aaron's Head, and anointed him, to conſecrate him.

13. And Aaron's Sons being brought, he cloathed them with the Coats, girded them with the Belts, and tied the Caps on them; as the Lord had commanded him.

14. Moreover he brought nigh the Bullock for the Sin-offering, and Aaron with his Sons leaned their Hands upon the Head of it.

15. Which being killed, Moſes took ſome Blood, and put upon the Horns of the Altar round about with his Finger, and purified it; pouring out the reſt at the Bottom of the Altar, and conſecrating it, to make atonement upon it.

16. And he took all the Fat that was upon the Entrails, the Caul of the Liver, and the two Kidneys, with their Fat, which he burnt on the Altar.

17. But the Bullock, with his Skin, Fleſh and Dung, he burnt with Fire without the Camp; as the Lord had commanded him.

18. He likewiſe brought the Ram for the Burnt-offering, upon whoſe Head Aaron and his Sons leaned their Hands.

19. This was killed, and Moſes ſprinkled the Blood upon the Altar round about.

20. Next he divided the Ram into his Pieces; which he burnt with the Head, and the Fat.

21. And waſhing the Entrails and Legs with Water, he burnt the whole Ram on the Altar: which was a Burnt-offering for a

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Ver. 8. *Urim and Thummim*] Of theſe ſee *Gell*'s *Eſſay*, p. 259, &c.

Ver. 15. *ſome Blood—the reſt*] ſee the *com. Tranſ.*

Ver. 21. *waſhing the Entrails and Legs*] To make them clean for the Offering, I ſuppoſe, as the former were filthy, and the latter dirty or duſty: ſo Ch. ix. 14.

pleaſant

pleaſant Smell, a Sacrifice by Fire to the Lord; as he had commanded Moſes.

22. Afterwards he brought the other Ram, that for filling; when Aaron and his Sons leaned their Hands upon his Head.

23. Which being killed, Moſes took ſome of his Blood, and put upon the Tip of Aaron's right Ear, upon the Thumb of his right Hand, and the great Toe of his right Foot.

24. As likewiſe bringing Aaron's Sons, he put ſome of it upon the Tips of their right Ears, upon the Thumbs of their right Hands, and the great Toes of their right Feet; and ſprinkled the Blood upon the Altar round about.

25. He alſo took the Fat, the Rump, all the Fat which was upon the Entrails, the Caul of the Liver, the two Kidneys, with their Fat, and the right Shoulder;

26. And out of the Baſket of unleavened *Cakes*, that was before the Lord, he took one unleavened Cake, one Cake of Bread with Oil, and one Biſcuit; laying *them* on the Fat, and the right Shoulder:

27. All which he put upon the Hands of Aaron, and thoſe of his Sons, and waved them *for* a Waved-offering before the Lord.

28. Moſes took them off again from their Hands, and burnt *them* on the Altar with the Burnt-offering: they were fillings for a pleaſant Smell, it was a Sacrifice by Fire to the Lord.

29. And taking the Breaſt, he waved it *for* a Waved-offering before the Lord: which was a Part for himſelf of the Ram of filling, as the Lord had commanded him.

30. Beſides he took ſome of the Oil for anointing, and of the Blood which was upon the Altar, and ſprinkled upon Aaron, and his Garments, together with his Sons, and their Garments: thus were he and they, with their Garments, conſecrated.

31. And Moſes ſaid to him and them: Boil the Fleſh at the Door of the publick Tent, and there eat it, with the Bread which is in the Baſket of filling; as I commanded, that Aaron and his Sons ſhould eat it.

32. But what is left both of the Fleſh and Bread, you ſhall burn with Fire.

33. Nor ſhall you go out of the Door of the publick Tent ſeven Days, till the Time of the Days of your filling is fulfilled: your Hands ſhall be filled ſeven Days.

34. As it has been done this Day, the Lord has commanded to do, to make atonement for you.

35. Therefore you ſhall abide at the Door of the publick Tent, Day and Night ſeven Days, and keep the Charge of the Lord, that you may not die: for ſo am I commanded.

36. And Aaron and his Sons did all Things, which the Lord commanded by the Miniſtry of Moſes.

CHAP. IX.

WHO on the eighth Day called them, and the Elders of Iſrael,

2. And ſaid to Aaron; Take thee a young Calf of the Herd for a Sin-offering, and a Ram for a Burnt-offering, of them that are perfect, and bring before the Lord.

3. Moreover thou ſhalt ſpeak thus to the Iſraelites; Take you a Kid of the Goats for a Sin-offering, with a Calf and a Lamb in their *firſt* Year, that are perfect, for a Burnt-offering,

4. As likewiſe an Ox and a Ram for Peace-offerings, to ſacrifice before the Lord, and a Meat-offering tempered with Oil: for to Day the Lord will appear to you.

5. Accordingly they fetched what Moſes commanded before the publick Tent; and all the Aſſembly came near, and ſtood before the Lord.

6. When Moſes ſaid, This is the Thing which the Lord has commanded you ſhould do, and his Glory will appear to you.

7. He ſaid alſo to Aaron, Go to the Altar, and offer thy Sin-offering and Burnt-offering; making atonement for thy ſelf, as well as the People: for thou ſhalt offer their Oblation, and make atonement for them, as the Lord has commanded.

8. So Aaron went to the Altar, and killed the Calf of the Sin-offering which was for himſelf.

9. And his Sons bringing the Blood to him, he dipt his Finger in it, and put upon the Horns of the Altar; at the Bottom of which he poured it out.

10. But the Fat, the Kidneys, and the Caul of the Liver, of the Sin-offering, he burnt on the Altar; as the Lord had commanded Moſes.

11. And the Fleſh, and Skin, he burnt with Fire without the Camp.

Ver. 1. *eighth*] after the ſeven of Conſecration, Chap. viii. 33.

Ver. 2. *Sin-offering*] offered for his Sin in general at this his entering into the Prieſts Office, as that mentioned Chap. iv. 3. was for a particular Sin at another Time; and might have reſpect to his ſinning by the Calf, *Exod.* xxxii. as the *Jews* imagine.

Ver. 10. *burnt*] with common Fire, as it ſeems, which *Moſes* had uſed before, Chap. viii. 16, 21, 28. eſpecially as he is not ſaid to burn the Burnt-offering, Ver. 16. which the Fire from before the Lord did, Ver. 24.

12. He

12. He likewiſe killed the Burnt-offering; and his Sons getting the Blood for him, he ſprinkled it upon the Altar round about.

13. And they got the Burnt-offering for him, with its Pieces, and the Head; which he burnt upon the Altar:

14. As alſo waſhed the Entrails, and Legs; and burnt with the Burnt-offering there.

15. Then he brought the Oblation of the People, taking the Goat of the Sin-offering that was for them, which he killed, and offered for Sin as the former.

16. And he brought the Burnt-offering, doing it as the Manner was.

17. He further brought the Meat-offering, and filling his Hand with it, burnt *it* upon the Altar; beſide the Burnt-offering of the Morning.

18. And he killed the Ox and Ram, of the Sacrifice of Peace-offerings that was for the People; and his Sons got the Blood for him (which he ſprinkled upon the Altar round about)

19. The Fat too of the Ox, and of the Ram the Rump, as alſo the Covering, with the Kidneys, and the Caul of the Liver.

20. And when they had laid the Fat upon the Breaſts, he burnt it on the Altar.

21. But the Breaſts and right Shoulder he waved *for* a Waved-offering before the Lord, as Moſes commanded.

22. Afterwards Aaron lifted up his Hands to the People, and bleſſed them; and came down from doing the Sin-offering, Burnt-offering and Peace-offerings.

23. Next Moſes and he went into the publick Tent, and coming out, bleſſed the People; when the Glory of the Lord appeared to them all.

24. Beſides there came out a Fire from before the Lord, and conſumed upon the Altar the Burnt-offering and Fat; which all the People ſeeing, they cried out, and fell upon their Faces.

CHAP. X.

BUT Aaron's Sons, Nadab and Abihu, took each his Cenſer, and putting Fire into them, and laying Incenſe upon it, they offered ſtrange Fire before the Lord, which he did not command them.

2. At this there went out Fire from before the Lord, and conſumed them; ſo that they died before him.

3. And Moſes ſaid to Aaron; It is what the Lord thus ſpoke, I will be ſanctified in thoſe who come near me, and will be glorified before all the People; and Aaron was ſilent.

4. Then Moſes called Miſhael and Elzaphan, the Sons of Uzziel Aaron's Uncle, and ſaid to them, Come hither, carry your Kinſmen from the Preſence of the Holy Place without the Camp.

5. They approached accordingly, and carried them in their Coats thither; as he ordered.

6. He ſaid further to Aaron, to Eleazar and Ithamar his Sons; Do not make your Heads bald, nor rent your Garments, leſt you ſhould die, and the Lord be in a Wrath with all the Aſſembly; yet let your Brethren, all the Family of Iſrael, weep for the Burning which he has made.

7. Nor ſhall you go out of the Door of the publick Tent, leſt you ſhould die; for the anointing Oil of the Lord is upon you. And they did as he ſaid.

8. And the Lord ſpoke to Aaron as follows;

9. Do not drink Wine, nor ſtrong Drink, thy ſelf and Sons with thee, when you go into the publick Tent, leſt you ſhould die; which ſhall be a laſting Ordinance for your Generations:

10. Both to make a Separation between holy and common, and between unclean and clean;

11. And that you may teach the Iſraelites, all the Ordinances which the Lord has ſpoken to them by the Miniſtry of Moſes.

12. And Moſes ſaid to Aaron, to Eleazar and Ithamar his Sons who were left; Take the Meat-offering that is left of the Lord's Offerings by Fire, and eat it in unleavened *Cakes* by the Altar: for it is very holy.

13. You ſhall eat it in the Holy Place, becauſe it is thy own and thy Sons Allowance,

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Ver. 13. *got*] *Heb. found*; but I don't find that it does at all, or ever, ſignify *preſented*.

Ver. 21. *waved*] which was performed according to *Abarbinel* on Chap. xxiii. 20. by moving the Things ſix Ways, upward and downward, and towards the four Quarters of the Earth.

Ver. 2. *conſumed them*] that is their Lives, not their Bodies, Ver. 5. ſo was probably done by Lightning.

Ver. 3. *I will*] Theſe Words are not found in *Scripture* before, it being ſufficient to have them recorded here on this Occaſion.

Ver. 6. *bald*] by cutting off the Hair; which the Verb may properly denote, as it ſignifies *to take away*, and has a Noun of the ſame Letters for *Locks of Hair*, *Num.* vi. 5. *Ezek.* xliv. 20. beſides that the Verb it ſelf ſignifies *to make bare*. This Practice in Mourning, which *Moſes* now forbids to them, we may find uſed, *Job* i. 20. *Iſai.* xv. 2. *Jer.* vii. 29. & xli. 5. & xlviii. 37. *Mic.* i. 16. Another Sign of Mourning was *covering the Head*, inſtead of *uncovering* according to the *preſ. Tranſ.* as in 2 *Sam.* xv. 30. *Eſth.* vi. 12. *Jer.* xiv. 3, 4.

Ver. 12. *in unleavened* Cakes] The very Word, as well as the Command, being the ſame as in Chap. vi. 16.

Ib. *by the Altar*] in the Court oppoſite to it, Chap. vi. 16.

out of the Lord's Offerings by Fire: for ſo am I commanded.

14. And the waved Breaſt, and the lifted Shoulder ſhall you, thy ſelf, with thy Sons and Daughters, eat in a clean Place: for they are thy own and thy Sons Allowance, given out of the Sacrifices of the Iſraelites Peace-offerings.

15. The lifted Shoulder, and waved Breaſt, ſhall they bring with the Offerings by Fire of the Fat, to wave *for* a Waved-offering before the Lord: which ſhall be thine, and thy Sons with thee, for a laſting Ordinance; as the Lord has commanded.

16. And Moſes ſought diligently for the Goat of the Sin-offering, and behold it was burnt; at which he was in a Wrath with Eleazar, and Ithamar, the Sons of Aaron who were left, and ſaid;

17. Why did not you eat the Sin-offering in the Holy Place, ſince it is very holy? And it is given you to bear the Iniquity of the Aſſembly, to make atonement for them before the Lord.

18. Behold the Blood of it has not been brought in within the Holy Place: you ſhould have wholly eat it there, as I commanded.

19. But Aaron anſwered him, Lo they brought their Sin-offering, and Burnt-offering before the Lord to Day; but ſuch Things as theſe having befallen me, had I eat the Sin-offering now, would he have liked it?

20. Which Moſes hearing, did not diſlike it.

CHAP. XI.

THE Lord alſo ſpoke to him and Aaron, bidding them,

2. To ſay thus to the Iſraelites: Theſe are the living Creatures that you may eat, of all Beaſts which are upon the Earth:

3. Namely every one that divides the Hoof, having a Cleft all through, *and* that brings up the Cud.

4. But theſe you ſhall not eat, of them that bring up the Cud, or of ſuch as divide the Hoof: the Camel though he brings up the Cud, yet not dividing the Hoof, is unclean to you.

5. And the Rabbit though he brings up the Cud, yet not dividing the Hoof, is unclean to you.

6. The Hare likewiſe though he brings up the Cud, yet not dividing the Hoof, is unclean to you.

7. On the other hand the Hog though he divides the Hoof, having a Cleft all through, yet not chewing the Cud, is unclean to you.

8. You ſhall neither eat of their Fleſh, nor touch their Carcaſes; they being unclean to you.

9. Theſe you may eat, of all which are in the Waters; all that have Fins and Scales there, in the Seas, or the Brooks.

10. But all which have no Fins nor Scales, in the Seas, or Brooks, of all that creep in the Waters, and of all living Creatures which are there; ſhall be abominable to you:

11. So abominable that you ſhall not eat any of their Fleſh, but abhor their Carcaſes.

12. Every one that has no Fins nor Scales in the Waters, ſhall be abominable to you.

13. And theſe you ſhall abhor of the Fowls, which ſhall not be eat, being abominable: the Eagle, Oſſifrage, Oſprey,

14. Glede, and the Vulture of each Kind,

15. All Sorts of Ravens,

Ver. 16. *Goat*] that ſpoken of Chap. ix. 15.

Ver. 17. *eat*] as it was ordered, Chap. vi. 26.

Ver. 18. *has not been brought*] for if it had, ſuch a Sin-offering was to be burnt, Ch. vi. 30.

Ver. 19. *brought*] pleading they had not omitted any Offering, and had only altered one Circumſtance, as proper on the preſent extraordinary Occaſion.

Ib. *theſe*] the Deaths of his Sons, Ver. 2. in mourning for which it did not ſeem well to eat the Offering; ſee *Deut.* xxvi. 14. *Hoſ.* ix. 4. So that it does not appear they did it by Miſtake, as *Poole*, *&c.* repreſents it; only that *Moſes* thought they had miſtaken.

Ver. 3. *divides*] This may ſignify the Partition of Good and Evil, which ſhould not be joined together.

Ib. *brings up*] which may denote ſpiritual Remembrance and Recollection.

Ver. 4. *not eat*] The Reaſons given by Writers for this Prohibition are, that thoſe unclean Creatures were unwholeſome Food (eſpecially perhaps in that Country) *Maimon. More Nevoch.* Pt. iii. Ch. 18. *Levi Barcelonita*, *Præcept.* 79. or becauſe they either then were, or would be thereafter conſecrated, as divers of them were, by the Gentiles to their falſe gods, *Origen againſt Celſus*, B. iv. *John Wagenſeil Annot. on Sota.* I think there may be a cloſer and more particular Interpretation given, which I may take room to hint at: Beaſts with Claws might be forbid, as being of the carnivorous Kind, and a fierce and ravening Nature, which they might communicate to Man by being eat; and thoſe with Hoofs not divided, as being labouring Beaſts, with Fleſh hard and unwholeſome: ſuch too might be prohibited as fed on Fleſh, like the Birds following, becauſe they were groſs and rapacious, which did not need a Cud to turn that Food into Aliment; and thoſe that lived on Vegetables without Chewing, for their being naturally more unclean, and their Food more crudely digeſted. The Application to particular Animals I leave. It has alſo been thought to be ſpoken in a ſpiritual Signification from the Nature of thoſe Creatures, as of the Hog being filthy, the Birds moſtly rapacious, &c. nay it has been carried ſo far as if that was the only Meaning, particularly in the *Epiſtle* aſcribed to *Barnabas*, Sect. 10.

Ib. *though*] as Ver. 7. *becauſe* being improper here.

Ver. 7. *chewing*] this Verb is different from that in the Verſes before.

Ver. 13. *Oſſifrage*, *Oſprey*] two particular Sorts of *Eagles*, as ſuppoſed, beſides the common Sort.

Ver. 14. *Glede*] So the Word with a different ſimilar

16. The

16. The Brood of the Oſtrich, the Night-hawk, Cuckow, and the Hawk of each Sort,
17. The Owl, Cormorant, Night-owl,
18. Daw, Pelican, Magpie,
19. Stork, the Heron of each Kind, the Lapwing and Bat.
20. Every creeping flying Thing which goes upon four, ſhall be abominable to you.
21. Only theſe you may eat, of every creeping flying Thing that goes upon four, which has Legs above his Feet, to leap with upon the Ground:
22. To wit the Locuſt, Rock-locuſt, Beetle, and Graſhopper, all of each Kind.
23. But every *other* creeping flying Thing, which has four Feet, ſhall be abominable to you.
24. And for theſe you ſhall be unclean, and that till the Evening, every one who touches their Carcaſe;
25. Every one likewiſe who carries any of it, ſhall waſh his Cloaths, and be unclean till the Evening:
26. For all Beaſts which divide the Hoof, but have not a Cleft all through, nor bring up the Cud, being unclean to you; every one who touches that of them ſhall be unclean.
27. And every one that goes upon his Paws, of all living Creatures which go upon four, are unclean to you: every one who touches their Carcaſe ſhall be unclean till the Evening.
28. Beſides he who carries their Carcaſe, ſhall waſh his Cloaths, and be unclean till the Evening; they being unclean to you.
29. And theſe are unclean to you of the creeping Things that creep upon the Ground: the Weaſel, Mouſe, and the Tortoiſe of each Kind,
30. With the Hedge-hog, Lizard, Evet, Snail and Mole.
31. Theſe being unclean to you of all creeping Things, every one who touches them when they are dead, ſhall be unclean till the Evening.
32. And all upon which there falls any of them when they are dead, ſhall be unclean, of all Inſtruments of Wood, a Garment, Skin, or Sack, any Tools with which Buſineſs is done; ſuch a Thing ſhall be put in Water, and be unclean till the Evening, when it ſhall be clean.
33. As for every earthen Veſſel into which there falls any of them, all that is within it ſhall be unclean, and you ſhall break it.
34. That which the Water comes upon, of all Food which may be eat, ſhall be unclean; and ſo ſhall all Drink which may be drunk, in every Veſſel.
35. Nay all upon which there falls any of their Carcaſe ſhall be unclean, an Oven and a Pan ſhall be broken down, as being ſo; and ſhall be unclean to you.
36. Yet a Fountain and a Pit, being a Pool of Water, ſhall be clean; but that which touches their Carcaſe ſhall be unclean.
37. And when there falls ſome of their Carcaſe upon any ſowing Seed, which is to be ſown, it ſhall be clean.
38. But when Water is put upon the Seed, and there falls ſome of their Carcaſe on it, that ſhall be unclean to you.
39. Moreover when there dies of Beaſts which are for you to eat, he who touches

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Letter is rendered, *Deut.* xiv. 13. where it is only found beſides; and the *King*'s *Tranſlators* have turned two other *Heb.* Words *Vulture*, *Deut.* xiv. 13. *Job* xxviii. 7. A *Glede* being a kind of *Kite*, *Jun:* and *Trem:* with *Caſtal.* accordingly have it *milvum*; nay *Patrick* ſays, moſt of the ancient and later *Interpreters* alſo think it to be a *Kite*.

Ib. *Vulture*] as rendered by *Caſtalio*, and in our *Bible*, *Job* xxviii. 7. ſo called from *vultus* its ſharp Sight, which according to that Text it has.

Ver. 16. *Brood*] as the *Heb.* has it.

Ib. *Oſtrich*] as in *Lam.* iv. 3.

Ver. 18. *Daw*] accordingly rendered by *Jun.* and *Trem. monendulam:* however has been taken for a *Bat*, whereas there is another more certain Word for that here uſed; as alſo for a *Night-Owl*, but which is inconſiſtent for the ſame Reaſon. *Swan* is made from the old *Lat. Tranſlation*. There is the ſame Name in *Heb.* for *Mole*, Ver. 30.

Ib. *Magpie*] So *Sebaſtian Munſter* tranſlates it *pica*; and *Buxtorf* writes in his *Lexicon*, *Talmudici* picam *explicant*, *Cod. Cholin cap.* 3. *pag.* 63. *& ſic quoque Judæi Germani: the* Talmudiſts *and* German-Jews *both expound it to be a* Magpie. Had it been any Sort of an *Eagle*, they would probably have been put together; nor do I find any of the learned *Tranſlations* or *Dictionaries* that give it ſo.

Ver. 20. *flying Thing*] meaning of Inſects, not Fowls.

Ver. 26. *For all*] As in Ver. 24. *for theſe*, which is proper and grammatical, without adding in *The carcaſes*, that are improper *of every beaſt*.

Ib. *but have not a Cleft all through*] as Dogs, Cats, &c. which is unintelligible, if not abſurd, in the *com. Tranſ.* ſee *Ainſw.* on Ver. 3.

Ver. 30. *Hedgehog*] Thus it is in the *Tigur. Verſ. ericius*, and in *Munſter*'s differently ſpell'd *eritius*. I meet with no *Lexicon* that has it a *Ferret*. As for any who eſteem it either a Sort of *Mouſe* or *Lizard*, their Opinions are leſs probable, as there are thoſe Creatures beſides. And ſince the *Heb.* Word ſignifies *Groaning*, or ſuch a kind of Cry; whoever has heard a *Hedgehog*, as I once did remarkably, upon finding a Neſt of its young ones, may be convinced that this has a greater Claim to the Name than the others.

Ib. *Lizard*] as *Bochart* ſhews in his *Hierozoicon*, Pt. i. Lib. iv. 3. which *Arias Montanus*, with *Jun.* and *Trem.* likewiſe turn *lacerta*. So *Jarhi* expounds it, as do the *Dictionaries* both of *Pagnine* and *Buxtorf*.

Ib. *Evet*] being generally *ſtellio* in the *Latin Interpreters*.

Ver. 35. *Pan*] an earthen one in which Cakes were baked, according to *Buxtorf*.

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the Carcaſe of it ſhall be unclean till the Evening.

40. He who eats of its Carcaſe too, ſhall waſh his Cloaths, and be unclean till the Evening; as ſhall he who carries the ſame.

41. And every creeping Thing that creeps upon the Ground, is abominable, it ſhall not be eat.

42. Every thing that goes upon the Belly, and whatever goes on four, or has many Feet, of all creeping Things which creep upon the Ground, you ſhall not eat; for they are Abomination.

43. Make not your Perſons abominable, by any creeping Thing that creeps; nor ſhall you make your ſelves unclean by them, and be defiled thereby.

44. Becauſe I am the Lord your God, therefore ſhall you ſanctify your ſelves, and be holy, for I am holy; and ſhall not make your Perſons unclean by any creeping Thing that crawls upon the Ground.

45. For I am the Lord who brought you up from the Country of Egypt, to be a God to you; and you ſhall be holy, for I am holy.

46. This is the Law of Beaſts, Fowls, of all living Creatures that ſtir in the Waters, and all Creatures that creep upon the Earth:

47. To make a ſeparation between unclean, and clean; and between the living Creature to be eat, and that which ſhall not be eat.

CHAP. XII.

AND the Lord told Moſes,

2. That he ſhould ſpeak to the Iſraelites as follows: When a Woman conceives Seed, and bears a Male, ſhe ſhall be unclean ſeven Days, even according to thoſe of the Separation for her Infirmity.

3. And on the eighth Day let the Fleſh of his Foreſkin be circumciſed.

4. And then ſhall ſhe abide thirty three Days in the Blood of Cleanſing: ſhe ſhall neither touch any conſecrated Thing, nor go into the Sanctuary, till the Time of her Cleanſing is fulfilled.

5. But if ſhe bear a Female, ſhe ſhall be unclean two Weeks, according to her Separation; and ſhall abide in the Blood of her Cleanſing ſixty ſix Days.

6. And when the Time of her Cleanſing is fulfilled for a Son, or a Daughter, ſhe ſhall bring a Lamb in his *firſt* Year for a Burnt-offering, and a young Pigeon, or a Turtle-dove for a Sin-offering; to the Door of the publick Tent, to the Prieſt.

7. Who ſhall bring it near before the Lord, and making atonement for her, ſhe ſhall be cleanſed from the Fountain of her Blood: this is the Law for her who bears a Male, or a Female.

8. But if ſhe cannot get a Lamb, let her take two Turtle-doves, or two young Pigeons, one for a Burnt-offering, and the other for a Sin-offering; and the Prieſt ſhall make atonement for her, ſo ſhe ſhall be clean.

CHAP. XIII.

THE Lord alſo ſpoke thus to Moſes and Aaron:

2. When there is a Man, in the Skin of whoſe Fleſh is a Swelling, Scab, or bright Spot, which is *like* the Sore of the Leproſy there; he ſhall be brought to Aaron the Prieſt, or to one of his Sons the Prieſts.

3. Who ſhall look at the Sore in the Skin of the Fleſh, and the Hair in the Sore being turned white, and it appearing deeper than the Skin of his Fleſh, it is the Sore of the Leproſy; and when the Prieſt ſees ſuch a one, he ſhall declare him unclean.

4. But if the bright Spot be white in the Skin of his Fleſh, and appear no deeper than the Skin, and the Hair of it be not turned white; he ſhall ſhut up him who has the Sore ſeven Days.

5. And on the ſeventh Day ſhall look at him, when behold if the Sore appear to him to ſtand ſtill, without ſpreading in the Skin; he ſhall ſhut him up ſeven Days again.

Ver. 4. *of Cleanſing*] without *her* here, that is made in the next only by a ſmall Point in ה thus ה which may be an Inſtance of the Uſefulneſs of the leaſt *Heb.* Points, as *her* or not *her* would be undiſtinguiſhed without it. All our principal *Tranſlations* have *her* likewiſe wrong in the next Verſe.

Ver. 2. *Sore*] as in Ver. 42.

Ver. 3. *Leproſy*] The white Leproſy, as this is deſcribed, *Pliny* ſays in his *Natural Hiſtory*, B. xxvi. 1. though not ſeen in *Italy* before the Time of *Pompey*, was peculiar and natural to the *Egyptians*; which agrees well with the *Scripture*, as the *Iſraelites* might have it from them.

Ver. 4. *him who has*] *him of* or *with the Sore*, which therefore need not be *Italick*.

Ver. 5. *appear to him*] *Heb. in his Eyes. Patrick*, as it ſeems taking the Hint from *Poole*, rather than from *Ainſworth*, pleads for the Expreſſion being tranſlated, *If it continue in the ſame Colour:* but though the *Heb.* Word ſing. for *Eye* ſometimes ſignifies *Colour*, as in Ver. 55. yet here it is plural, and ſo muſt needs mean the Prieſt's Eyes, as Ver. 37. eſpecially as the Colour of the Sore beforementioned is but one, Ver. 4. next the *Original* having no Conjunction for *and* between this and the following Member, ſhews they are to the ſame Effect, as Ver. 23, 28. where alſo is *Place* for *Eyes*; 3dly, it appears by Ver. 6. compared with Ver. 4. that it is ſpoken of as altering its Colour.

6. He

6. He ſhall alſo look at him on the next ſeventh Day, and behold if the Sore is darkiſh, without ſpreading in the Skin; the Prieſt ſhall declare him clean, it being a Scab; he ſhall waſh his Cloaths, and be clean.

7. Yet if the Scab ſpread about in the Skin, after he has been ſeen by the Prieſt for his cleanſing, he ſhall be ſeen by him again.

8. And upon his ſeeing plainly, that the Scab ſpreads in the Skin; he ſhall declare him unclean, it is the Leproſy.

9. When the Sore of the Leproſy is in a Man, he ſhall be brought to the Prieſt.

10. Who ſhall ſee, and behold if the Swelling is white in the Skin, and has not only turned the Hair white, but there is the Subſtance of proud Fleſh in the Swelling;

11. It is an old Leproſy in the Skin of his Fleſh, and the Prieſt ſhall declare him unclean; by reaſon of which he ſhall not ſhut him up.

12. And if a Leproſy breaks out abroad in the Skin, ſo that it covers all the Skin of him who has the Sore, from his Head to his Feet, where-ever the Prieſt looks with his Eyes;

13. Upon his ſeeing plainly that the Leproſy covers all his Fleſh, he ſhall declare him who has the Sore clean: all of it being turned white, he is clean.

14. Nevertheleſs on the Day there appears proud Fleſh in it, he ſhall be unclean.

15. Which when the Prieſt ſees, he ſhall declare him unclean: proud Fleſh being ſo, which is the Leproſy.

16. Or when the proud Fleſh is reſtored, and turned white, he ſhall come to the Prieſt.

17. Who ſhall look at him, and behold the Sore being turned white, ſhall declare him who has the Sore clean; he being ſo.

18. Further when there is Fleſh, in the Skin of which is a Boil, that has been healed;

19. And there be in the Place of the Boil a white Swelling, or a white reddiſh bright Spot, it ſhall be ſeen by the Prieſt.

20. At whoſe ſeeing plainly, that it appears lower than the Skin, and the Hair of it is turned white; he ſhall declare him unclean, it is the Sore of the Leproſy broke out in the Boil.

21. But if when he ſees it, behold there is no white Hair in it, and it is not lower than the Skin, and is darkiſh; he ſhall ſhut him up ſeven Days.

22. Then if it ſpread about in the Skin; the Prieſt ſhall declare him unclean, it is the Sore.

23. On the contrary if the bright Spot ſtand ſtill in its Place, not ſpreading, it is a burning Boil; and he ſhall declare him clean.

24. Or when in the Skin of the Fleſh there is ſcorching of Fire, and *in* the Subſtance of that a white bright Spot, reddiſh or white;

25. The Prieſt ſhall look at it, and behold the Hair being turned white in the bright Spot, and appearing deeper than the Skin, it is the Leproſy broke out in the Scorching: therefore he ſhall declare ſuch a one unclean, it is the Sore of the Leproſy.

26. But if when he ſees it, behold there is no white Hair in the bright Spot, and it is not lower than the Skin, and is darkiſh; he ſhall ſhut him up ſeven Days.

27. And looking at him on the ſeventh Day, if it be ſpread about in the Skin; he ſhall declare him unclean, it is the Sore of the Leproſy,

28. However if the bright Spot ſtand ſtill in its Place, not ſpreading in the Skin, and is darkiſh, it is a Swelling of the Scorching; and the Prieſt ſhall declare him clean, for it is an Inflammation of that.

29. Beſides when there is a Man or Woman in whom is a Sore, on the Head, or the Beard;

30. The Prieſt ſhall ſee the Sore, and behold it appearing deeper than the Skin, and there being in it yellow thin Hair; he ſhall declare him unclean, it is a Scurf, it is the Leproſy of the Head or Beard.

31. But when he ſees the Sore of the Scurf, and behold it appears no deeper than the Skin, and there is no black Hair in it; he ſhall ſhut up him who has it ſeven Days.

32. And ſhall look at the Sore on the ſeventh Day, when behold the Scurf not ſpreading, nor yellow Hair being in it, and it appearing no deeper than the Skin;

33. He ſhall ſhave himſelf, but not the Scurf, and the Prieſt ſhall ſhut up him who has it another ſeven Days.

34. Again he ſhall ſee it on the ſeventh Day, and behold it not ſpreading in the Skin, and appearing no deeper than that; the Prieſt ſhall declare him clean, and he ſhall waſh his Cloaths, and be ſo.

35. Whereas if the Scurf ſpread about in the Skin, after his cleanſing;

36. He ſhall look at him, and behold the Scurf ſpreading there, the Prieſt need not ſeek for yellow Hair, he is unclean.

Ver. 24. *Fire*] which has burnt there, as Expoſitors agree.

37. But if the Scurf appear to him to ſtand ſtill, and black Hair grow therein, it is healed, he is clean; and the Prieſt ſhall declare him ſo.

38. And when there is a Man or Woman, in the Skin of whoſe Fleſh are bright Spots, white bright ones;

39. The Prieſt ſhall look, and behold if they are there darkiſh white, it is a freckled Spot broke out in the Skin, ſuch a one is clean.

40. When there is likewiſe a Man whoſe Head is become bare, he being bald, is clean.

41. And if his Head is become bare on the Side towards his Face, he being bald before, is clean.

42. Nevertheleſs when there is in his Baldneſs, or Baldneſs before, a white reddiſh Sore, it is the Leproſy broke out in either of them.

43. Therefore the Prieſt ſhall look at him, and behold if the Swelling of the Sore be white reddiſh in either of theſe, as the Leproſy looks *in* the Skin of the Fleſh;

44. He is a leprous Man, he is unclean: the Prieſt ſhall declare him wholly unclean, his Sore being in his Head.

45. As for the Leper in whom the Sore is, his Cloaths ſhall be ripped, and his Head bald, nay he ſhall cover over *his* Lip; and proclaim, Unclean, unclean.

46. All the Days that the Sore is on him he ſhall be defiled, being unclean: he ſhall dwell alone, having his Habitation without the Camp.

47. And when there is a Garment in which is the Sore of the Leproſy, either in a woolen or a linen one,

48. In the Warp, or Woof, of Linen, or Woolen, in a Skin, or any Work of Skin;

49. The Sore being greeniſh, or reddiſh, in the Garment, Skin, Warp, Woof, or any Thing of Skin, it is the Sore of the Leproſy; and ſhall be ſhewn to the Prieſt.

50. Who having ſeen the Sore, ſhall ſhut up that which has it ſeven Days.

51. And looking at it on the ſeventh Day, when it is ſpread in the Garment, Warp, Woof, or Skin, with any Work which is made of Skin; the Sore is a fretting Leproſy, it is unclean.

52. He ſhall therefore burn the Garment, Warp, or Woof, in Woolen, or Linen, or any Thing of Skin in which the Sore is: for it is a fretting Leproſy, it ſhall be burnt with Fire.

53. But if the Prieſt look, and behold the Sore is not ſpread in the Garment, Warp, Woof, or any Thing of Skin;

54. He ſhall command that they ſhould waſh that which the Sore is in, and he ſhall ſhut it up again ſeven Days.

55. And after it is waſhed the Prieſt ſhall look at the Sore, and behold it having not changed its Colour, though it be not ſpread, it is unclean, thou ſhalt burn it with Fire: it is a deep fretting in its bare Outſide, or in its bare Inſide.

56. If the Prieſt however ſees plainly, that the Sore is darkiſh after the waſhing of it; he ſhall tear it out of the Garment, Skin, Warp, or Woof.

57. And if it appear ſtill in the Garment, Warp, Woof, or any Thing of Skin, it is broke out: thou ſhalt burn that in which the Sore is with Fire.

58. But the Garment, Warp, Woof, or any Thing of Skin which thou waſheſt, and the Sore departs from the ſame; ſhall then be waſhed again, and be clean.

59. This is the Law of the Sore of the Leproſy, in a woolen or linen Garment, Warp, Woof, or any Thing of Skin; to declare it clean, or to declare it unclean.

CHAP. XIV.

THE Lord alſo ſpoke to Moſes as follows:

2. This ſhall be the Law of the Leper on the Day of his Cleanſing. Firſt he ſhall be brought to the Prieſt.

3. Who ſhall go forth without the Camp, where he ſhall look, and behold the Sore of the Leproſy being healed of the Leprous;

4. The Prieſt ſhall command that there ſhould be taken for him who is to be cleanſed, two live clean Birds, Cedar Wood, ſcarlet Thread and Hyſſop.

5. He ſhall likewiſe command that one Bird ſhould be killed, in an earthen Veſſel over Spring Water.

Ver. 45. *bald*] See Chap. x. 6.

Ver. 47. *Garment*] of which *Petrus Cunæus*, *De Republica Hebræorum*, Lib. ii. Cap. ult. *Cujuſmodi id vitium in rebus inanimatis fuerit*, Syri *fortaſſe & Ægyptii tunc intellexerunt; nos hercle ignoramus: the* Syrians *and* Egyptians *might then underſtand what ſuch a Diſtemper was in inanimate Things; we indeed know not.*

Ver. 55. *Colour*] See Ver. 5. to which the Caſe here is different in the Particulars there remarked. This Colour was greeniſh or reddiſh, Ver. 49. which becoming darkiſh, Ver. 56. was changed, and ſo the next Verſe has a different Caſe from this.

Ib. *though*] according to the Senſe, by comparing it with Ver. 51, 53.

Ver. 3. *who ſhall go forth*] before the Leper comes to him, having firſt received Notice of it; ſee Ch. xiii. 46.

Ver. 5. *Spring Water*] as we call it; in *Heb. living Waters.*

6. As

6. As for the live Bird, he ſhall take that, with the Cedar Wood, ſcarlet Thread and Hyſſop; which he ſhall dip, along with the live Bird, into the Blood of the other that is killed over the Spring Water.

7. And he ſhall ſprinkle upon him who is to be cleanſed from the Leproſy ſeven times; then ſhall he declare him clean, and let the live Bird go out in the Field.

8. Moreover he who is to be cleanſed ſhall waſh his Cloaths, ſhave off all his Hair, and bathe in Water, that he may be clean, after which he ſhall come into the Camp; but ſhall abide without his Tent ſeven Days.

9. Then on the ſeventh Day he ſhall ſhave off all his Hair, particularly that of his Head, Beard and Eye-brows; as alſo waſh his Cloaths, and bathe his Fleſh in Water, that he may be clean.

10. And on the eighth Day he ſhall take two perfect Ram-lambs, one perfect Ewe-lamb in its *firſt* Year, three tenth Parts of fine Flour *for* a Meat-offering tempered with Oil, and one Log of Oil.

11. Them and the Man who is to be made clean, ſhall the Prieſt who cleanſes place before the Lord, at the Door of the publick Tent.

12. The Prieſt too ſhall take one Ram-lamb, and offer him for a Treſpaſs-offering, with the Log of Oil; and wave them *for* a Waved-offering before the Lord.

13. And he ſhall kill the Lamb in the Place where he kills the Sin-offering, and the Burnt-offering, in the Holy Place: for the Treſpaſs-offering is the Prieſts like the Sin-offering, it being very holy.

14. Afterwards he ſhall take ſome of the Blood of the Treſpaſs-offering, and put upon the Tip of the right Ear of him who is to be cleanſed, upon the Thumb of his right Hand, and the great Toe of his right Foot.

15. The Prieſt ſhall further take ſome of the Log of Oil, and pour into his own left Hand:

16. Into which he ſhall dip his right Finger, and ſprinkle ſome of the Oil with it, ſeven times before the Lord.

17. Some of the reſt of the Oil alſo that is in his Hand, ſhall he put upon the Tip of the right Ear of him who is to be cleanſed, upon the Thumb of his right Hand, and the great Toe of his right Foot, on the Blood of the Treſpaſs-offering.

18. And what is left of the Oil which is in the Prieſt's Hand, he ſhall put upon the Head of him who is to be cleanſed; that he may make atonement for him before the Lord.

19. For he ſhall offer the Sin-offering, and make atonement for him who is to be cleanſed from his Uncleanneſs; after which he ſhall kill the Burnt-offering.

20. As he ſhall likewiſe offer it up, and the Meat-offering on the Altar: thus the Prieſt ſhall make atonement for him, and he ſhall be clean.

21. But if he is poor, and cannot obtain *it*, he ſhall take one Lamb, a Treſpaſs-offering for waving, to make an atonement for him, one tenth Part of fine Flour tempered with Oil for a Meat-offering, and a Log of Oil;

22. And two Turtle-doves, or two young Pigeons, which he can obtain, one being *for* a Sin-offering, and the other *for* a Burnt-offering.

23. Theſe he ſhall bring on the eighth Day for his Cleanſing to the Prieſt, to the Door of the publick Tent before the Lord.

24. Where the Prieſt ſhall take the Lamb for the Treſpaſs-offering, with the Log of Oil; and ſhall wave them *for* a Waved-offering before the Lord.

25. And he ſhall kill the Lamb of the Treſpaſs-offering, ſome of the Blood of which the Prieſt ſhall take, and put upon the Tip of the right Ear of him who is to be cleanſed, upon the Thumb of his right Hand, and the great Toe of his right Foot.

26. Beſides the Prieſt ſhall pour of the Oil into his own left Hand:

27. Some of which he ſhall ſprinkle with his right Finger, ſeven times before the Lord.

28. Nay he ſhall put ſome of the Oil which is in his Hand, upon the Tip of the right Ear of him who is to be cleanſed, upon the Thumb of his right Hand, and the great Toe of his right Foot, on the Place of the Blood of the Treſpaſs-offering.

29. And what is left of the Oil which is in the Prieſt's Hand, he ſhall put upon the Head of him who is to be cleanſed; to make atonement for him before the Lord.

30. Laſtly he ſhall offer of the Turtle-doves, or of the young Pigeons, which he can obtain,

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Ver. 9. *ſeventh Day*] after his firſt waſhing and ſhaving, being the laſt of the ſeven he was to abide out of his Tent, Ver. 8.

Ib. *that he may be clean*] which he was not yet, Ver. 20.

Ver. 17. *on the Blood*] See Ver. 28.

Ver. 18. *that he*] like Ver. 29.

Ver. 19. *Sin-offering*] The *Jewiſh Rabbi Levi Barcelonita, Præcept.* 168. obſerving, that a Leper ſhould not look on his Diſeaſe as a caſual Thing, but conſider ſeriouſly, and acknowledge ſome grievous Sin was the Cauſe of it.

31. And

31. And has procured, one *for* a Sin-offering, and the other *for* a Burnt-offering, with the Meat-offering: thus ſhall the Prieſt make atonement for him who is to be cleanſed, before the Lord.

32. This is the Law for him in whom is the Sore of the Leproſy, who cannot procure *the Things* for his cleanſing.

33. And the Lord ſpoke thus to Moſes and Aaron:

34. When you are come into the Country of Canaan, which I give you for a Poſſeſſion, and I put the Sore of the Leproſy into a Houſe of the Country which you poſſeſs;

35. He to whom the Houſe belongs ſhall come, and tell the Prieſt, that there appears to him as it were a Sore in the Houſe.

36. Upon this the Prieſt ſhall command that they ſhould remove *the Things of* it, before he goes in to ſee the Sore, that all which is in the Houſe may not be made unclean; and after that he ſhall go in to ſee the Houſe.

37. And looking at the Sore, behold if it is in the Walls of the Houſe, with hollow Streaks greeniſh or reddiſh, appearing to be farther in than the Outſide;

38. He ſhall go out of the Houſe by the Door of it, and ſhut up the Houſe ſeven Days.

39. And he ſhall return on the ſeventh Day, and ſeeing plainly, that the Sore is ſpread in the Walls of the Houſe;

40. Shall command that they ſhould pull out the Stones in which the Sore is, and throw them without the City, into an unclean Place.

41. Moreover he ſhall have the Houſe ſcraped on the Inſide round about; and they ſhall pour out the Duſt which they ſcrape off, into a Place as before.

42. They ſhall alſo take other Stones, and put in the room of thoſe; and other Mortar ſhall be taken, and the Houſe plaiſtered.

43. But if the Sore come again, and break out in the Houſe, after he has pulled out the Stones, and after the Houſe is ſcraped and plaiſtered;

44. The Prieſt ſhall come, and look, and behold the Sore being ſpread in it, it is a fretting Leproſy there, it is unclean.

45. Therefore he ſhall break down the Houſe, the Stones, Timber, and all the Mortar of it; which he ſhall carry forth without the City into an unclean Place.

46. And he who goes into the Houſe on any of the Days that he has ſhut it up, ſhall be unclean till the Evening.

47. He likewiſe who lies in the Houſe ſhall waſh his Cloaths, as ſhall he who eats in it.

48. On the contrary if the Prieſt, when he finally comes, ſees plainly, that the Sore does not ſpread in the Houſe after it is plaiſtered; he ſhall declare it clean, for the Sore is healed.

49. So he ſhall take to cleanſe the Houſe two Birds, Cedar-wood, ſcarlet Thread, and Hyſſop:

50. And ſhall kill one Bird, in an earthen Veſſel over Spring Water;

51. Next he ſhall take the Cedar-wood, Hyſſop, ſcarlet Thread, and the live Bird, and dipping them into the Blood of that which is killed, and into the Spring Water, ſhall ſprinkle on the Houſe ſeven times.

52. Thus ſhall he cleanſe it with the Blood of the Bird, with the Spring Water, the live Bird, Cedar-wood, Hyſſop, and ſcarlet Thread.

53. And he ſhall let the live Bird go without the City, out in the Field: ſo ſhall he make atonement for the Houſe, and it ſhall be clean.

54. This is the Law, for every Sore of the Leproſy, and for a Scurf.

55. For the Leproſy of a Garment, and a Houſe,

56. As alſo for a Swelling, Scab, and bright Spot;

57. To teach on what Day it is unclean, and on what Day it is clean: this is the Law of the Leproſy.

CHAP. XV.

THE Lord ordered Moſes, and Aaron further,

2. That they ſhould ſpeak to the Iſraelites, and ſay to them: When there is any Man from whoſe Fleſh there is a Flux, he is unclean by it.

3. And this ſhall be his Uncleanneſs in his Flux; his Fleſh either running with his Flux, or ſtopping from it.

4. Every Bed on which he who has the Flux lies, ſhall be unclean; and every Thing that he ſits upon, ſhall be the ſame.

5. And the Perſon who touches his Bed, ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

Ver. 34. *I put*] The Author of *Sepher Coſri*, Part ii. Sect. 58. as quoted by *Patrick*, ſays, *God inflicted this Plague of Leproſy upon Houſes and Garments* (ſee Chap. xiii. 47.) *as a Puniſhment for leſſer Sins: and when Men continued ſtill to multiply Tranſgreſſions, then it invaded their Bodies.*

6. He

6. He too that ſits upon a Thing on which he who has the Flux ſate, ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

7. And he that touches the Fleſh of him who has the Flux, ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

8. Thus when he who has the Flux ſpits on a clean Perſon, he ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

9. Any Saddle likewiſe, which he rides upon who has the Flux, ſhall be unclean.

10. And whoever touches any Thing which was under him, ſhall be unclean till the Evening; and he who carries it, ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

11. And every one whom he that has the Flux touches, having not rinſed his Hands in Water, ſhall alſo waſh his Cloaths, bathe in Water, and be unclean till the Evening.

12. Beſides the earthen Veſſel, which he who has the Flux touches, ſhall be broke; but every Veſſel of Wood ſhall be rinſed in Water.

13. And when he who had the Flux is clean from it, he ſhall count him ſeven Days for his cleanſing, and waſh his Cloaths, bathe his Fleſh in Spring Water, and ſhall be clean.

14. On the eighth Day moreover he ſhall take him two Turtle-doves, or two young Pigeons; and coming before the Lord to the Door of the publick Tent, ſhall give them to the Prieſt.

15. Who ſhall offer them, one *for* a Sin-offering, and the other *for* a Burnt-offering: thus ſhall he purge him from his Flux before the Lord.

16. When there is a Man alſo from whom ſeminal Matter is emitted, he ſhall bathe all his Fleſh in Water, and be unclean till the Evening.

17. And every Garment, and Skin on which it is, ſhall be waſhed too in Water, and be unclean till the Evening.

18. As likewiſe when there is a Woman with whom a Man lies carnally, they ſhall bathe in Water, and be unclean till the Evening.

19. Next when there is a Woman has a Flux, which is ſanguinary in her Fleſh, ſhe ſhall be in her Separation ſeven Days, and every one who touches her ſhall be unclean till the Evening.

20. Every Thing too upon which ſhe lies in her Separation ſhall be unclean, and every Thing which ſhe ſits upon ſhall be ſo.

21. And whoever touches her Bed, ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

22. Whoever alſo touches any Thing on which ſhe ſits, ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

23. And if Somewhat be upon the Bed, or upon a Thing which ſhe ſits on, when he touches it, he ſhall be unclean till the Evening.

24. Nay if a Man lies with her at all, and her Separation be upon him, he ſhall be unclean ſeven Days; and all the Bed on which he lies ſhall be unclean.

25. And when a Woman has a ſanguinary Flux many Days, not in the Time of her Separation, or when ſhe has it over her Separation; all the Days of the Flux of her Uncleanneſs ſhall be as thoſe of her Separation, ſhe ſhall be unclean.

26. Every Bed on which ſhe lies all the Days of her Flux, ſhall be to her as that of

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Ver. 11. *his Hands*] who has the Flux, as one might think is not doubtful; yet *Patrick* repreſents it, and *Poole* ſays it may be underſtood, rather of the Perſon touched. To take off which Uncertainty or Miſunderſtanding, let it be conſidered, that it is not *who does not rinſe*, as would have been proper for the other Meaning; 2dly, the Verb is in the preterperfect Tenſe, and of what Service could be the rinſing of his Hands who was touched before the touching was? whereas by cleanſing the Hands of the other, they might be prevented from giving Uncleanneſs to him whom they touched; 3dly, ſomething elſe is ordered for him who was touched, viz. to waſh his Cloaths, and bathe in Water; 4thly, 'I do not ſee, ſays 'Patrick, how waſhing of his Hands could cleanſe him; 'when the Man that had the Iſſue, touched perhaps ſome 'other Part of his Body.' Which laſt, though it may not be the ſtrongeſt Reaſon, becauſe the like may be retorted on the oppoſite Perſon, who might touch with another Part of his Body, the *Biſhop* brings as what convinced him without obſerving the other. *Ainſworth* indeed interprets *Hands* to be put for the *whole Body*, according to the Sentence of *Maimonides* in *Mikvaoth*, Ch. 1. but they ſeem rather put for any Part of the Body which touched another Perſon, the Hands being the principal Members for touching, and ſo more applicable to the Toucher than to the Touched.

Ver. 13. *had*] not *hath*.

Ver. 18. *a Man*] *Poole* expounds it, The Man that had ſuch an Iſſue as beforementioned: but this cannot be, becauſe he was to be ſeven Days in cleanſing, Ver. 13. beſides that the Account of ſuch a one was finiſhed, and two different Matters delivered ſince, this being the third. The Injunction here laid may not appear too troubleſome, if it be conſidered how wholeſome and agreeable Bathing might be in that warm Country; as a principal Uſe of it might be, to keep People from approaching the Sanctuary, or meddling with holy Things at ſuch a Time; ſee *Exod.* xix. 15. 1 *Sam.* xxi. 4. So the Poet *Tibullus*, *diſcedat ab aris, cui tulit heſterna gaudia nocte* Venus; *let ſuch depart from the Altars, to whom* Venus *brought Joys laſt Night*, Lib. ii. Eleg. 1.

Ver. 24. *lies with her*] in the ſame Bed, not carnally, as Chap. xx. 18. which may appear by the great Diſparity of the Puniſhments, and the Expreſſions ſuitable to each in both Places; agreeable to the *Aſſembly's Annotations:* better than expounding this to be done ignorantly, which would ſcarce be; or might always be pleaded, and ſo none found guilty of the other.

her Separation; and every Thing which ſhe ſits upon ſhall be unclean, like the Uncleanneſs of her Separation.

27. And whoever touches them ſhall be unclean, ſo that he ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening.

28. But if ſhe is cleanſed from her Flux, ſhe ſhall count for her ſelf ſeven Days, and after ſhall be clean.

29. Then on the eighth Day ſhe ſhall take her two Turtle-doves, or two young Pigeons; and bring them to the Prieſt, at the Door of the publick Tent.

30. Who ſhall offer one *for* a Sin-offering, and the other *for* a Burnt-offering: thus ſhall the Prieſt purge her before the Lord, from the Flux of her Uncleanneſs.

31. So ſhall you ſeparate the Iſraelites from their Uncleanneſs; that they may not die in it, by their defiling my Tabernacle which is amongſt them.

32. This is the Law for him who has a Flux, and him from whom ſeminal Matter is emitted, to defile with it;

33. As alſo for her who has the Infirmity in her Separation, for ſuch as have their Flux of Male and Female, and for the Man who lies with her that is unclean.

CHAP. XVI.

AND the Lord ſpoke to Moſes, after the Death of Aaron's two Sons, when they offered before the Lord, and died;

2. Saying to him: Speak to Aaron thy Brother, that he ſhould not come at all Times into the Holy Place, on the Inſide of the Hanging, before the Atonement-covering which is upon the Ark, leſt he ſhould die; for I ſhall appear in the Cloud upon the Atonement-covering.

3. Thus ſhall Aaron come into the Holy Place, with a young Bullock of the Herd for a Sin-offering, and a Ram for a Burnt-offering.

4. He ſhall put on the holy linen Coat, the linen Drawers ſhall be upon his Fleſh, he ſhall be girded with the linen Belt, and attired with the linen Mitre: theſe being holy Garments, he ſhall bathe his Fleſh in Water, when he puts them on.

5. And from the Aſſembly of the Iſraelites ſhall he receive two Kids of the Goats for a Sin-offering, and one Ram for a Burnt-offering.

6. Aaron ſhall alſo bring the Bullock of the Sin-offering which is for himſelf; that he may make atonement for himſelf, and his Family.

7. Next he ſhall take the two Kids, and place them before the Lord at the Door of the publick Tent.

8. And he ſhall put Lots for them, one Lot for the Lord, and the other for the departing Goat.

9. Then ſhall he bring the Kid for which the Lot comes up for the Lord, and do him *for* a Sin-offering.

10. But the Kid for which the Lot comes up to be the departing Goat, ſhall be placed alive before the Lord, to make atonement with him, by ſending him for ſuch a Goat into the Wilderneſs.

11. And Aaron ſhall bring the Bullock of the Sin-offering which is for himſelf, that he may make atonement for himſelf, and his Family, and ſhall kill the ſame.

12. He ſhall further take off a Cenſer full of Coals of Fire from the Altar before the Lord, with his Hands full of Incenſe of ſmall Odours, and carry in on the Inſide of the Hanging.

13. And ſhall put the Incenſe upon the Fire before the Lord, that the Cloud of the Incenſe may cover the Atonement-covering which is upon the Teſtimony, that he may not die.

14. As he ſhall alſo take ſome of the Bullock's Blood, and ſprinkle with his Finger upon the Forepart of the Atonement-covering eaſtward; doing the ſame ſeven times before it.

Ver. 2. *appear*] *Patrick* following *Campegius Vitringa* in *Obſervat. Sacr.* Lib. i. 11. ſays it may very well be rendered, *I will be approached in a Cloud*; though the Verb has certainly no ſuch Meaning. However the Reaſon offered for it is, that the Word is uſed 23 *Exod.* xv. not for God's appearing, but the People's; which is a mere *non ſequitur*, for there the Verb is the third perſ. plur. and here the firſt perſ. ſing.

Ib. *Cloud*] that of Incenſe, Ver. 13. to wit the Smoak of it.

Ver. 3. *with a young Bullock*] to be offered in the Court, not carried into the Holy Place. *Poole* underſtood by it the Bullock's Blood, which was carried in, Ver. 14. but as *with* alſo belongs to the *Ram*, that Meaning fails.

Ver. 4. *linen Coat*] ſee *Exod.* xxviii. 4, 39. and the *Note* on Ver. 2. of that Chap.

Ver. 6. *bring*] This whole Verſe is repeated in the ſame Words, Ver. 11. and certainly the Bullock was not to be *offered*, as in the *preſent Tranſlation*, before it was brought, and killed.

Ver. 9. *comes up*] out of the Urn or Pot, whence it was taken; and as the Verb ſignifies, not *fell*.

Ver. 14. *Forepart*] *Heb. Face*, omitted in the *Vulg. Tranſlation*.

Ib. *eaſtward*] *Poole* ſays, *with his face eaſtward*; but *Patrick*, blaming *Gregory* for the ſame, ſays it *could not be done without looking towards the Weſt*; and quotes *Selden*, *De Synedr.* Lib. iii. 16. that he *ſtood eaſtward of the Mercy-ſeat, with his Face towards it*. Doubtleſs *Aaron* did not turn his Back to it, and that to ſprinkle the Blood upon it; but *eaſtward* ſeems rather to denote that Side of the Atonement-covering.

15. Afterwards

15. Afterwards he ſhall kill the Kid of the Sin-offering which is for the People, and carry in his Blood to the Inſide of the Hanging; with which he ſhall do as he did with that of the Bullock, ſprinkling it upon the Atonement-covering, and before it.

16. So he ſhall purge the Holy Place from the Pollutions of the Iſraelites, and from their Treſpaſſes in all their Sins: and thus ſhall he do to the publick Tent remaining with them, amongſt their Pollutions.

17. Nor ſhall there be any Man in the publick Tent, when he goes in to make atonement in the Holy Place, till he comes out; and has made atonement for himſelf, his Family, and all the Congregation of Iſrael.

18. And he ſhall come out to the Altar which is before the Lord, and purge it: for he ſhall take ſome of the Blood of the Bullock, and of the Kid, and put upon the Horns of it round about.

19. He ſhall likewiſe ſprinkle ſome of the Blood upon it with his Finger ſeven times, cleanſing and ſanctifying it from the Pollutions of the Iſraelites.

20. And when he has made an end of purging the Holy Place, the publick Tent, and Altar, he ſhall bring near the live Kid.

21. Upon whoſe Head Aaron ſhall lean both his Hands, and confeſs upon him all the Iniquities of the Iſraelites, and all their Treſpaſſes in all their Sins; putting them upon the Head of the Kid, which he ſhall ſend by the Hand of a timely Man into the Wilderneſs.

22. Whereby the Kid ſhall bear upon him all their Iniquities to ſeparated Ground; and he ſhall let it go in the Wilderneſs.

23. Aaron ſhall then come into the publick Tent, and pull off the linen Garments which he put on when he went into the Holy Place, and leave them there.

24. And he ſhall bathe his Fleſh in Water in the Holy Place, put on his Garments, and coming forth, do his Burnt-offering, and that of the People, to make atonement for himſelf, and them.

25. Moreover he ſhall burn the Fat of the Sin-offering on the Altar.

26. And he who lets the Kid go for the departing Goat, ſhall waſh his Cloaths, and bathe his Fleſh in Water; after which he ſhall come into the Camp.

27. The Bullock too of the Sin-offering, and the Kid of it, whoſe Blood is brought in to make atonement in the Holy Place, ſhall be had forth without the Camp; and they ſhall burn with Fire their Skins, Fleſh and Dung.

28. Beſides he who burns them ſhall waſh his Cloaths, and bathe his Fleſh in Water; after which he ſhall come into the Camp.

29. And it ſhall become a laſting Ordinance to you, *that* on the tenth of the ſeventh Month, you ſhall afflict your Souls, and do no Work, the Native, and the Stranger who ſojourns amongſt you.

30. For on that Day ſhall atonement be made for you, that you may be cleanſed; which you ſhall be from all your Sins before the Lord.

31. It ſhall be a Sabbath of Reſt to you, that you may afflict your Souls; which ſhall be a laſting Ordinance.

32. And the Prieſt whom he ſhall anoint, and whoſe Hand he ſhall fill, to execute the Prieſthood in the room of his Father, ſhall make atonement; and ſhall put on the linen Garments, the holy ones.

33. He ſhall even purge the Holy Sanctuary, as he ſhall alſo the publick Tent, and the Altar; nay for the Prieſts, and all the People of the Aſſemhly ſhall he make atonement.

34. And this ſhall become to you a laſting Ordinance, to purge the Iſraelites from all their Sins once in a Year. And he did as the Lord commanded Moſes.

CHAP. XVII.

THE Lord ſpoke further to Moſes,

2. Bidding him ſay to Aaron, his Sons, and all the Iſraelites, that this which follows was the Thing that the Lord commanded:

3. Any Man of the Family of Iſrael, who kills an Ox, Lamb or Goat, either in the Camp, or without it;

Ver. 16. *from the Pollutions*] the ſame as Ver. 19. and the Noun is plural.

Ver. 18. *to the Altar*] of Incenſe in the Holy Place, as Ver. 20. ſhews.

Ver. 20. *purging*] the ſame Verb that is elſewhere rendered thus, and *make atonement* in this Chap. but *reconciling* muſt needs be improper.

Ver. 27. *ſhall be had forth*] Four Men, ſays *R. Solomon*, carried them forth upon two Staves or Bars, one being not able to do it: and accordingly the *LXX* tranſlate theſe Words ἐξοίσουσι, *they ſhall carry forth*, *Patr. Com.* agreeable to the following Verb, which is plural.

Ver. 29. *tenth*] beginning at the Evening of the ninth Day, Chap. xxiii. 32.

Ver. 3. *kills*] According to my Perception of it, this was univerſal to thoſe Creatures, while the *Iſraelites* were in the Wilderneſs, abiding nigh the Tabernacle; that all ſuch Beaſts might be killed there (being not very many, as they lived chiefly on Manna) to have their Blood ſprinkled, and Fat burnt on the Altar, Ver. 6. and to

4. And does not bring it to the Door of the publick Tent, to bring the Oblation near to the Lord, before his Tabernacle; the Blood ſhall be counted to that Man, he having ſhed it, who ſhall be cut off from among his People:

5. To the end that the Iſraelites may bring their Sacrifices, which they offer out in the Field, as they ſhould bring them, for the Lord, at the Door of the publick Tent to the Prieſt; and offer them for Sacrifices of Peace-offerings to the Lord.

6. And the Prieſt ſhall ſprinkle the Blood upon the Lord's Altar, at the Door of the publick Tent; and burn the Fat for a pleaſant Smell to the Lord.

7. So ſhall they no more offer their Sacrifices to Devils, after whom they have gone a whoring. This ſhall be a laſting Ordinance to them in their Generations.

8. Thou ſhalt alſo ſay to them: Any Man of the Family of Iſrael, or of the Strangers that ſojourn among you, who offers up a Burnt-offering or a Sacrifice;

9. And does not bring it to the Door of the publick Tent, to offer it to the Lord, ſhall be cut off from his People.

10. As to any Man of the Family of Iſrael, or of the Strangers that ſojourn among you, who eats any Blood, I will put my Face againſt him who does it, and cut him off from amongſt his People.

11. For the Life of the Fleſh is in the Blood, and I put it upon the Altar for you, to make atonement for your Souls: for it is the Blood makes atonement for the Soul.

12. Therefore I ſay to the Iſraelites, There ſhall not any Perſon of you eat Blood, nor ſhall the Stranger that ſojourns among you.

13. And any Man of the Iſraelites, or of the Strangers that ſojourn among you, who catches in hunting Beaſt or Fowl, which may be eat, ſhall pour out the Blood of it, which he ſhall cover with Earth.

14. For it is the Life of all Fleſh, its Blood being for the Life of it: ſo I ſay to the Iſraelites, You ſhall not eat the Blood of any Fleſh, becauſe that is the Life of all Fleſh; every one who eats it ſhall be cut off.

15. And every Perſon who eats any of a Carcaſe, or what is torn, of Natives or Strangers, ſhall waſh his Cloaths, bathe in Water, and be unclean till the Evening, when he ſhall be clean.

16. But if he does not waſh, nor bathe his Fleſh, he ſhall bear his Iniquity.

CHAP. XVIII.

AND the Lord ſpoke to Moſes as follows:

2. Speak to the Iſraelites, and tell them; I am the Lord your God.

3. You ſhall not do according to the Deeds of the Country of Egypt wherein you dwelt; nor yet according to thoſe of the Country of Canaan whither I am bringing you, nor go in their Ordinances.

4. My Rules ſhall you do, and obſerve my Ordinances, by going in them; who am the Lord your God.

5. Therefore you ſhall obſerve my Ordinances, and Rules, which let a Man do, and he ſhall live by them; who am the Lord.

6. You ſhall no Man go near to any Kindred of his own Fleſh, to uncover the Nakedneſs; I being the Lord.

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prevent either of them from being eat, Chap. iii. 17. & vii. 23. Ver. 11, 12. of this Chap. as alſo to hinder the ſacrificing to Devils, Ver. 7. This general Prohibition ſeems quite confirmed by the Liberty granted afterwards, *Deut.* xii. 21. *Annotators* however expound this killing to be, not for common Eating, but Sacrifice; though when they come to the laſt mentioned Text, they are put to their Shifts, become dumb, or change their Note: and beſides the Ineffectualneſs of preventing thoſe Things above, if it had been ſo, it is not to be ſuppoſed the Beaſts for Sacrifice were killed away from the Tabernacle, which is contrary to the plain Law, Chap. i. 5, 11. & iii. 2, 8, 13. & iv. 4, &c.

Ver. 4. *does not bring*] This was to prevent Idolatry at other Places, as appears by Ver. 7. and ſo excluding that, they might on ſome Occaſions offer elſewhere, eſpecially after they were come into the Country of *Canaan*, and did not live ſo near the Tabernacle, *Judg.* xiii. 16. 1 *Sam.* vii. 9. & ix. 13. & xi. 15. & xvi. 5. 2 *Sam.* xxiv. ult. ſee alſo *Exod.* xx. 24.

Ib. *the Blood*] of the Ox, Lamb or Goat, which was ſhed, that ſhould have been ſprinkled on the Altar, Ver. 6. for ſpilling of which he was to be culpable. Whereas to repreſent it like Murder, as *Interpreters* do, ſhocks inſteads of convinces it was ſo; for what Equality is there between the Life of a Man and a Beaſt?

Ver. 8. *Sacrifice*] of Peace-offerings, Ver. 5. ſee alſo *Num.* xv. 3.

Ver. 5. *let*] literal and apt, here being not *if*; ſee *Ezek.* xx. 11.

Ver. 6. *Kindred of his own Fleſh*] So the *Heb.* is literally, not *remainder of his fleſh*, as it is put in the *Eng. Margin*. In this Manner the former Word is rendered, in the *com. Tranſ.* Chap. xxi. 2. *Num.* xxvii. 11. and with the Addition of *near*, Ver. 12, 13. Chap. xx. 19. thoſe *Heb.* Words alſo come together as here, Ch. xxv. 49. where is Nothing in that *Margin*, nor is it turned *remainder* in any other Place; for *ſhear*, not this *ſheer*, ſignifies ſo. *Jun.* and *Trem.* with *Munſt.* tranſlate as I do, *propinquum carnis ſuæ*, as likewiſe *Onkelos* in the *Targ.* It appears by Chap. xxv. 49. that it comprehends a firſt Couſin, and even extends further.

Ib. *I being the Lord*] and ſo having Authority, and Right, to command, according to Chap. xxii. 30, 31.

7. Thy

7. Thy Father's Nakedneſs, and thy Mother's, thou ſhalt not uncover; ſhe being thy Mother, thou muſt not do it.

8. Thou ſhalt not uncover the Nakedneſs of thy Father's Wife; it being thy Father's own.

9. The Nakedneſs of thy Siſter, either thy Father's or Mother's Daughter, whether the Offspring of the Family, or that which is without, is what thou ſhalt not uncover.

10. The Nakedneſs of thy Son's, or Daughter's Daughter, is what thou ſhalt not uncover: for theirs is thy own Nakedneſs.

11. The Nakedneſs of thy Father's Wife's Daughter, born to thy Father, is what thou ſhalt not uncover; ſhe being thy Siſter.

12. Thou ſhalt not uncover the Nakedneſs of thy Father's Siſter; ſhe being one of thy Father's Kindred.

13. Thou ſhalt not uncover the Nakedneſs of thy Mother's Siſter: for ſhe is one of thy Mother's Kindred.

14. Thou ſhalt not uncover the Nakedneſs of thy Father's Brother, by going near to his Wife; ſhe being thy Aunt.

15. The Nakedneſs of thy Daughter-in-law is what thou ſhalt not uncover; ſhe being thy Son's Wife.

16. Thou ſhalt not uncover the Nakedneſs of thy Brother's Wife; it being thy Brother's Nakedneſs.

17. Thou ſhalt not uncover the Nakedneſs of a Woman, and her Daughter: ſhalt not take her Son's or Daughter's Daughter, to uncover her Nakedneſs; they being her Kindred, it is Lewdneſs.

18. Nor ſhalt thou marry a Wife's Siſter; to diſtreſs, to uncover her Nakedneſs with the other in her Life.

19. And to a Woman in the Separation of her Uncleanneſs, thou ſhalt not go near, to uncover her Nakedneſs.

20. Beſides thou ſhalt not lie carnally with thy Neighbour's Wife, to be defiled by her.

21. And thou ſhalt not give of thy Offſpring to paſs through *the Fire* to Molech; nor profane the Name of thy God, who am the Lord.

22. Thou ſhalt not lie with a Male as with a Woman: it is Abomination.

23. Moreover thou ſhalt not lie with any Beaſt, to be defiled by it; nor ſhall a Woman ſtand before a Beaſt to engender with it: which is Confuſion.

24. Be not defiled in any of theſe Things: becauſe in all theſe the Nations are, which I will expel from your Preſence.

Ver. 7. *and*] The ſame Fact being uncovering both; as both are reduced into one in the following Words, and as the Nakedneſs of the Mother was the Father's, according to Ver. 8, 14, 16. & xx. 11.

Ver. 9. *Offspring*] by lawful Marriage, or otherwiſe, according to the *Talmudiſts*; ſee *Selden*, *De Jure Nat. & Gent.* Lib. v. 11. The Difference of being *born at home or abroad*, ſhows too trifling to diſtinguiſh or mention.

Ver. 11. *born to*] The ſame Word in *Heb.* ſignifying either *born* or *begotten*, and as the Connection may be made either by *to* or *of*, for which there is Nothing in the *Original*; it is to be tried by the Senſe of the Context. Now it is evident that by the Daughter is not meant a Man's own Siſter both by Father and Mother, becauſe ſhe is called by Diſtinction the Wife's Daughter, which ſhews that Wife was not the Man's own Mother to whom this is ſpoken; and that it was not the Father's Daughter by another Mother, appears by the Prohibition being laid on ſuch before, Ver. 9. conſequently this Daughter could not be *begotten of the Father*, as in the *com. Tranſlation*, therefore the other Meaning takes place. Notwithſtanding this Article has been much ſifted, and has obtained divers various Interpretations, I cannot ſay any of them ſatisfy me. Moſt ſeem to underſtand the Wife's Daughter by a former Huſband is intended, which deſtroys the reading *begotten of thy Father*; nay the *Heb. Doctors* ſay it is lawful to marry ſuch a one, *Maimon.* in *Iſſure biah*, Chap. 2. Sect. 3, 4. However it is ſcarce poſſible for any other to be meant, only theſe Words *born to thy Father*, and *being thy Siſter*, lay a Reſtriction on it, which, as I ſuppoſe, points out the right Senſe, and is conſiſtent with both the other Opinions; by ſignifying that the Daughter here mentioned, is one born to the latter Huſband after her Mother's Marriage with him, who was pregnant with this Daughter by another Man before, that either died, or divorced her; as ſuch a Daughter would be a Siſter in Marriage, to the Father's former Son here ſpoken to. Our great *Annotator Poole*, in aiming at ſuch a Reſtriction, was unhappily ingenious in explaining it, "He ſeems to ſpeak of the daughter of "the father's brother by his wife, whom the father here "ſpoken of, being brother to the deceaſed perſon, mar-"ried by vertue of that law, *Deut.* xxv. 5." Which Law was in caſe the firſt Brother died childleſs, and ſo could not have a Daughter: as was *Selden*, *De Uxore Hebraica*, Lib. i. 4. in rendering it, *for ſhe that is born of thy Father is thy Siſter*, which makes thoſe Words uſeleſs, and incoherent with the reſt.

Ver. 16. *Wife*] See Chap. xx. 21.

Ver. 18. *Siſter*] Several or moſt explain this to mean any other Woman, that a Man might have but one Wife. Againſt which however *Grotius*, *Patrick* and ſome others, offer, as I ſuppoſe, unanſwerable Objections: for it is conſiſtent that *Siſter* ſhould be underſtood properly, like *Brother*, *&c.* here, and may be obſerved that the Lord is forbidding different Degrees of Kindred to marry; and the following Places ſhew that more than one Wife was then lawful, *Deut.* xxi. 15, 16, 17. 2 *Sam.* xii. 8. *Judg.* viii. 30. & xii. 9, 14. 1 *Sam.* i. 2. 1 *Chron.* iii. 1,—9. & xiv. 3.

Ib. *to diſtreſs*] as may be obſerved of *Leah* and *Rachel*, *Gen.* xxix. 31, 32. & xxx. 1, 8, 15. and as *Solomon* remarks concerning Brothers, *Prov.* xviii. 19.

Ib. *her Life*] Though the Prohibition of marrying a Wife's Siſter may be abſolute of it ſelf, and the latter Part only particular Circumſtances; as the firſt certainly was, ſince a Man muſt not have married thus, if he did not do it to diſtreſs his firſt Wife: yet it ſeems to be implied that then a Man after his Wife's Death might have her Siſter, as a Woman might her Huſband's Brother in ſome Caſe, *Deut.* xxv. 5. *Gen.* xxxviii. 8, 11. and a Man had more Privilege in Marriage than a Woman, as he might divorce his Wife, and have more than one at a Time.

Ver. 19. *go near*] See Chap. xx. 18. *Ezek.* xviii. 6. & xxii. 10.

Ver. 21. the Fire] as expreſſed *Deut.* xviii. 10. where ſee further. The *Septuagint*, without the Vowel-Points, and alſo by Miſtake of ד for ר tranſlate, *Thou ſhalt not give of thy Seed to ſerve a Prince.*

25. And the Country being defiled, I will bring the Viſitation of its Iniquity upon it: for it vomits out its Inhabitants.

26. But you ſhall obſerve my Ordinances and Rules, and not do any of theſe Abominations; the Native, and the Stranger who ſojourns among you.

27. For all theſe Abominations have the Men of the Country done, who were before you, and it is defiled.

28. So the Country ſhall not vomit you out by your defiling it, as it did the Nations that were before you.

29. For what Perſons ſoever do any of theſe Abominations, ſhall be cut off from among their People.

30. You ſhall therefore obſerve my Charge, not to do any of the abominable Ordinances which are done before you, that you may not defile by them; I being the Lord your God.

CHAP. XIX.

THE Lord alſo ordered Moſes,

2. To ſpeak to the whole Aſſembly of the Iſraelites, ſaying to them: You ſhall be holy; for I the Lord your God am holy.

3. You ſhall each one fear his Mother and Father, and obſerve my Sabbaths; who am the Lord you God.

4. Turn not to Idols, nor make you molten gods; I being the Lord your God.

5. So that when you offer a Sacrifice of Peace-offerings to the Lord, you ſhall do it for your Favour.

6. It ſhall be eat in the Day you offer, and on the Morrow; and what is left till the third Day ſhall be burnt with Fire.

7. For if it be eat at all on the third Day, it ſhall be abominable, ſhall not be accepted.

8. Nay he who eats it ſhall bear his Iniquity, for he profanes the holy Thing of the Lord; and that Perſon ſhall be cut off from his People.

9. And when you reap the Harveſt of your Land, thou ſhalt not finiſh reaping the Corner of thy Field; nor ſhalt thou gather up the Gleaning of thy Harveſt.

10. As likewiſe thou ſhalt not glean thy Vineyard, nor gather the ſingle Grapes of it: thou ſhalt leave them for the Poor and the Stranger; I being the Lord your God.

11. You ſhall not ſteal, lye, nor deal falſely any one with his Neighbour.

12. And you ſhall not ſwear by my Name falſely, nor ſhalt thou profane the Name of thy God, who am the Lord.

13. Thou ſhalt not wrong thy Neighbour, nor take by force: the Pay of him who is hired, ſhall not abide with thee all Night till the Morning.

14. Thou ſhalt not curſe the Deaf, nor put a Stumbling-block before the Blind; but ſhalt fear thy God, who am the Lord.

15. You ſhall do no Iniquity in Judgment, thou ſhalt not reſpect the Face of the Poor, nor honour that of the Great: in Righteouſneſs ſhalt thou judge thy Neighbour.

16. Thou ſhalt not go about backbiting among thy People, ſhalt not ſtand up againſt the Blood of thy Neighbour; I being the Lord.

17. Thou ſhalt not hate thy Brother in thy Heart: ſhalt fully reprove thy Neighbour, and not bear Sin for him.

18. Thou ſhalt not revenge, nor keep *anger* to thoſe of thy People, but ſhalt love thy Neighbour as thy ſelf; I being the Lord.

19. My Ordinances ſhall you obſerve, thou ſhalt not make thy Beaſt engender with diverſe kinds, ſhalt not ſow thy Field with ſuch; nor ſhall a Garment mixed with diverſe kinds come upon thee.

20. Next when a Man lies with a Woman carnally, who is a Servant-maid eſpouſed to another, and not at all redeemed, or her Freedom not given her; there ſhall be Scourging, they ſhall not be put to death, becauſe ſhe is not free.

Ver. 3. *fear his Mother*] The Mother might be put firſt, becauſe Children are not ſo apt to fear or reverence her, as the Father.

Ver. 5. *for your Favour*] according to Ver. 7. look Ch. i. 3.

Ver. 6. *Morrow*] viz. the Peace-offerings mentioned Chap. vii. 16. not that Ver. 15.

Ver. 10. *ſingle Grapes*] as appears by the *Chald.* Word of the ſame Letters, this being found no where elſe. The Prohibition of taking *every Grape* would have ſignified little.

Ver. 13. *all Night*] This may be underſtood as general, and that in *Deut.* xxiv. 15. ſpecial, when the Labourer was poor, as there mentioned; ſo that he might want his Money to buy a Supper: which may be a better Diſtinction, than one Place ſpeaking of a Labourer by Night, and the other by Day.

Ver. 17. *not bear Sin for him*] 'This is the uſuall and 'proper Meaning of the *Hebrew* Words as after in *Lev.* 'xxii. 9. *Num.* xviii. 32. and the *Greeke* and *Chaldee* '*Verſions* ſo explaine it: and *Chazkuni* confirmeth it by 'the like,' *Ainſw. To bear*, which the Verb ſignifies, is not *to ſuffer*, but *to carry*.

Ver. 18. *keep* anger] as *Pſa.* ciii. 9. *Jer.* iii. 12. *Nah.* i. 2. where is the ſame Word.

Ver. 19. *diverſe kinds*] for which there is the ſame *Heb.* Word thrice in this Verſe.

Ver. 20. *eſpouſed to another*] *Vulgate*, *nobilis*, *noble*; by Corruption probably of *nubilis*, *marriageable*, as in the *Clementine Edition*.

Ib. *Scourging*] 'viz. of them both, as the *Vulgar Latin*, 'with great Reaſon, underſtands it,' ſays *Patrick*.

21. Moreover

21. Moreover he ſhall bring his Treſpaſs-offering to the Lord, to the Door of the publick Tent, which ſhall be a Ram.

22. And the Prieſt ſhall make atonement for him with it before the Lord, for his Sin that he has committed, which ſhall be forgiven him.

23. When you are come alſo into the Country, and have planted all Trees for Food, you ſhall count the Fruit of it its Foreſkin, that is uncircumciſed; three Years it ſhall be ſo to you, not to be eat;

24. And in the fourth Year all the Fruit of it ſhall be holy, for Praiſes to the Lord;

25. But in the fifth Year you ſhall eat the Fruit of it, to make *it* add to you its Increaſe; I being the Lord your God.

26. You ſhall not eat with Blood; ſhall not divine, nor uſe Aſtrology:

27. Shall not cut round the Corners of your Heads; nor ſhalt thou ſpoil the Corners of thy Beard.

28. You ſhall not make Cuts in your Fleſh for the Dead, nor ſhall you a Mark of Inſcription on you; I being the Lord.

29. Do not profane thy Daughter, by making her commit Whoredom; leſt the Country ſhould go a whoring, and be full of Lewdneſs.

30. You ſhall obſerve my Sabbaths, and reverence my Sanctuary; who am the Lord.

31. Turn not to thoſe who have familiar Spirits, nor ſeek to Sorcerers, to be defiled by them; I being the Lord your God.

32. Thou ſhalt riſe up at the Face of the Aged, and honour the Face of the Elder; and ſhalt fear thy God, who am the Lord.

33. Beſides when a Stranger ſojourns with thee in your Country, you ſhall not oppreſs him.

34. As a Native of your ſelves, ſhall the Stranger be to you, who ſojourns with you, and thou ſhalt love him as thy ſelf, ſince you were Strangers in the Country of Egypt; I being the Lord your God.

35. You ſhall do no Injuſtice in Judgment, Dimenſion, Weight or Meaſure.

36. Juſt Balances, juſt Weights, a juſt Ephah, and a juſt Hin ſhall you have; I being the Lord your God, who brought you out of the Country of Egypt.

37. Therefore ſhall you obſerve all my Ordinances, and all my Rules, doing them; who am the Lord.

CHAP. XX.

AND the Lord ſpoke to Moſes as follows.

2. Thou ſhalt ſay alſo to the Iſraelites: Any Man of the Iſraelites, or of the Strangers that ſojourn in Iſrael, who gives any of his Offspring to Molech, ſhall be quite put to death: the People of the Country ſhall ſtone him with Stones.

3. Elſe I will put my Face againſt that Man, and cut him off from among his People; becauſe he has done ſo, that he may defile my Sanctuary, and to profane my holy Name.

4. Nay if the People of the Country do at all hide their Eyes from that Man, when he does thus, not to put him to death;

5. I will not only ſet my Face againſt that Man, and his Family, and cut him off, but all who go a whoring after him, that they may after Molech, from among their People.

6. As for that Perſon who turns to ſuch as have familiar Spirits, or to Sorcerers, to go a whoring after them, I will likewiſe put my Face againſt him, and cut him off from among his People.

7. Therefore you ſhall ſanctify your ſelves, and be holy: for I am the Lord your God.

8. And you ſhall obſerve my Ordinances, and do them; who am the Lord that ſanctify you.

9. For any Man who curſes his Father or Mother, ſhall be quite put to death: he who does ſo, his Blood is chargeable on himſelf.

10. And there being a Man who commits Adultery with another's Wife, a Neighbour of his, the Adulterer and Adultereſs ſhall be quite put to death.

Ver. 25. *to make* it] By Obedience in all the foregoing, as the Pointing here inſtructs; not by the eating only. The *Heb.* being in the Conjug. *Hiphil* for *make*.

Ver. 26. *with Blood*] for which the *Seventy* render ἐπὶ τῶν ὀρέων, *upon the Mountains*; miſtaking ר for ר as in *Gen.* x. 4.

Ib. *Aſtrology*] See *Buxt. Lexic.* under עין

Ver. 3. *Elſe*] So *Jun.* and *Trem.* have *aut*; as the Senſe ſhews it ſhould be, eſpecially compared with Ver. 4, 5.

Ver. 9. *For*] 'This, ſays *Ainſworth*, is inferred upon 'the former Precept, *be holy: For* otherwiſe Judgments 'abide you.' *Jun.* and *Trem.* to the ſame Purpoſe.

Ib. *who does ſo*] which *Pope Sixtus* took upon him to leave out, though it will not thus read ſo well.

Ver. 10. *put to death*] The *Jewiſh Doctors* ſay by *Strangling*, which might be to diſcredit the *Evangeliſt's* Account, that has it *Stoning*, *John* viii. 5. but though their Authority has betrayed *Patrick*, *&c.* into that Opinion, it appears likewiſe by *Deut.* xxii. 23, 24. that ſuch were ſtoned: for however the Caſe there may be diſtinguiſhed a little from this, yet as being ſtoned to death was worſe than to be ſtrangled, we are not to think that the Crime here being the greater, had a lighter Puniſhment, notwithſtanding any trifling Pretence not worth mentioning. Beſides as the Manner of putting to death was told

11. Moreover the Man who lies with his Father's Wife, he uncovering his Father's Nakedneſs, they ſhall both of them be quite put to death, their Blood is chargeable on themſelves.

12. The Man too who lies with his Daughter-in-law, they ſhall both of them be quite put to death: they doing Confuſion, their Blood is chargeable on themſelves.

13. And the Man who lies with a Male as with a Woman, both of them do Abomination: they ſhall be quite put to death, their Blood is chargeable on themſelves.

14. As for the Man who takes a Wife and her Mother, it is Lewdneſs: they ſhall burn him and them with Fire, that there may not be Lewdneſs among you.

15. The Man alſo who lies with a Beaſt, ſhall be quite put to death; and you ſhall kill the Beaſt.

16. When there is a Woman who goes near to any Beaſt to engender with it, thou ſhalt kill them both; they ſhall be quite put to death, their Blood is chargeable on themſelves.

17. So when a Man takes his Siſter, the Daughter either of his Father or Mother, and ſees her Nakedneſs, and ſhe his; it is a Reproach, and they ſhall be cut off in the Sight of thoſe of their People: he having uncovered the Nakedneſs of his Siſter, ſhall bear his Iniquity.

18. And the Man who lies with a Woman that has the Infirmity, and uncovers her Nakedneſs, he makes naked her Spring, and ſhe uncovers the Spring of her Blood; therefore both of them ſhall be cut off from among their People.

19. Nor ſhalt thou uncover the Nakedneſs either of thy Mother's or Father's Siſter: for ſuch a one makes naked his Kindred; they ſhall bear their Iniquity.

20. And the Man who lies with his Aunt, uncovers his Uncle's Nakedneſs: they ſhall bear their Sin, ſhall die childleſs.

21. The Man likewiſe who takes his Brother's Wife, it is Separation: he uncovering his Brother's Nakedneſs, they ſhall be childleſs.

22. Thus ſhall you obſerve all my Ordinances and Rules, doing them; that the Country may not vomit you out, whither I am bringing you to dwell in it.

23. And you ſhall not go in the Ordinances of the Nations which I will expel from your Preſence: for they doing all theſe Things, I abhor them.

24. I have ſaid to you therefore, You ſhall inherit their Land, which I will give you to inherit, a Country flowing with Milk and Honey; who am the Lord your God, that have parted you from *other* People.

25. You ſhall further make a ſeparation between clean Beaſts and unclean, and betweeen unclean Fowls and clean; that you may not make your ſelves abominable by Beaſt or Fowl, or any Thing that creeps on the Ground, which I have put apart for unclean to you.

26. And you ſhall be holy to me, for I the Lord am holy; and have parted you from *other* People, to be mine.

27. Beſides a Man or Woman when there is in them a familiar Spirit, or *who* is a Sorcerer, ſhall be quite put to death: they ſhall ſtone them with Stones, their Blood being chargeable on themſelves.

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before to be *Stoning*, Ver. 2. it may well be underſtood here. Nay *Patrick* himſelf ſays on the next Verſe, All the *Hebrew Doctors* agree that whereſoever we meet with the Phraſe, that a Perſon's Blood ſhall be upon him, it is meant of ſtoning; which being in the foregoing Verſe, might be omitted here.

Ver. 11. *their Blood is chargeable on themſelves*] I flatter my ſelf, with Thanks to the Giver of Underſtanding, that this is none of the leaſt of Knots in *Scripture* now thus untied. *Ainſworth* ſays, *that is, they were ſtoned*; but every one was not of whom this is ſaid, as he in 2 *Sam.* i. 16. and *Shimei*, 1 *Kings* ii. 37, 46. *Jun.* and *Trem.* tranſlate it, *cædis ipſorum cauſa eſt in ipſis, they are the Cauſe of their own Death*; whereas the Children of thoſe *Jews*, who made uſe of this *Heb.* Idiom in *Matt.* xxvii. 25. could not be the Cauſe of the Death of *Chriſt*. The *Gr.* of the *Sept.* is ἀμφότεροι ἔνοχοι εἰσι, *they are both guilty*; and the *Chald.* קְטוֹלָא חַיְבִין *guilty to be put to death*: ſo the *Tig. Verſ.* at Ver. 9. *capitali pœna dignus eſt, he deſerves capital Puniſhment*, or as in Ver. 12. *ultimo ſupplicio, the utmoſt Puniſhment*, and in Ver. 13. *morte, Death*; but here differently, *uterque capitali pœna plectantur, let them be &c.* as likewiſe *Caſt.* variouſly, all inconſiſtent with the Text above; while this is juſtified by *Deut.* xix. 10. and agrees well with the reſt.

Ver. 17. *Reproach*] as the ſame Word is tranſlated, *Prov.* xiv. 34. and never ſignifies *a wicked thing*, but as *a Reproach* may be ſo.

Ver. 18. *cut off*] as *Onan* was, *Gen.* xxxviii. 9, 10. ſince both Actions prevented or ſpoiled the having of Children. And that *cutting off* was done by God, Ver. 3, 5. where it is diſtinguiſhed from capital Puniſhment by Man: ſo *Ainſworth* explains it, "to weet by the "Hand of God." Therefore the Expoſition of *Poole, &c.* on Chap. xv. 24. that ſuch Perſons were by this Verſe to be judicially puniſhed with Death, is unwarrantable.

Ver. 21. *Brother's Wife*] except when he dies childleſs, *Deut.* xxv. 5, 6. *Gen.* xxxviii. 8. by which thoſe Paſſages are reconciled.

CHAP. XXI.

THE Lord moreover ordered Moſes to ſpeak to the Prieſts, Aaron's Sons, and ſay to them: None ſhall defile himſelf for the Dead among his People;

2. Excepting for one of his Kindred that is near to him; for his Mother, Father, Son, Daughter or Brother;

3. As alſo for his Siſter a Virgin that is near to him, who has not had a Huſband, he ſhall defile himſelf.

4. A Huſband among his People ſhall not be defiled, to profane himſelf.

5. They ſhall not make Baldneſs on their Heads, nor ſhave the Corners of their Beards, nor yet make Cuts in their Fleſh.

6. They ſhall be holy to their God, and not profane his Name: for they offer the Sacrifices of the Lord by Fire, the Meat of their God; therefore they ſhall be holy.

7. A Wife who is a Harlot, or profane, ſhall they not take, nor take a Woman divorced from her Huſband: for each is holy to his God.

8. And thou ſhalt conſecrate him, becauſe he offers the Meat of thy God: he ſhall be holy to thee, for I the Lord who ſanctify you am holy.

9. When the Daughter of a Man alſo who is a Prieſt is profane by committing Whoredom, ſhe profanes her Father, ſhe ſhall be burnt with Fire.

10. So the chief Prieſt of his Brethren, upon whoſe Head the Oil of anointing is poured, and his Hand filled, to put on the Garments, ſhall not make his Head bald, nor rip his Cloaths.

11. Nor ſhall he go in to any dead Perſon; he ſhall not defile himſelf for his Father or Mother.

12. And he ſhall not go out of the Sanctuary, nor profane the Sanctuary of his God: for the Crown of the anointing Oil of his God is upon him; I am the Lord.

13. Moreover he ſhall take a Wife in her Virginity.

14. A Widow, or one divorced, or profane, a Harlot, theſe ſhall he not take; but it ſhall be a Virgin of his People *for* a Wife.

15. And he ſhall not profane his Offspring among his People: for I the Lord ſanctify him.

16. Beſides the Lord bade Moſes,

17. Speak as follows to Aaron: The Man of thy Offspring in their Generations in whom there is a Blemiſh, ſhall not have Acceſs to bring the Meat of his God.

18. For no Man in whom there is a Blemiſh muſt come near: a Man blind, lame, defective, or ſuperfluous,

19. Or a Man who has either a Foot or Hand maimed,

20. Or one crooked, or a Dwarf, or with a Fault in his Eye, having the Scurvy, ſcabbed, or hurt in the Teſticles.

21. No Man in whom there is a Blemiſh, of the Offspring of Aaron the Prieſt, ſhall come nigh to bring the Sacrifices of the Lord by Fire: there being a Blemiſh in him, he ſhall not come near to bring the Meat of his God.

22. He may eat it, as well that of the very holy as the holy.

23. But he ſhall not come to the Hanging, nor come nigh the Altar, becauſe there is a Blemiſh in him; that he may not profane my Sanctuaries, for I the Lord ſanctify them.

24. Moſes ſpoke accordingly to Aaron, his Sons, and all the Iſraelites.

CHAP. XXII.

AND the Lord ſaid to him as follows:

2. Tell Aaron, and his Sons, that they muſt be ſeparated from the Iſraelites holy Things, that they may not profane my holy Name, in the Things which thoſe conſecrate to me, who am the Lord.

3. Say to them, Every individual Man in your Generations who goes near, of all your Offspring, to the holy Things which the Iſraelites conſecrate to the Lord, with his Uncleanneſs upon him, ſhall be cut off from before me, who am the Lord.

Ver. 3. *ſhall defile*] See *Ainſworth*.

Ver. 4. *A Huſband*] So *Sol. Jar.* and *Jun. & Trem.* with me the beſt *Expoſitor* and *Tranſlators:* to which the Context agrees, שאר in the 2d Ver. ſignifying *Kindred by Nature*, as it were *own Fleſh*, and *Wife* being left out among thoſe for whom they might defile themſelves by Mourning. The *preſ. Eng. Reading* bears little or no Senſe. As to putting it with ſome, *for* a chief Man; ſince there is nothing of *for* in the *Heb.* and the Word ſcarce ſignifies any higher Degree than *Maſter*, for which a Prieſt would not have mourned, that Meaning ſeems void.

Ib. *be defiled*] for his Wife, as the *Eng. Margin* adds, and *Huſband* may imply.

Ver. 6. *Meat*] to wit the Sacrifices juſt mentioned, which ſhould not therefore be made diſtinct by adding *and*; ſee *Patrick, Comment.*

Ver. 8. *thou*] *Moſes*, Ver. 1.

Ver. 10. By altering the *Heb.* Diviſion a wrong Senſe appears, viz. that the not making bald, &c. was meant for a Daughter being burnt; to bring in which it ſeems to have been altered.

Ib. *bald*] See Chap. x. 16.

Ver. 12. *not go out*] upon any Occaſion of Death as before.

Ver. 14. See *Ezek.* xliv. 22.

Ver. 15. *profane*] by marrying as here forbidden.

Ver. 18. *Blemiſh*] of which ſee more particularly *Selden, De Succeſſione in Pontificatum*, Lib. ii. Cap. 5. p. 234.

Ib. *defective*] as oppoſed to *ſuperfluous*, according to Chap. xxii. 23. ſee *Buxt. Lex.*

4. Any Man of Aaron's Offspring who is leprous, or has the Flux, ſhall not eat of the holy Things, till he is clean; nor he who touches any Thing unclean by the Dead, or a Man from whom ſeminal Matter is emitted,

5. Or the Man who touches any creeping Thing, or a Man, for either of which he is unclean, in any of his Uncleanneſs;

6. He who does, ſhall not only be unclean till the Evening, but ſhall not eat of the holy Things, except he bathe his Fleſh in Water.

7. But when the Sun is ſet, he ſhall be clean; after which he may eat of the holy Things, for it is his Food.

8. He ſhall not eat of a Carcaſe, or what is torn, to be defiled by it; I being the Lord.

9. Therefore they ſhall keep my Charge, that they may not bear Sin for it, and die by the ſame, becauſe they profane it: I the Lord ſanctify them.

10. And there ſhall no Stranger eat what is holy; nor ſhall a Sojourner of the Prieſt, or one hired.

11. Yet when a Prieſt buys a Perſon at the Coſt of his Money, he may eat of this Meat of his, as alſo he who is born of his Family.

12. And when a Man *who* is a Stranger has a Prieſt's Daughter, he ſhall not eat of an Offering of the holy Things.

13. When a Prieſt's Daughter however is a Widow, or divorced, and has no Offſpring, and is returned to her Father's Houſe as in her Youth, ſhe ſhall eat of his Meat; but no Stranger ſhall eat of it.

14. Moreover when a Man eats what is holy by Error, he ſhall add its fifth Part to it, and give as much as was holy to the Prieſt.

15. Thus they ſhall not profane the holy Things of the Iſraelites, which they offer up to the Lord;

16. Or let them bear the Iniquity of Treſpaſs, when they eat their holy Things: for I the Lord ſanctify them.

17. Next the Lord ordered Moſes,

18. To ſpeak thus to Aaron, his Sons, and all the Iſraelites: Any Man of the Family of Iſrael, or of the Strangers in Iſrael, who brings his Oblation, for any either of their Vows or Free-offerings, which they bring to the Lord for a Burnt-offering:

19. For your Favour, it ſhall be a perfect Male, of Oxen, Lambs, or Goats.

20. You ſhall not bring any wherein there is a Blemiſh; ſince it will not be for Favour to you.

21. When a Man likewiſe brings a Sacrifice of Peace-offerings to the Lord, in putting apart by a Vow, or for a Free-offering, of the Herd, or of the Flock; it ſhall be perfect for Favour, there ſhall be no Blemiſh in it.

22. Blind, broken, maimed, with Warts, having the Scurvy, or ſcabbed, theſe you ſhall not bring to the Lord; nor make of them an Offering by Fire upon the Altar to him.

23. Either a Bullock or a Sheep ſuperfluous, or defective; thou mayeſt make it a Free-offering, but for a Vow it ſhall not be accepted.

24. For you ſhall not bring to the Lord the cruſhed, bruiſed, broken, or cut; nor make *them* ready in your Country.

25. And from a Stranger ſhall you not bring the Meat of your God of any of theſe; becauſe their Corruption, namely a Blemiſh, being in them, they ſhall not be accepted for you.

26. The Lord told Moſes too as follows:

27. When a Bullock, Sheep or Goat is brought forth, it ſhall be ſeven Days under its Dam; and from the eighth Day forward, it ſhall be accepted for an Oblation by Fire to the Lord.

28. And a Cow, or a Sheep, you ſhall not kill, with its Young in one Day.

29. Beſides when you offer a Sacrifice of Thankſgiving to the Lord, you ſhall do *it* for your Favour.

30. It ſhall be eat on the ſame Day, you ſhall not leave of it till the Morning; I being the Lord.

31. So you ſhall obſerve my Commandments, and do them; who am the Lord.

32. And you ſhall not profane my holy Name, ſince I will be ſanctified among the Iſraelites: I the Lord ſanctify you;

33. Who brought you out of the Country of Egypt, to be a God to you: I am the Lord.

Ver. 10. *Stranger*] that is not of a Prieſt's Family, Ver. 11, 12, 13. *Matt.* xii. 4.

Ver. 14. *as much as was holy*] For he could not give that which he had eat, *of* before being added by the *Tranſlators*.

Ver. 15. *they ſhall*] namely the Prieſts, as may be obſerved by the next Verſe.

Ver. 16. *let them*] the *Iſraelites*, Ver. 15.

Ver. 19. *for your Favour*] as by Ver. 20, 25. ſee alſo Chap. i. 3.

Ver. 30. *Morning*] as the Word ſignifies, never *Morrow*.

CHAP.

CHAP. XXIII.

AGAIN the Lord ſpoke to Moſes,

2. Bidding him ſay that which follows to the Iſraelites: The Lord's appointed Times, which you ſhall proclaim *for* holy Aſſemblings, are theſe, they being mine.

3. Six Days ſhall Work be done, and on the ſeventh Day, it being a Sabbath of Reſt, *for* a holy Aſſembling, you ſhall not do any Work; it ſhall be a Sabbath to the Lord in all your Dwellings.

4. Theſe are the Lord's appointed Times, *for* holy Aſſemblings, which you ſhall proclaim at their appointed Time:

5. On the fourteenth of the firſt Month, within the Evening, ſhall be the Paſſover to the Lord.

6. And on the fifteenth Day of that Month, ſhall be the Feaſt of unleavened Cakes to him; which you ſhall eat ſeven Days.

7. On the firſt Day you ſhall have a holy Aſſembling, doing no labouring Buſineſs.

8. You ſhall alſo bring an Offering by Fire to the Lord ſeven Days: on the ſeventh Day ſhall be a holy Aſſembling, you ſhall do no labouring Buſineſs.

9. And the Lord bade Moſes,

10. Speak to the Iſraelites as follows: When you are come to the Country which I give you, and reap the Harveſt of it, you ſhall bring a Sheaf of the Firſt-fruits of your Harveſt to the Prieſt.

11. Who ſhall wave the Sheaf before the Lord for your Favour: the next Day after the Sabbath ſhall he do it.

12. You ſhall offer too on the Day of your waving the Sheaf, a perfect Lamb in his *firſt* Year, for a Burnt-offering to the Lord;

13. With its Meat-offering, two tenth Parts of fine Flour tempered with Oil, an Offering by Fire to the Lord *for* a pleaſant Smell; and its Drink-offering, the fourth Part of a Hin of Wine.

14. And you ſhall not eat Bread, parched Corn, or green Ears till that very Day, till you bring the Oblation of your God. It ſhall be a laſting Ordinance for your Generations, in all your Dwellings.

15. Afterwards you ſhall count up to your ſelves from the Day after the Sabbath, when you bring the Sheaf of the Waved-offering, to be ſeven entire Sabbaths;

16. To the next Day after the ſeventh Sabbath ſhall you count up fifty Days: then ſhall you bring a new Meat-offering to the Lord.

Ver. 2. *appointed Times*] I do not find the Word ſignifies *Feaſts*, nor would be proper for a Day of Faſting, &c. Ver. 27.

Ver. 3. *Aſſembling*] *Convocation* is an *Aſſembly* by the Uſe of the Word, which we are to follow, if we would be underſtood; and the learned *Cowel* defines it to be an *Aſſembly of the Clergy*, which does not appear intended by the *Tranſlators* who have it. Nor need our national Church be offended at my leaving a *Jewiſh* Term, when the *Original* has the Word alſo in *Iſai.* i. 13. In the *com. Tranſ.* a *day* is here a *convocation*, which it is diſtinguiſhed from in Ver. 7, 8. and *feaſts* are *convocations*, Ver. 2, 4. what Idea then muſt an intelligent Reader, who has any Idea, have of them?

Ver. 10. *Sheaf*] By the Account that is given of it, this Sheaf was of Barley, as being firſt ripe; and was reaped after Sun-ſet when the 15th Day of *Niſan* was ended, and the 16th begun, whether it was ripe or not, by Order of the great Council, who deputed Perſons to do it; then being threſhed and prepared, it was offered the 16th Day as directed, Ver. 11, 12, 13. *Maimonides* in *Talmidin*, Ch. 7. *Babylonian Talmud* in *Menachoth*, Ch. 10. and that Harveſt began ſo ſoon may be ſeen by *Joſh.* iii. 15. & iv. 19. & v. 10. 1 *Chron.* xii. 15. Accordingly *Rauwolff* in his *Travels*, Pt. iii. Ch. 10. ſays, *Their Harveſt begins in the Beginning of April, and ends in May*; *Maundrell*, that on *May* 11, the People were gathering their Corn, being Harveſt-time; and *Corten* thus, *They ſow their Corn in November and December*; *in April and May all is ripe:* and *Dr. Ruſſel*, *Their Harveſt is generally over by the 20th of May.*

Ver. 11. *Sabbath*] which ſignifies *Reſt*, and is agreed to be the Day mentioned Ver. 7. viz. the 15th of the firſt Month, *Abib* or *Niſan*, Ver. 5, 6. the firſt of the ſeventh Month being called *a Sabbath* in the ſame Manner, Ver. 24. as alſo the tenth, Ver. 32. and the fifteenth, Ver. 39. which would not be 7thday Sabbaths together in any Year, reckoning the Months either 30 Days each, or 30 and 29 alternately.

Ver. 14. *till you bring*] So *Pliny* obſerves that the ancient *Romans*, *ne guſtabant quidem novas fruges aut vina, antequam ſacerdotes primitias libaſſent, would not even taſte the new Corn or Wine, till the Prieſts had offered the Firſt-fruits*, *Nat. Hiſt.* Lib. xviii. 2. at the End.

Ver. 15. *Day after*] namely the 16th of the firſt Month, Ver. 11. and *Joſephus*, *Antiq.* Lib. iii. 10.

Ib. *when*] as in Ver. 11.

Ver. 16. *next Day after*] to wit the 6th of the third Month, *Buxtorf*, *Synag. Judaic.* Cap. 20. being fifty Days, reckoning the former Morrow, i. e. the 16th of the firſt Month for the firſt of them, and the Months being lunar, one of 30, the other of 29 Days. This was called *the Feaſt of Weeks*, *Exod.* xxxiv. 22. *Deut.* xvi. 10, 16. 2 *Chron.* viii. 13. from its being counted by ſeven (or a Week of) Weeks; and *Penteceſt*, *Acts* ii. 1. & xx. 16. 1 *Cor.* xvi. 8. becauſe *pentecoſtos* is *Greek* for *fiftieth*; as alſo *the Feaſt of Harveſt*, *Exod.* xxiii. 16. and *of the Firſt-fruits of Wheat-harveſt*, *Exod.* xxxiv. 22. for all the Harveſt being ended about this Time, the latter Part of which was Wheat-harveſt, *Exod.* ix. 31, 32. *Ruth* i. 22. & ii. 23. 2 *Sam.* xxi. 9. an Offering was brought of the firſt new Wheat that was uſed, Ver. 17. *Deut.* xxvi. 2. upon which Account it is likewiſe called *the Day of the Firſt-fruits*, *Num.* xxviii. 26. It is alſo ſaid to be kept in Remembrance of the Law being given this Day upon Mount *Sinai*, *Exod.* xix. from whence the *Jews* call it יום מתן תורה *the Day of giving the Law*, *Buxtorf*, ibid. The modern *Jews* keep the Feaſt two Days, *Leo de Modena*, *Ceremon. Jud.* Pt. iii. Cap. 4. but as *Buxtorf* ſays, ubi ſupra, leſt they ſhould miſtake the right. I have obſerved that ſeveral of our eminent Writers do not undertake to tell us what Day of the Month the Pentecoſt, or giving of the Law, was, but ſilently ſlide over it, while others put it on the 5th or 4th Day; ſee on *Exod.* xix.

Ib. *Sabbath*] being the Concluſion of the ſeventh Week, as a real Sabbath was the laſt Day of a Week. The ſame Time is ordered to be counted by Weeks, *Deut.* xvi. 9.

17. You

17. You ſhall bring from your Habitations two Loaves for Waving, two tenth Parts of fine Flour ſhall they be, baked with Leaven: they being Firſt-fruits to the Lord.

18. And you ſhall bring with the Bread ſeven perfect Lambs in their *firſt* Year, one young Bullock of the Herd, and two Rams: they ſhall be a Burnt-offering to the Lord, with their Meat-offering, and Drink-offerings, an Offering by Fire of a pleaſant Smell to him.

19. You ſhall further do one Kid of the Goats for a Sin-offering, and two Lambs in their *firſt* Year for a Sacrifice of Peace-offerings.

20. And the Prieſt ſhall wave them with the Bread of the Firſt-fruits, *for* a Waved-offering before the Lord, with the two Lambs: they ſhall be holy to the Lord for the Prieſt.

21. Moreover you ſhall proclaim on the very ſame Day, *that* it muſt be to you *for* a holy Aſſembling, for you to do no labouring Buſineſs. It ſhall be a laſting Ordinance in all your Dwellings, for your Generations.

22. And when you reap the Harveſt of your Land, thou ſhalt not finiſh the Corners of thy Field in thy Reaping, nor gather up the Gleaning of thy Harveſt: thou ſhalt leave them for the Poor and Stranger; I being the Lord your God.

23. The Lord alſo ſpoke to Moſes as follows;

24. Tell the Iſraelites, that on the firſt of the ſeventh Month, they ſhall have a Sabbath, a Memorial of Sounding, a holy Aſſembling;

25. Not doing any Work of Servitude, but bringing an Offering by Fire to the Lord.

26. And the Lord continued ſpeaking thus to Moſes:

27. But the tenth of this ſeventh Month ſhall be a Day of Atonements, a holy Aſſembling ſhall there be to you, when you ſhall afflict your Souls, and bring an Offering by Fire to the Lord.

28. And you ſhall do no Work on that ſame Day: for it ſhall be a Day of Atonements, to make atonement for you before the Lord your God.

29. For every Perſon who is not afflicted on it, ſhall be cut off from his People.

30. And every Perſon in particular who does any Work then, will I deſtroy from among his People.

31. You ſhall do no Work; that ſhall be a laſting Ordinance for your Generations, in all your Dwellings.

32. It ſhall be a Sabbath of Reſt to you, and you ſhall afflict your Souls: on the ninth of the Month in the Evening, from one Evening to another ſhall you keep your Sabbath.

33. The Lord likewiſe bade Moſes,

34. Say to the Iſraelites as follows: On the fifteenth Day of this ſeventh Month, ſhall be the Feaſt of Booths ſeven Days to the Lord.

35. On the firſt Day ſhall be a holy Aſſembling, you ſhall do no labouring Buſineſs.

36. Seven Days ſhall you bring an Offering by Fire to the Lord: on the eighth Day you ſhall have a holy Aſſembling, and do the ſame; which ſhall be a ſolemn Day, you ſhall do no labouring Buſineſs.

37. Theſe are the Lord's appointed Times, which you ſhall proclaim *for* holy Aſſemblings, to bring an Offering by Fire to the Lord, a Burnt-offering and Meat-offering, a Sacrifice and Drink-offerings, each Day's Matter the very ſame Day;

38. Beſides the Sabbaths of the Lord; and beſides your Gifts, all your Vows and Free-offerings, which you give to him.

39. But on the fifteenth Day of the ſeventh Month, when you have gathered the Crop of the Land, you ſhall keep a Feaſt to the Lord ſeven Days: on the firſt Day there ſhall be Reſt, and the ſame on the eighth Day.

40. And you ſhall take you on the firſt Day Fruit of handſome Trees, Branches of

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Ver. 17. *Habitations*] as being a common Offering for all the People.

Ver. 18. *one young Bullock and two Rams*] The Account given of two young Bullocks and one Ram, *Num.* xxviii. 27. does not contradict this, if according to *Joſephus* both were offered, viz. three Bullocks, &c. *Antiq.* Lib. iii. 10. thoſe mentioned in *Numbers* being the Offerings for this Day (I imagine as kept in memory of the Law) and theſe as belonging to the two Loaves, Ver. 17. (offered in Thankfulneſs for the Harveſt, I ſuppoſe, and as *with the Bread* here ſhews) *Maimon.* in *Talmidin*, Ch. 8. 1.

Ver. 24. *Memorial*] This being the Beginning of the civil Year, and is ſuppoſed alſo to be kept for the Creation of the World at that Time.

Ver. 27. *Offering*] See of it largely Chap. xvi.

Ver. 32. *in the Evening*] when the tenth Day began, Ver. 27. Chap. xvi. 29.

Ver. 36. *a ſolemn Day*] called the laſt and great Day, *John* vii. 37. howſoever it was that our *Tranſlators* turned it *ſolemn aſſembly*.

Ver. 40. *Fruit*] So this *Heb.* Word ſignifies, as in many other Places, and never *boughs*; we may underſtand the Fruit was to be on the Branches, that being alſo the Time of the Year for it. Accordingly the *Jews* now uſe a Fruit they call *Attrog*, almoſt like a Citron or Lemon, with Unevenneſs on the Rind, which they fancy *Eve* made with her Teeth, and that it was the forbidden Fruit: they have it out of *Greece* againſt that Time, and ſometimes a Sprig will coſt a Guinea; carrying it in their Hands to the Synagogues, where it may be ſeen on that Feſtival, *Univerſ. Hiſt.* B. ii. Ch. 2. 4.

Palm-

Palm-trees, Boughs of thick Trees, and Willows of the Brook; and ſhall rejoice before the Lord your God ſeven Days.

41. Thus ſhall you keep it a Feaſt to the Lord ſeven Days in a Year: it ſhall be a laſting Ordinance for your Generations, to be kept in the ſeventh Month.

42. You ſhall dwell in Booths ſeven Days; all who are Natives of Iſrael ſhall dwell there:

43. In order for your Generations to know that I made the Iſraelites dwell in Booths, when I brought them out of the Country of Egypt; who am the Lord your God.

44. Accordingly Moſes told the Lord's appointed Times to the Iſraelites.

CHAP. XXIV.

MOREOVER the Lord ſpoke as follows to him:

2. Command the Iſraelites, that they ſhould fetch thee pure Oil of Olives beat for the Light; to make the Lamp burn up continually.

3. Without the Hanging of the Teſtimony, in the publick Tent, ſhall Aaron put it in order from Evening to Morning before the Lord continually: which ſhall be a laſting Ordinance for your Generations.

4. He ſhall put the Lamps in order upon the pure Candleſtick, before the Lord continually.

5. And thou ſhalt take fine Flour, and bake it in twelve Cakes; there ſhall be two tenth Parts in one Cake.

6. Then ſhalt thou ſet them in two Ranks, ſix in a Rank, upon the pure Table before the Lord.

7. And thou ſhalt put pure Frankincenſe upon the Ranks; that it may be on the Bread for a Memorial, an Offering by Fire to the Lord.

8. On every Sabbath Day he ſhall put it in order before the Lord continually; being from the Iſraelites, by a laſting Covenant.

9. And it ſhall be for Aaron, and his Sons, who ſhall eat it in the Holy Place; ſince it is very holy for him, of the Lord's Offerings by Fire, by a laſting Ordinance.

10. Now there went forth the Son of an Iſraelitiſh Woman, but of an Egyptian Man, among the Iſraelites, which Man and another of Iſrael contended in the Camp.

11. And the former blaſphemed the *Divine* Name, and curſed, whom they brought to Moſes; the Name of his Mother being Shelomith, the Daughter of Dibri, of the Tribe of Dan,

12. They alſo put him in Priſon, that it might be expounded to them according to the Lord's Command.

13. Who ſpoke to Moſes as follows:

14. Bring forth him who curſed without the Camp, and let all the Hearers lean their Hands upon his Head; and let the whole Aſſembly ſtone him.

15. Thou ſhalt likewiſe ſpeak thus to the Iſraelites; When any Man curſes his God, he ſhall bear his Sin.

16. And he who blaſphemes the Name of the Lord ſhall be quite put to death, all the Aſſembly ſhall throughly ſtone him: as well a Stranger as a Native, when he does it, ſhall be put to death.

17. When a Perſon too deſtroys the Life of any Man, he ſhall be quite put to death.

18. Nay he who deſtroys the Life of a Beaſt ſhall recompenſe it, Life for Life.

19. And when a Man makes a Blemiſh in his Neighbour; as he has done, ſo ſhall it be done to him:

20. Breaking ſhall be for Breaking, Eye for Eye, Tooth for Tooth; as he makes a Blemiſh in a Man, ſo ſhall there be made in him.

21. So he who kills a Beaſt, ſhall recompenſe it; and he who kills a Man, be put to death.

22. There ſhall be the ſame Judgment to you, as well for a Stranger as a Native ſhall it be: for I am the Lord your God.

23. And Moſes ſpoke to the Iſraelites, that they ſhould bring forth the Curſer without the Camp, and ſtone him with Stones; and they did as the Lord had commanded him.

CHAP. XXV.

BESIDES the Lord ordered Moſes at Mount Sinai,

2. That he ſhould ſpeak to the Iſraelites in this manner: When you are come to the Country which I give you, it ſhall keep a Sabbath to the Lord.

Ver. 7. *by Fire*] the Frankincenſe being afterwards burnt.

Ver. 9. *it ſhall be*] the old Bread that was taken away.

Ver. 18. *Life for Life*] a live one in the room of that which is killed; the *Heb.* Words being the ſame as ſo rendered juſt before, and never ſignifying *Beaſt:* thus *Pagnine* and the beſt *Latin Tranſlators* turn it *animam pro anima.*

Ver. 1. *at*] or *by*, where the *Iſraelites* then were, not *in*, as Expoſitors obſerve.

3. Six Years ſhalt thou ſow thy Field, and ſo long prune thy Vineyard: and gather the Crop of it.

4. But on the ſeventh Year there ſhall be a Sabbath of Reſt for the Country, a Sabbath to the Lord: thou ſhalt neither ſow thy Field, nor prune thy Vineyard.

5. Thou ſhalt not reap that which grows of it ſelf of thy Harveſt, nor gather in thy ſeparated Grapes: it ſhall be a Year of Reſt for the Country.

6. And there ſhall be that of the Sabbath of the Country for you to eat, namely thee, thy Servant-man, Maid, hired one, and thoſe who ſojourn with thee:

7. Nay for thy Cattle, and the Beaſt which is in thy Country, ſhall all the Crop of it be to eat.

8. Thou ſhalt alſo count thee ſeven Sabbaths of Years, ſeven times ſeven, which Time will be to thee nine and forty Years.

9. Then ſhalt thou cauſe a Trumpet to ſound, on the tenth of the ſeventh Month, on the Day of Atonements, even throughout all your Country.

10. And you ſhall conſecrate the fiftieth Year, proclaiming Liberty in the Country to all the Inhabitants of it: which ſhall be the Jubile to you, when you ſhall return each one to his Poſſeſſion, as you ſhall to your reſpective Families.

11. That fiftieth Year being the Jubile to you; ye ſhall neither ſow, nor reap the Things of it which grow of themſelves, nor gather in its ſeparated *Grapes*.

12. For being the Jubile, it ſhall be holy to you: ye ſhall eat the Crop of it out of the Field;

13. Returning in the Year of this Jubile to your ſeveral Poſſeſſions.

14. And when thou ſelleſt a Bargain to thy Neighbour, or buyeſt of him, you ſhall not wrong one another.

15. By the Number of Years after the Jubile, ſhalt thou buy of thy Neighbour: by the Number of Years of the Fruits, ſhall he ſell to thee.

16. According to the Multitude of the Years ſhalt thou increaſe the Purchaſe of it, and according to the Fewneſs of them leſſen it: for by the Number of the Fruits he ſells to thee.

17. So you ſhall not wrong any one his Neighbour, but thou ſhalt fear thy God: for I am the Lord your God.

18. Thus ſhall you do my Ordinances, obſerve my Rules, and do them; then ſhall you dwell in the Country ſecurely.

19. And it ſhall yield its Fruit, ſo that you ſhall eat to Fulneſs, as well as dwell ſecurely in it.

20. Even when you ſay, What ſhall we eat in the ſeventh Year? Behold we muſt not ſow, nor gather our Crop;

21. I will command my Bleſſing for you in the ſixth Year, and it ſhall yield Fruit for three Years.

22. And you ſhall ſow the eighth Year, and eat of the old Fruit; eating it until the ninth Year, till the Fruit of that comes.

23. Nor ſhall the Land be ſold to be cut off: for it is mine; and you are Strangers and Sojourners with me.

24. Therefore in all the Country of your Poſſeſſion, you ſhall grant a Redemption for the Land.

25. When thy Brother becomes poor, and ſells any of his Poſſeſſion; he that is to redeem, who is kin to him may come, and redeem what his Brother ſold.

26. As likewiſe when a Man has none to redeem, and he obtains what is ſufficient for the Redemption of it;

27. He ſhall count the Years of what he ſold, and reſtore that which is over to the Man to whom he ſold *it*; ſo ſhall he return to his Poſſeſſion.

28. But if he does not get ſufficient to reſtore to him, what he ſold ſhall be in the Cuſtody of him who bought it, till the Year of Jubile; and then it ſhall go out, and he ſhall return to his Poſſeſſion.

29. Again when a Man ſells a Dwelling-houſe in a walled City, the Redemption of

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Ver. 3. *the Crop of it*] viz. of each, by the *Heb.* Partition, and it not being *fruit*.

Ver. 4. *to*] as Ver. 2.

Ver. 5. *ſeparated*] as no more belonging then to the Owner of the Ground, than to another. It neither ſignifies *undreſſed*, nor is there any thing for *vine* in the *Hebrew*.

Ver. 6. *that of the Sabbath*] like *thoſe of Jeruſalem*, *&c.* as neceſſary.

Ib. *to eat*] as in the *literal Verſion* of *Pagninus* and *Montanus*, *ad veſcendum*, and in that of *Jun.* and *Trem.* *ad comedendum*.

Ver. 8. *will be*] for mind how *ſhall be* reads.

Ver. 9. *ſound*] not *Jubile*, which is quite another Word.

Ver. 10. *fiftieth*] The Uſe of the Sabbatical Years and Jubiles to us being in Chronology, that is referred to 1 *Kings* xii. 23.

Ver. 11. *the Things*] being plural as at *Job* xiv. 19. but there *of it* is left out.

Ver. 15. *Years of the Fruits*] The ſeventh Years being not ſuch, Ver. 3, 4. and ſo were not to be reckoned in the Sale.

Ver. 23. *mine*] which the *Iſraelites* were kept to the Senſe and Acknowledgment of, by not having Power to ſell their Land entirely. And as God gave or entailed it to their continued Generations, and that of each Tribe ſeparately, that the late as well as early Poſterity of the Patriarchs, to whom it was promiſed, might enjoy it, and thereby be incited to Gratitude and Obedience, this Prohibition was proper.

Ver. 27. *what he ſold*] *Heb. his Sale*; not *the Sale of the Poſſeſſion*, according to the *com. Tranſ.* which the Gender of the Pronoun diſproves.

it

it may be till the Year of what he ſold is compleated: in which Time it ſhall be.

30. And if it is not redeemed till an entire Year is fulfilled to it, the Houſe that is in a City which has a Wall, ſhall be confirmed to be cut off to him who bought it, for his Generations: it ſhall not go out in the Jubile.

31. But the Houſes of the Villages, to which there is no Wall round about, ſhall be reckoned with the Fields of the Country: there may be Redemption for them, elſe they ſhall go out in the Jubile.

32. Nevertheleſs to the Levites for their Cities, the Houſes of them which they poſſeſs, there may be a perpetual Redemption.

33. And whoever is of the Levites may redeem, elſe the Sale of the Houſe, and the City of his Poſſeſſion ſhall go out in the Jubile: for the Houſes of their Cities are their Poſſeſſion among the Iſraelites.

34. However the Fields of the Suburbs of their Cities ſhall not be ſold; for they ſhall be a perpetual Poſſeſſion to them.

35. And when thy Brother becomes poor, and cannot work with thee; thou ſhalt maintain him, whether a Stranger or a Sojourner, that he may live with thee.

36. Take not Uſury nor Intereſt of him, but fear thy God; that thy Brother may live with thee.

37. Thou ſhalt not give him thy Money on Uſury, nor give thy Food on Intereſt.

38. I am the Lord your God, who brought you out of the Country of Egypt; to give you the Country of Canaan, that I might be a God to you.

39. Moreover when thy Brother with thee becomes poor, and is ſold to thee, thou ſhalt not make him do the Service of a Slave.

40. Like a hired one, like a Sojourner ſhall he be with thee: he ſhall ſerve with thee till the Year of Jubile.

41. Then ſhall he go out from thee, and his Children with him; and ſhall return to his Family, as he ſhall to the Poſſeſſion of his Fathers.

42. For they are my Servants, whom I brought out of the Country of Egypt; they ſhall not be ſold with the Sale of a Slave.

43, Thou ſhalt not rule over him with Rigour, but fear thy God.

44. Both thy Men-ſlaves and Maids, whom thou ſhalt have, ſhall be of the Nations that are round about you, of them you ſhall buy ſuch.

45. And alſo any of the Children of thoſe who ſojourn with you may you buy, and of their Families which are with you, that they beget in your Country; and they ſhall be for a Poſſeſſion to you.

46. And you ſhall give them to be poſſeſſed by your Children after you, that they may inherit *them for* a Poſſeſſion, you ſhall make them ſerve for ever; but one over another, of your Brethren the Iſraelites, thou ſhalt not rule with Rigour.

47. When a Stranger too, or Sojourner with thee, gets, and thy Brother with him becomes poor, and is ſold to him, or the Stock of the Stranger's Family;

48. After he is ſold there may be a Redemption for him, by one of his Relations.

49. Either his Uncle, or Uncle's Son may redeem him, or ſome *other* of the Kindred by Blood of his own Family may do it; or he getting, may redeem himſelf.

50. And he ſhall reckon with him who bought him, from the Year of his being ſold to him, till that of Jubile: and the Money of his Sale ſhall be with him, according to the Number of the Years, as the Time of one hired.

51. If there be yet many Years, according to them ſhall he reſtore *for* a Redemption, out of the Money of his Purchaſe.

Ver. 29. *Time*] *Heb. Days.*

Ib. *ſhall*] not to be a Tautology.

Ver. 31. *Houſes of the Villages*] as neceſſarily belonging to the Land of Tillage and Paſture there, which was not in Cities.

Ib. *elſe*] not *and*, as is clear.

Ver. 33. *whoever*] that is not a near Kinſman as before, Ver. 25. ſtrangely tranſlated *if a man*, being the *Heb.* Relative.

Ib. *redeem*] widely rendered *purchaſe*, eſpecially after the like Words had been ſo often turned *redeem*, *&c.* juſt before, in the *com. Tranſlation.*

Ver. 35. *cannot work*] *Heb. his Hand is removed*, as if from working; not *faileth*, as in the *Eng. Margin.*

Ib. *maintain him*] *Heb. hold him up.*

Ver. 40. *Jubile*] I find little or nothing to the Purpoſe ſaid to conciliate this with *Exod.* xxi. 2. which has indeed its Difficulty: for how could Servants that were bought be releaſed the ſeventh Year, ſuppoſing it either the Sabbatical Year or the ſeventh Year of their Service, and yet not be freed till the fiftieth Year? Excepting only when the Jubile fell in thoſe ſeven Years, to which it is plain this was not reſtricted, Ver. 51. *Patrick*, on Ver. 54. makes a Diſtinction contradictory to this Place, that if the Maſter was not a *Hebrew*, he who was ſold to him muſt ſtay with him till the Jubile, and *had not the benefit of the ſeventh Year of Releaſe, as Hebrew Servants had who ſerved Hebrew Maſters:* whereas *thy Brother*, Ver. 39. ſhews that both the *Maſter* and *Servant* here ſpoken of were *Hebrews*, of whom it is ſaid, *he ſhall ſerve with thee till the Year of Jubile.* But the right Diſtinction may be thus; thoſe who were to be releaſed at the ſeventh Year, were ſuch as were ſold by others, as ſhewn on *Exod.* xxi. 2. and they who were to continue in Servitude till the Jubile, ſuch as ſold themſelves, by reaſon of Poverty, which is the Cauſe ſhewn in both Caſes here mentioned, Ver. 39, 47. And it looks juſt and equivalent, that the latter doing it voluntarily, ſhould ſerve longer than the others who were conſtrained.

Ver. 46. *thou ſhalt*] according to the frequent Change of the *Heb.* Verbs.

Ver. 49. *Blood*] For which the *Heb.* here uſes *Fleſh*, and ſometimes *Bone* with it.

52. And

52. And if there be a few Years left to that of Jubile, he ſhall reckon with him; reſtoring *for* his Redemption according to his Years.

53. He ſhall be with him as a hired one Year by Year; who ſhall not rule him with Rigour in thy Sight.

54. Now if he is not redeemed by theſe, yet he ſhall go out in the Year of Jubile, and his Children with him.

55. For the Iſraelites are Servants to me, my Servants are they whom I brought out of the Country of Egypt; who am the Lord your God.

CHAP. XXVI.

YOU ſhall not make you Idols, or a carved Image, raiſe you up a Statue, nor put a Figure of Stone in your Country, to bow down to it: for I am the Lord your God.

2. You ſhall obſerve my Sabbaths, and reverence my Sanctuary; who am the Lord.

3. If you will go in my Ordinances, obſerve my Commandments, and do them;

4. I will give you Showers in their Time; whereby the Land ſhall yield its Increaſe, and the Trees of the Field their Fruit.

5. And the Threſhing ſhall reach for you to the Vintage, as the Vintage ſhall to the Sowing; and you ſhall eat your Victuals to Fulneſs, dwelling ſecurely in your Country.

6. And I will give Peace there, inſomuch that you ſhall lie down, and none make afraid; I will alſo make ill Beaſts ceaſe from it, and the Sword ſhall not paſs through it.

7. Beſides you ſhall purſue your Enemies; and they ſhall fall before you by the Sword.

8. Even five of you ſhall purſue a hundred, as a hundred of you ſhall ten thouſand; ſo that your Enemies ſhall fall in that Manner.

9. I will further have regard to you, and make you fruitful, increaſing you; and will confirm my Covenant with you.

10. And you ſhall not only eat that which is become old, but bring out the old becauſe of the new.

11. Nay I will put my Tabernacle amongſt you, and my Soul ſhall not loath you.

12. And I will go about in the midſt of you, and be a God to you, as you ſhall a People to me.

13. I am the Lord your God who brought you out of the Country of Egypt, from being Slaves to them; when I broke the Beams of your Yoke, and made you go upright.

14. But if you will not hearken to me, nor do all theſe Commandments;

15. And if you reject my Ordinances, and your Souls loath my Rules, not to do all my Commandments, ſo that you break my Covenant;

16. I will do this to you, I will bring upon you the Viſitation of Trouble, the Conſumption and Fever, which ſhall conſume the Eyes, and make the Soul ſorrowful; and you ſhall ſow your Seed in vain, for your Enemies ſhall eat it.

17. And I will put my Face againſt you, ſo that you ſhall be beat before them; and thoſe who hate you ſhall rule over you, nay you ſhall flee, when none purſues you.

18. Moreover if yet *for* theſe Things you will not hearken to me, I will chaſtiſe you ſevenfold more for your Sins.

19. For I will break the Excellency of your Strength; making your Heaven as Iron, and your Earth as Braſs.

20. And your Might ſhall be conſumed in vain; ſince your Land ſhall not yield its Increaſe, nor the Trees of it their Fruit.

21. If you notwithſtanding go with me caſually, and will not hearken to me; I will add upon you Plagues ſevenfold according to your Sins.

22. For I will ſend wild Beaſts among you, which ſhall deprive you of your Children, deſtroy your Cattle, and leſſen you; and your Ways ſhall be deſolate.

23. Next if you will not be corrected to me by theſe Things, but will go with me caſually;

24. I will alſo go with you caſually,

Ver. 5. *Threſhing*] being in the Summer after their Harveſt, as on Chap. xxiii. 10.

Ver. 10. *bring out the old*] to make room for the new.

Ver. 12. *in the midſt*] according to the *Heb.* and alſo 2 *Cor.* vi. 16.

Ver. 13. *upright*] becauſe a Yoke made to bend down.

Ver. 16. *upon you*] 'cauſing the following Diſeaſes to 'ſeize upon them, as the Phraſe ſignifies,' *Patrick*'s *Anotation.*

Ver. 21. *caſually*] from the Verb, its Root ſignifying *to happen* or *fall out*, but not *to be contrary*; which *Trem.* and *Jun.* render *temerè*, *at hap hazard*, or as *Buxtorf* expounds it *utut accidat*, *juſt as it falls out*. Thus the Word is expounded by *Kimhi* in the *Book of Heb. Roots*, and by *Maimonides* in *Miſhn. taanioth*, Ch. 1. 3. in *More Nevoch.* Pt. iii. Ch. 36. It is found only in this Chapter ſeven times. *Munſter* indeed in his *Annotation* here, pretends it has the Signification of *occurſum*, *meeting*, from that of the Verb *to meet*; on which Suppoſition, *meeting* would but faintly ſhew it was *contrary*. But as the *Heb.* Prepoſition is עם *with*, and neither את *unto*, nor על *againſt*, *to walk* or *go with* is the very oppoſite of *meet*, ſo that it cannot have that Meaning. *Accidentally* may be underſtood as contradiſtinct to *conſtantly* and *deſignedly*, to mean here their ſerving God only on ſome Occaſions, or *precariouſly* at their own Wills; ſee alſo *Gell*'s *Eſſay*, p. 329, 330.

and

and will ſmite you too ſevenfold for your Sins.

25. For I will bring the Sword upon you, which ſhall execute the Vengeance of the Covenant, ſo that you ſhall be gathered into your Cities; then will I ſend the Peſtilence amongſt you, and you ſhall be delivered into the Power of the Enemy.

26. When I have broken the Staff of Bread to you, ten Women ſhall bake your Bread in one Oven, and reſtore it by Weight; thus you ſhall eat, and not be ſatisfied.

27. Laſtly if for this you will not hearken to me, but will go with me caſually;

28. I will go with you caſually in Wrath, and I will alſo chaſtiſe you ſevenfold for your Sins.

29. For you ſhall eat the Fleſh of your Sons, as you ſhall alſo that of your Daughters.

30. And I will deſtroy your Chappels, cut off your ſunny Images, and put your Carcaſes upon thoſe of your filthy Idols; nay my Soul ſhall loath you.

31. I will too make your Cities waſte, cauſe your Sanctuaries to be deſolate; and will not ſmell your pleaſant Smell.

32. The Country likewiſe will I make ſo deſolate, that your Enemies who dwell therein ſhall be aſtoniſhed at it.

33. And I will diſperſe you in the Nations, drawing forth a Sword after you; while your Country ſhall be Deſolation, and your Cities be Waſting.

34. Then ſhall the Country accept its Sabbaths all the Time it is deſolate, and you are in your Enemies Country; then will it reſt, accepting its Sabbaths.

35. All the Time it is deſolate it will reſt, which it did not do in your Sabbaths, when you dwelt upon it,

36. And thoſe who are left of you, I will alſo make ſo fainthearted in their Enemies Country, that the Sound of a driven Leaf purſuing them, they ſhall flee *as* with the Flight of a Sword, and fall when none purſues.

37. They ſhall even ſtumble one on another, as by reaſon of the Sword, when none purſues; and there ſhall be no riſing up for you before your Enemies.

38. Thus ſhall you periſh in the Nations, and your Enemies Country ſhall devour you.

39. And thoſe who are left of you ſhall waſte away in their Iniquity in your Enemies Countries, as they ſhall alſo in the Iniquities of their Fathers with them.

40. However ſhould they confeſs their Iniquity and that of their Fathers, by their falſe Dealing wherein they have dealt falſely with me, and alſo wherein they have gone with me caſually;

41. (Whereupon I went with them caſually, and brought them into their Enemies Country) their uncircumciſed Hearts being either then humbled, or they then accepting the Puniſhment of their Iniquity;

42. I will remember my Covenant with Jacob, and alſo my Covenant with Iſaac, and likewiſe that with Abraham will I remember, as I will the Country.

43. When the Country is forſaken by them, and accepts its Sabbaths, while it is deſolate from them, and they accept the Puniſhment of their Iniquity, foraſmuch as they have rejected my Rules, and their Souls loathed my Ordinances;

44. Even for this too, when they are in their Enemies Country, I will not reject them, nor loath them, to conſume them, to break my Covenant with them: for I am the Lord their God.

45. But I will remember for them the Covenant of the former ones, whom I brought out of the Country of Egypt in the Sight of the Nations, that I the Lord might be a God to them.

46. Theſe are the Ordinances, Rules and Laws, which the Lord made between himſelf and the Iſraelites, at Mount Sinai by the Miniſtry of Moſes.

Ver. 30. *Chappels*] See *Num.* xxxiii. 52.

Ver. 35. *deſolate it will reſt*] See 2 *Chron.* xxxvi. 21.

Ib. *did not*] So our great *Young* in the Profuſion of Wit perſonating the Votaries of *Pleaſure*, *The Man of Buſineſs has at leaſt his ſeventh Day's Reſt. Our Week has no Sabbath in it. So much harder is the Maſter whom we ſerve, than that of better Men; and yet to our infamous Honour be it ſpoken, we are better Servants than they, The Centaur not Fabulous*, Let. 2.

Ver. 36. *a driven Leaf*] blown after them by the Wind: a natural and apt Image, but loſt in the *vulgar Reading*.

Ver. 41. *either*] the ſame *Heb.* Conjunction that is rendered *or* juſt after, which it ſignifies, but not *and*.

Ver. 43. *When*] So *Jun.* and *Trem.* in the late Edit. *Quum*, and the *Vulgate Quæ cum*, *which* (Country) *when*. It may be obſerved that the *Iſraelites* are here ſpoken of as in Captivity, and not returned, Ver. 33, 34, 36, 38, 39. Though ſome underſtand this for another and the *Jews* preſent Diſperſion, it does not appear according to the Words; becauſe there is no Mention of a Return between, and as the *Jews* kept their Sabbatical Years after the *Babylonian* Tranſmigration, as may be ſeen by *Joſephus*, a Retribution on that Account was unneceſſary, and ſhews this is partly a Repetition of what was ſaid before, to terminate with the *Chaldean* Captivity; beſides *they ſhall accept* is incoherent not only with Ver. 41. but with the Senſe requiſite here, as this *accepting* is the only Condition on their Part, to obtain Favour.

Ver. 45. *for them*] 'The Meaning cannot be, ſays 'Patrick, that God would be ſo gracious *for their ſakes*, 'who were ſo very wicked; but as the Words in the 'Hebrew are, he would *for them*, i. e. for their good and 'advantage, remember the Covenant, &c.' *Poole* to the ſame Purpoſe.

CHAP. XXVII.

AND the Lord bade Moſes,

2. Speak to the Iſraelites, and ſay to them: When a Man puts apart with a Vow; by thy Eſtimation of the Perſons, there ſhall be for the Lord.

3. And thy Eſtimation of a Male, which ſhall be from his twentieth to his ſixtieth Year, ſhall be fifty Shekels of Silver, by the holy Shekel.

4. And if it is a Female, thy Eſtimation ſhall be thirty Shekels.

5. Moreover if it be from its fifth to its twentieth Year, thy Eſtimation of a Male ſhall be twenty Shekels, and for a Female ten.

6. And if he is from a Month to his fifth Year, thy Eſtimation of a Male ſhall be five Shekels of Silver; as it ſhall for a Female three.

7. On the other hand if he is from his ſixtieth Year upward, if a Male, thy Eſtimation ſhall be fifteen Shekels, and for a Female ten.

8. But if he is poorer than thy Eſtimation, he ſhall preſent himſelf before the Prieſt, who ſhall value him; doing it according to what he who vowed can obtain.

9. And if it is a Beaſt ſome of which they bring *for* an Oblation to the Lord, all that any one gives of it to him ſhall be holy.

10. He ſhall neither alter, nor change it, a good for a bad, or a bad for a good; and if he does at all change Beaſt for Beaſt, that and the Exchange of it ſhall both be holy.

11. If it is alſo any unclean Beaſt of which they do not bring an Oblation to the Lord, he ſhall cauſe the Beaſt to ſtand before the Prieſt.

12. Who ſhall value it between good and bad: according to thy Eſtimation, O Prieſt, ſo ſhall it be.

13. But if he will at all redeem it, he ſhall add the fifth Part of it to thy Eſtimation.

14. And when a Man conſecrates his Houſe to be holy to the Lord, the Prieſt ſhall value it between good and bad: according as he values it, ſo ſhall it ſtand.

15. Afterwards if he who has conſecrated will redeem his Houſe, he ſhall add the fifth Part of the Money of thy Eſtimation to it, and it ſhall be his.

16. And if a Man conſecrates ſome of the Land of his Inheritance to the Lord, thy Eſtimation ſhall be according to the Seed of it, that of a Homer of Barley Seed at fifty Shekels of Silver.

17. If he conſecrates his Land from the Year of Jubile, it ſhall ſtand according to thy Eſtimation.

18. But if he conſecrate it after the Jubile, the Prieſt ſhall reckon the Silver for him, according to the Years which are left till that of Jubile; and it ſhall be abated from thy Eſtimation.

19. And if he at all redeem the Land who has conſecrated it, he ſhall add the fifth Part of the Silver of thy Eſtimation to it, and it ſhall be confirmed to him.

20. Whereas if he will not redeem the Land, and if it is then ſold to another Man, it ſhall not be redeemed any more.

21. So that when the Land goes out in the Jubile, it ſhall be holy to the Lord, as devoted Land; the Prieſt ſhall have the Poſſeſſion of it.

Ver. 2. *puts apart*] *Buxtorf* and *Montan.* have it *ſeparaverit*, as *Munſter* has *ſegregaverit*, *ſhall ſeparate*; which latter are likewiſe the Words of *Ainſworth*'s *Eng. Verſion*; the Verb ſignifying *to ſeparate*, or *put apart*.

Ib. *thy Eſtimation of the Perſons*] which not only by the *Heb.* Accents of a Servant and his King (as they are called) belong to one another, and according to the Remark made by *Croſs*, in *Taghm.* p. 105. *Perſons and Lord are disjoyned*; but the Perſon was not to be for the Lord, as ſaid in the *com. Eng.* but as much as he was valued at, according to the following Verſes.

Ver. 11. *they bring an Oblation*] The ſame as in Ver. 9.

Ver. 12. *between good and bad*] that is at a middling Price; and what Senſe does *whether it be good or bad* convey, when a Perſon vowed to give a Beaſt? And who ever vowed to give a bad one?

Ver. 16. *Homer*] Our two famous and popular *Commentators*, *Poole* and *Patrick*, both count this Meaſure for the ſame as that mentioned in *Exod.* xvi. 36. which is *an Omer* (the *Heb.* Letters being different) the tenth Part of an *Ephah*, as there ſaid; whereas this *Homer* was ten *Ephahs*, *Ezek.* xlv. 11. and conſequently as much as a hundred *Omers*. According to which Reckoning of theirs, the latter ſays it was about a Pottle of our Meaſure, when on *Exod.* xvi. 36. though he here refers to it, he had ſaid it was near three Quarts; *Poole* ſays it is not above a Pottle of our Meaſure: however by the *Biſhop of Peterborough*'s Computation in the *Index* of the *great Bible*, which has been thought the moſt correct, an *Omer* contained ſomething more than three Quarts, and a *Homer* above 9 Buſh. 3 Gall. and 5 Pints. Nevertheleſs I agree with them that the Conſecration Money here named was not to be paid yearly, but once like the reſt, the fifty Shekels being the whole Eſtimation from one Jubile to another, Ver. 17. as Land was then cheap, and the Eſtimation moderate; from which there was Abatement if the Years were fewer, Ver. 18. So *Maimonides* ſays, *The Eſtimation of every Place, whether beſt or worſt, that is fit to have a Homer of Barley ſowed on it, is* 50 *Shekels for all the Years of the Jubile*, in *Erachin*, Ch. 4. 2. Now the *Heb. Maneh* or *Mina* of ſixty Shekels being in Value a little above ſeven Pounds, or as *Prideaux* has it in the *Pref.* of his *Connection* nine Pounds; according to the firſt fifty Shekels were worth about ſix Pounds, by the latter $7\frac{1}{2}$, and a *Homer* of Seed might ſow about $2\frac{1}{2}$ Acres; which is 3*l.* or leſs for an Acre.

Ver. 20. *is then ſold*] According to the Senſe, as Expoſitors obſerve, and the Conjunction may well ſignify *and then*. It is not likely the Prieſts might ſell it without the Refuſal before, as *or* denotes.

22. If

22. If Land too of his Purchaſe, which is not that of his Inheritance, he ſhould conſecrate to the Lord;

23. The Prieſt ſhall reckon for him the Sum of thy Eſtimation till the Year of Jubile; and he ſhall give thy Eſtimation on that Day, to be holy to the Lord.

24. In the Year of Jubile ſhall the Land return to him of whom it was bought, who had the Poſſeſſion of the Ground.

25. And all thy Eſtimation ſhall be by the holy Shekel; that being twenty Gerahs.

26. Only a Firſtling of a Beaſt, which being firſt brought forth to the Lord is his, a Man ſhall not conſecrate, whether it be Bullock or Lamb.

27. But if it is of an unclean Beaſt, he ſhall ranſom by thy Eſtimation, and add its fifth Part to it; and if it is not redeemed, it ſhall be ſold by thy Eſtimation.

28. Only all that is devoted by a Man to the Lord, of whatever he has, of Man, Beaſt, or Land of his Poſſeſſion, ſhall not be ſold, nor redeemed: it is all very holy to the Lord.

29. No devoted Thing which is devoted by Men, ſhall be ranſomed; it ſhall be quite put to death.

30. And all the Tenth of the Ground, that of its Seed, that of the Fruit of the Trees, ſhall be the Lord's; to whom it is holy.

31. However if a Man will at all redeem any of his Tenth, he ſhall add its fifth Part to it.

32. All the Tenth likewiſe of the Herd and Flock, all that paſſes under the Rod, ſhall be a Tenth holy to the Lord.

33. He ſhall not enquire between good and bad, nor change it: for if he at all change it, that and the Exchange of it ſhall be holy, it ſhall not be redeemed.

34. Theſe are the Commandments which the Lord gave Moſes in command for the Iſraelites, at Mount Sinai.

Ver. 26. *not conſecrate*] by Vow as in this Chap. becauſe it was the Lord's already.

Ver. 27. *is of*] If it be the Firſtling of an unclean Beaſt that is conſecrated by Vow, then, &c. ſee *Exod.* xiii. 13. which ſo does well conſiſt with this.

Ib. *ranſom*] another Verb here, and in Ver. 29. than that uſed elſewhere for it.

Ver. 28. *devoted*] which being confirmed with a Curſe, could not be bought off like a ſimple Vow before.

Ib. *be ſold*] *Vulg. Lat. veniet, come*; which ſeems to be ſome Blunder from *vendetur*, with its Termination contracted, as in the *Manuſcripts*.

Ver. 29. *Thing*] The three Kinds of Things that might be devoted to the Lord being named in the foregoing Verſe, and all declared to be very holy, there is here a farther particular Direction given for one of the Sorts, which did not belong to the others; hitherto *Interpreters* ſeem agreed. It is ſo ſhocking that a Man might devote his Child or Servant to death, that few underſtand it in ſuch a Manner, but ſeveral expound it of the *Canaanites* or *Criminals*: whereas if thoſe, eſpecially the former as *Num.* ii. 2. might be devoted, it was not *to the Lord, to be holy* as in the laſt Verſe, but *to Deſtruction*; which Diſtinction ſhould have been conſidered. It remains therefore that a *Beaſt* was here intended, as *Jun.* and *Trem.* tranſlate, *omnis beſtia, every Beaſt*.

Ib. *by Men*] it following a Verb paſſive here, which was active in the Verſe before.

NOTES

NOTES upon the BOOK called NUMBERS.

CHAP. I.

AND the Lord ſpoke to Moſes in the Wilderneſs of Sinai, in the publick Tent, on the firſt of the ſecond Month, in the ſecond Year of their coming out of the Country of Egypt, as follows:

2. Take you the Sum of the whole Aſſembly of the Iſraelites, after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, even of all the Males after their Reckoning,

3. From their twentieth Year upward, being all who are to go out to War of Iſrael; thoſe ſhall thou and Aaron number, throughout their Armies.

4. With whom there ſhall be a Man of every Tribe, each one the Head of his Father's Houſhold.

5. And the Names of the Men who ſhall ſtand with you are theſe: of Reuben, Elizur the Son of Shedeur;

6. Of Simeon, Shelumiel the Son of Zuriſhaddai;

7. Of Judah, Nahſhon the Son of Amminadab;

8. Of Iſſachar, Nethaneel the Son of Zuar;

9. Of Zebulun, Eliab the Son of Helon;

10. Of the Sons of Joſeph: of Ephraim, Eliſhama the Son of Ammihud; of Manaſſeh, Gamaliel ths Son of Pedahzur;

11. Of Benjamin, Abidan the Son of Gideoni;

12. Of Dan, Ahiezer the Son of Ammiſhaddai;

13. Of Aſher, Pagiel the Son of Ocran;

14. Of Gad, Eliaſaph the Son of Deuel;

15. Of Naphtali, Ahira the Son of Enan.

16. Theſe were they who were called of the Aſſembly, being Princes of the Tribes of their Fathers, Heads of the Thouſands of Iſrael.

17. Now Moſes and Aaron having taken theſe Men, who were expreſsly named as above;

18. They gathered together all the Aſſembly on the firſt of the ſecond Month, who ſhewed their Genealogy according to their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, after their Reckoning.

19. In the Wilderneſs of Sinai did Moſes number them, as the Lord commanded him.

20. And the Poſterity of Reuben the Firſtborn of Iſrael, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names after their Reckoning, even all the Males from their twentieth Year upward, being all that were to go out to War;

21. Who were numbered of that Tribe, were forty ſix thouſand and five hundred.

22. The Poſterity of Simeon, their Generations after their Families, throughout the Houſhold of their Fathers, that were counted by the Number of the Names after their Reckoning, even all the Males from their twentieth Year upward, being all that were to go out to War;

23. Who were numbered of that Tribe, were fifty nine thouſand and three hundred.

24. The Poſterity of Gad, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

25. Who were numbered of that Tribe, were forty five thouſand ſix hundred and fifty.

26. The Poſterity of Judah, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

27. Who were numbered of that Tribe, were ſeventy four thouſand and ſix hundred.

28. The Poſterity of Iſſachar, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

29. Who were numbered of that Tribe, were fifty four thouſand and four hundred.

Ver. 2. *by*] The *Eng. Tranſlation* has ב here *with*, and Ver. 18, 20, &c. *according to*, neither of which it ſignifies.

Ver. 16. *called*] ſo the Word undeniably means.

30. The

30. The Poſterity of Zebulun, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

31. Who were numbered of that Tribe, were fifty ſeven thouſand and four hundred.

32. Of the Sons of Joſeph: the Poſterity of Ephraim, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

33. Who were numbered of that Tribe, were forty thouſand and five hundred.

34. The Poſterity of Manaſſeh, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

35. Who were numbered of that Tribe, were thirty two thouſand and two hundred.

36. The Poſterity of Benjamin, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

37. Who were numbered of that Tribe, were thirty five thouſand and four hundred.

38. The Poſterity of Dan, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

39. Who were numbered of that Tribe, were ſixty two thouſand and ſeven hundred.

40. The Poſterity of Aſher, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

41. Who were numbered of that Tribe, were forty one thouſand and five hundred.

42. The Poſterity of Naphtali, their Generations after their Families, throughout the Houſhold of their Fathers, by the Number of the Names, from their twentieth Year upward, being all that were to go out to War;

43. Who were numbered of that Tribe, were fifty three thouſand and four hundred.

44. Theſe are the Numbers of them whom Moſes, and Aaron, numbered, with the Princes of Iſrael, being twelve Men, each one for the Houſhold of his Fathers.

45. Thus all the Iſraelites that were numbered, throughout the Houſhold of their Fathers, from their twentieth Year upward, being all that were to go out to War of Iſrael,

46. Even the whole Number, were ſix hundred and three thouſand, five hundred and fifty.

47. But the Levites, after the Tribe of their Fathers, were not numbered amongſt them.

48. For the Lord had ſaid thus to Moſes:

49. However thou ſhalt not number the Tribe of Levi, nor take the Sum of them, among the Iſraelites.

50. But thou ſhalt ſet the Levites over the Tabernacle of the Teſtimony, over all the Inſtruments of it, and all that belongs to it; which they ſhall carry, with all its Furniture, miniſter to it, and encamp round about it.

51. And when the Tabernacle is to go on, they ſhall take it down, as likewiſe when it is to be pitched, they ſhall ſet it up; and the Stranger who goes near ſhall be put to death.

52. Let the Iſraelites alſo encamp, each in his own Camp, and at his Standard, throughout their Armies.

53. But let the Levites encamp round about the Tabernacle of the Teſtimony, and take care of the Buſineſs of it, that there may not be Wrath upon the Aſſembly of the Iſraelites.

54. And the Iſraelites did entirely according as the Lord commanded Moſes.

CHAP. II.

THE Lord ſpoke further to Moſes, and Aaron thus:

2. Let the Iſraelites encamp, doing it each at his Standard, with Enſigns according to the Houſhold of their Fathers, at a diſtance round about the publick Tent.

3. And thoſe of the Standard of the Camp of Judah, throughout their Armies, ſhall encamp eaſtward towards the *Sun*-riſing; and the Prince of his Poſterity ſhall be Nahſhon the Son of Amminadab:

Ver. 46. *ſix*] the ſame Number that was counted a little while before, *Exod.* xxxviii. 26.

Ver. 2. *at a diſtance*] perhaps that mentioned *Joſh.* iii. 4.

Ver. 3. *Prince*] by the *Heb.* Word, and as in Ch. vii. otherwiſe *Colonel*, as the higheſt of the particular Officers in an Army, and over the Captains, might be moſt ſuitable to this Station.

4. His Army, namely thoſe who are numbered of them, being ſeventy four thouſand and ſix hundred.

5. By him ſhall alſo encamp the Tribe of Iſſachar, the Prince of whoſe Poſterity ſhall be Nethaneel the Son of Zuar:

6. His Army, namely thoſe who are numbered of it, being fifty four thouſand and four hundred.

7. *Then* the Tribe of Zebulun, the Prince of whoſe Poſterity ſhall be Eliab the Son of Helon:

8. His Army, namely thoſe who are numbered of it, being fifty ſeven thouſand and four hundred.

9. All that are numbered for the Camp of Judah, being a hundred eighty ſix thouſand and four hundred, throughout their Armies; who ſhall march firſt.

10. They of the Standard of the Camp of Reuben ſhall be ſouthward, after their Armies; and the Prince of his Poſterity ſhall be Elizur the Son of Shedeur:

11. His Army, namely thoſe who are numbered of it, being forty ſix thouſand and five hundred.

12. By him likewiſe ſhall encamp the Tribe of Simeon, the Prince of whoſe Poſterity ſhall be Shelumiel the Son of Zuriſhaddai:

13. His Army, namely thoſe who are numbered of them, being fifty nine thouſand and three hundred.

14. Next the Tribe of Gad, the Prince of whoſe Poſterity ſhall be Eliaſaph the Son of Reuel:

15. His Army, namely thoſe who are numbered of them, being forty five thouſand ſix hundred and fifty.

16. All that are numbered for the Camp of Reuben, being a hundred fifty one thouſand four hundred and fifty, throughout their Armies; who ſhall march ſecond.

17. And the publick Tent ſhall go on *with* the Camp of the Levites, in the midſt of the *other* Camps: as they encamp, ſo ſhall they march, each at his Side, according to their Standards.

18. They of the Standard of the Camp of Ephraim, throughout their Armies, ſhall be weſtward; and the Prince of his Poſterity ſhall be Eliſhama the Son of Ammihud:

19. His Army, namely thoſe who are numbered of them, being forty thouſand and five hundred.

20. By him too ſhall be the Tribe of Manaſſeh, the Prince of whoſe Poſterity ſhall be Gamaliel the Son of Pedahzur;

21. His Army, namely thoſe who are numbered of them, being thirty two thouſand and two hundred.

22. Moreover the Tribe of Benjamin, the Prince of whoſe Poſterity ſhall be Abidan the Son of Gideoni:

23. His Army, namely thoſe who are numbered of them, being thirty five thouſand and four hundred.

24. All that are numbered for the Camp of Ephraim, being a hundred and eight thouſand and a hundred, throughout their Armies; who ſhall march third.

25. They of the Standard of the Camp of Dan ſhall be northward, throughout their Armies; and the Prince of his Poſterity ſhall be Ahiezer the Son of Ammiſhaddai:

26. His Army, namely thoſe who are numbered of them, being ſixty two thouſand and ſeven hundred.

27. By him further ſhall encamp the Tribe of Aſher, the Prince of whoſe Poſterity ſhall be Pagiel the Son of Ocran:

28. His Army, namely thoſe who are numbered of them, being forty one thouſand and five hundred.

29. Laſtly the Tribe of Naphtali, the Prince of whoſe Poſterity ſhall be Ahira the Son of Enan:

30. His Army, namely thoſe who are numbered of them, being fifty three thouſand and four hundred.

31. All that are numbered for the Camp of Dan, being a hundred fifty ſeven thouſand and ſix hundred; who ſhall march hindermoſt, according to their Standards.

32. Theſe are the Numbers of the Iſraelites, after the Houſhold of their Fathers; all that were numbered of the Camps, throughout their Armies, being ſix hundred and three thouſand five hundred and fifty.

33. But the Levites were not numbered amongſt them, as the Lord commanded Moſes.

34. And the Iſraelites did entirely as the Lord commanded him, encamping thus after their Standards, and marching thus each after their Families, according to the Houſhold of their Fathers.

Ver. 4. *being*] Since not only this Verſe was Part of what the Lord ſaid, which [*were*] deſtroys, but as it appears the whole extends to Ver. 32.

Ver. 17. other *Camps*] which are named, Ver. 3, 10, 18, 25.

CHAP.

CHAP. III.

NOW theſe were the Generations of Aaron and Moſes, at the Time that the Lord ſpoke to the latter on Mount Sinai.

2. The Names of Aaron's Sons were, Nadab the Firſt-born, with Abihu, Eleazar and Ithamar.

3. They were the anointed Prieſts; whoſe Hands he filled to execute the Prieſthood.

4. But Nadab and Abihu died before the Lord, when they offered ſtrange Fire before him in the Wilderneſs of Sinai, having no Sons; ſo Eleazar and Ithamar executed the Prieſthood in the Preſence of Aaron their Father.

5. And the Lord ſpoke to Moſes as follows:

6. Bring the Tribe of Levi near, and cauſe them to ſtand before Aaron the Prieſt, that they may miniſter to him.

7. For they ſhall take care of his Buſineſs, and that of the whole Aſſembly, before the publick Tent, in doing the Service of the Tabernacle;

8. As they ſhall alſo of all the Inſtruments of the publick Tent, as well as the Buſineſs of the Iſraelites, in doing that Service.

9. Thus ſhalt thou give the Levites to Aaron and his Sons, and that wholly from the Iſraelites.

10. And thou ſhalt appoint him and his Sons to take care of the Prieſthood; and let the Stranger who goes near be put to death.

11. The Lord ſpoke further to Moſes thus;

12. Behold even I take the Levites from among the Iſraelites, inſtead of all their Firſt-born who open the Womb; therefore they are mine.

13. For on the Day I ſlew all the Firſt-born in the Country of Egypt, I conſecrated all thoſe in Iſrael to my ſelf, both of Man and Beaſt; ſo they became mine, who am the Lord.

14. Beſides the Lord ſaid this to him in the Wilderneſs of Sinai,

15. Number the Poſterity of Levi, throughout the Houſhold of their Fathers, after their Families; which thou ſhalt every Male of them from his Month upward.

16. Who numbered them as he was commanded by the Lord.

17. And the Sons of Levi were theſe by their Names, Gerſhon, Kohath and Merari.

18. Moreover the Names of the Sons of Gerſhon, after their Families, were Libni and Shimei;

19. The Sons alſo of Kohath, after their Families, Amram and Izhar, Hebron and Uzziel;

20. And the Sons of Merari, after theirs, Mahli and Muſhi: theſe were the Families of the Levites, throughout the Houſhold of their Fathers.

21. Of Gerſhon were the Family of the Libnites, and that of the Shimeites; theſe were the Families of the Gerſhonites.

22. Of whom were numbered, in the Number of all the Males from their Month upward, ſeven thouſand and five hundred.

23. Thoſe Families encamped behind the Tabernacle weſtward.

24. And the Prince of the Houſhold of the Father of the Gerſhonites, was Eliaſaph the Son of Lael.

25. Now the Charge of the Sons of Gerſhon at the publick Tent, was the Tabernacle, the Tent, its Covering, the Hanging of the Door of the publick Tent,

26. The Tapeſtry of the Court, and the Hanging of the Court-door, which was by the Tabernacle, and by the Altar round about, with the Cords of it, for all its Service.

27. Of Kohath likewiſe were the Family of the Amramites, with thoſe of the Izharites, Hebronites and Uzzielites; theſe were the Families of the Kohathites.

28. In the Number of all *whoſe* Males from their Month upward, were eight thouſand and ſix hundred, who looked after the Affairs of the Holy Place.

29. Thoſe Families encamped at the Side of the Tabernacle ſouthward.

30. And the Prince of the Houſhold of the Father of the Families of the Kohathites, was Elizaphan the Son of Uzziel.

31. Their Charge too was the Ark, Table, Candleſtick, Altars, and the Inſtruments of the Holy Place with which they miniſtred, as alſo the Curtain, and all the Service of it.

Ver. 1. *Generations of — Moſes*] to wit the *Amramites*, Ver. 27.

Ib. *at the Time*] *Nadab* and *Abihu* being then alive, but not now.

Ver. 3. *whoſe Hands he filled*] as the *Heb.* is, and here look *Gell*'s *Eſſay*, p. 368, 369.

Ver. 6. *Tribe of Levi*] Not only as being of the ſame Tribe with *Aaron*, to whom they were given, Ver. 9. but for their Zeal againſt Idolatry, *Exod.* xxxii. 26, 27, 28, 29. ſee *Mal.* ii. 4, 5.

Ver. 10. *Stranger*] as *Lev.* xxii. 10.

Ver. 13. *Firſt-born*] See *Exod.* xiii. 15.

Ver. 19. *Izhar*] The ſame as *Exod.* vi. 18, 21. 1 *Chron.* vi. 2.

Ver. 23. *encamped*] as this does not ſhow to be ſpoken by the Lord. So *Jun.* and *Trem. caſtrametabantur.*

Ver. 24. *was*] as in *com. Tranſ.* Ver. 35. and as appears from Ver. 16, 17.

32. And

32. And the chief Prince of the Levites, was Eleazar the Son of Aaron the Prieſt, who was ſet over them that looked after the Affairs of the Holy Place.

33. Of Merari were the Family of the Mahlites, and that of the Muſhites; theſe were the Families of the Merarites.

34. And of them were numbered, in the Number of all the Males from their Month upward, ſix thouſand and two hundred.

35. Next the Prince of the Houſhold of the Father of the Families of the Merarites, was Zuriel the Son of Abihail: they encamped at the Side of the Tabernacle northward.

36. And the Office of the Charge of Merari's Sons, was the Boards of the Tabernacle, its Bars, Pillars, Sockets, and all its Inſtruments, with all the Service of it,

37. As alſo the Pillars of the Court round about, with their Sockets, Pins and Cords.

38. And Moſes, with Aaron and his Sons, encamped before the Tabernacle eaſtward, at the Front of the publick Tent towards the *Sun*-riſing, looking after the Affairs of the Sanctuary in the Iſraelites Buſineſs; and the Stranger who went near was to be put to death.

39. All the Males that were numbered of the Levites, from their Month upward, by Moſes and Aaron at the Command of the Lord, after their Families, were twenty two thouſand.

40. The Lord likewiſe ſaid to Moſes; Number all the firſt-born Males of the Iſraelites, from their Month upward, by taking the Number of their Names;

41. Inſtead of whom thou ſhalt receive the Levites for me the Lord, and the Beaſts of the Levites inſtead of all the Firſtlings among the Beaſts of the Iſraelites.

42. And Moſes numbered, as the Lord commanded him, all the Firſt-born among the Iſraelites.

43. Of which Males were numbered, in the Number of the Names, from their Month upward, twenty two thouſand two hundred and ſeventy three.

44. Then the Lord ſpoke to Moſes as follows;

45. Take the Levites inſtead of all the Firſt-born among the Iſraelites, and the Beaſts of the Levites inſtead of their Beaſts; that the Levites may be mine, who am the Lord.

46. And *for* the Redemption of the two hundred and ſeventy three, who are over and above the Levites, of the Firſt-born of the Iſraelites,

47. Thou ſhalt take five Shekels apiece for a Head, by the holy Shekel which is twenty Gerahs.

48. And thou ſhalt give Aaron and his Sons, the Silver of the Redemption of thoſe, who are over and above of them.

49. Accordingly Moſes received it from them, who were over and above the Redemption of the Levites:

50. From the Firſt-born of the Iſraelites he received a thouſand three hundred and ſixty five *Shekels* of Silver, by the holy Shekel.

51. Which Money of Redemption he gave to Aaron and his Sons, at the Command of the Lord, as he ordered him.

CHAP. IV.

BESIDES the Lord ſaid thus to Moſes, and Aaron:

2. Take the Sum of the Kohathites from among the Levites, after their Families, throughout the Houſhold of their Fathers;

3. From their thirtieth Year upward to their fiftieth Year, being all who are to enter into the Buſineſs, to do the Work in the publick Tent.

4. The following ſhall be the Service of the Kohathites in the publick Tent, *about* the very holy Things:

5. Firſt Aaron and his Sons ſhall come

Ver. 32. *was Eleazar*] as the ſecond Prieſt, 2 *Kings* xxv. 18.

Ver. 34. *two hundred*] For this the *Sept.* has *fifty*.

Ver. 38. *towards the* Sun-*riſing*] as Chap. ii. 3.

Ver. 39. *thouſand*] The 300 more that the Numbers of the *Levites* amounted to, Ver. 22, 28, 34. are ſuppoſed to be their Firſt-born, who being the Lord's already, Ver. 13. were not to be taken for the Firſt-born of the other *Iſraelites*, Ver. 41, 45.

Ver. 40. *all the firſt-born*] who were born ſince the Lord conſecrated them to be his, Ver. 13. *Exod.* xiii. 2. which may account for the Smallneſs of the Number, Ver. 43. for 600000, *Exod.* xii. 37. being divided by 22273, produces about 27; which Number of Men may well be ſuppoſed among that fruitful People, to have one Son born in above a Year, Ch. i. 1. and their Redemption at five Shekels apiece, Ver. 47. ſhews they were Children, *Lev.* xxvii. 6.

Ver. 41. *Beaſts*] which probably were not counted one for one as the Perſons, but altogether whether more or fewer.

Ver. 48. *the Silver*] It does not appear by the *com. Tranſ.* whether it was Silver or Gold, the Shekels of which being the ſame Weight, would be vaſtly different in Value.

Ver. 3. *thirtieth Year*] when they were to begin doing the Service that follows, but were to enter into their Office five Years ſooner, to do ſome Buſineſs, as well as learn this, Chap. viii. 24. ſee *Gell*'s *Eſſay*, p. 431.

Ib. *Buſineſs*] The ſame Word as in Ver. 23, 30, 35, 39.

when

when the Camp is to go on, and taking down the covering Veil, cover the Ark of the Teſtimony with it.

6. Next they ſhall put upon it a Covering of Badgers Skin, ſpreading a Cloth all blue above, and place its Poles.

7. Moreover they ſhall ſpread a blue Cloth upon the Preſence-table, and put upon it the Plates, Spoons, Cups, and the Covers for covering; the continual Bread ſhall alſo be on it.

8. And they ſhall ſpread upon them a Cloth of ſcarlet Thread, ſhall cover it with a Covering of Badgers Skin, and place the Poles of it.

9. They ſhall likewiſe take a blue Cloth, and cover the Candleſtick for the Light, as alſo its Lamps, Tongs, Snuff-diſhes, and all the Veſſels for its Oil, with which they miniſter to it.

10. And they ſhall put it, with all its Veſſels, into a Covering of Badgers Skin, and put *it* upon a Leaver.

11. Upon the Altar of Gold too ſhall they ſpread a blue Cloth, and cover it with a Covering of Badgers Skin, placing its Poles.

12. And they ſhall take all the Inſtruments of miniſtring, that they miniſter with in the Holy Place, and put into a blue Cloth; then ſhall they cover them with a Covering of Badgers Skin, and put it upon a Leaver.

13. They ſhall further take away the Aſhes of the Altar, and ſpread upon it a purple Cloth.

14. As they ſhall alſo put on it all its Inſtruments, with which they miniſter at it, the Cenſers, Forks, Shovels, and Bowls, all the Inſtruments of the Altar; and ſhall ſpread upon it a Covering of Badgers Skin, and place the Poles of it.

15. And when Aaron and his Sons have made an end of covering the Holy Place, with all the Inſtruments of it, when the Camp is to go on, after that the Kohathites ſhall come to carry *the ſame*; but they muſt not touch a holy Thing, leſt they ſhould die. Theſe Things ſhall be the Burden of the Kohathites at the publick Tent.

16. And the Office of Eleazar the Son of Aaron the Prieſt, ſhall be *about* the Oil for the Light, the Incenſe of Odours, the continual Meat-offering, and Oil for anointing; the Office of the whole Tabernacle, and all that is in it, both in the Holy Place, and the Veſſels of it.

17. The Lord alſo ſaid to Moſes, and Aaron as follows;

18. You ſhall not cut off the Tribe of the Families of the Kohathites, from among the Levites.

19. Therefore you ſhall do this for them, that they may live, and not die, when they go near to the very holy Things; let Aaron and his Sons come, and put them each Man upon his Service, and to his Burden.

20. And let them not go in to ſee when a holy Thing is covered, leſt they ſhould die.

21. The Lord likewiſe ſpoke as follows to Moſes:

22. Take the Sum of the Gerſhonites too, throughout the Houſhold of their Fathers, after their Families;

23. From their thirtieth Year upward to their fiftieth Year ſhalt thou number them, being all who are to enter in to perform Buſineſs, to do the Service in the publick Tent.

24. This ſhall be the Service for the Families of the Gerſhonites to do, and for Burdens:

25. Namely they ſhall carry the Curtains of the Tabernacle, and the publick Tent, its Covering, and the Covering of Badgers *Skin* which is upon it above, as alſo the Hanging of the Door of the publick Tent,

26. The Tapeſtry of the Court, the Hanging of the Entrance at the Gate of the Court, which is by the Tabernacle, and by the Altar round about, and their Cords, with all the Inſtruments of their Service; nay they ſhall do all which is to be done to them.

27. The whole Service of the Gerſhonites, in all their Burdens, and *other* Buſineſs, ſhall be at the Command of Aaron and his Sons, who ſhall commit all their Burdens into their Charge.

28. The foregoing ſhall be the Service of the Families of the Gerſhonites in the publick Tent; whoſe Charge ſhall be in the Cuſtody of Ithamar the Son of Aaron the Prieſt.

Ver. 6. *place*] in order for carrying: not *put in*, ſince they were never to be taken out, *Exod.* xxv. 15. ſee *Patrick* in locum.

Ver. 13. *Altar*] of Burnt-offering, or braſen Altar.

Ver. 14. *of the Altar*] the *Waſhing-veſſel* may be omitted after this, becauſe not covered; ſee *Exod.* xxxv. 16. & xl. 30.

Ver. 16. *Office—ſhall be*] Or as *Patrick* has it turned, *the Over-ſight of Eleazar—ſhall be the Oil, &c.*

Ver. 18. *not cut off*] by neglecting to do what follows, whereby the *Kohathites* might be tempted, or have an Occaſion, to tranſgreſs; which if they did, they would deſervedly die like *Uzzah*, 2 *Sam.* vi. 6, 7. ſo that I cannot think *the Lord repreſents it in a frightful manner*, as *Patrick* irreverently writes in his *Commentary* here.

Ver. 26. *by*] *Patrick* ſays, *the Senſe would have been more plain, had it been tranſlated* upon, *or* over; *for the Court encompaſſed both the Tabernacle and the Altar:* but how the Court's encompaſſing them, was being *upon* or *over* them, I do not conceive; nor indeed the Propriety of *Jun.* and *Trem.* rendering *ante—circumquaque, before—round about.*

Ib. *nay they ſhall do*] by the *Heb.* Pointing.

29. The Merarites thou ſhalt alſo number, after their Families, throughout the Houſhold of their Fathers;

30. And that from their thirtieth Year upward to their fiftieth Year; being all who are to enter into the Buſineſs, to do the Service of the publick Tent.

31. The Charge of whoſe Burdens, with all their Service in the publick Tent, ſhall be the Boards of the Tabernacle, its Poles, Pillars, and Sockets,

32. With the Pillars of the Court round about, their Sockets, Pins, Cords, and all their Inſtruments, as alſo their whole Service; and you ſhall number the Inſtruments of the Charge of their Burdens by Name.

33. This ſhall be the Service of the Families of the Merarites, with all their Service in the publick Tent, in the Cuſtody of Ithamar the Son of Aaron the Prieſt.

34. So Moſes, Aaron, and the Princes of the Aſſembly numbered the Kohathites, after their Families, and throughout the Houſhold of their Fathers;

35. From their thirtieth Year upward to their fiftieth Year; being all that entered into the Buſineſs, for the Service in the publick Tent:

36. Who were numbered after their Families, two thouſand ſeven hundred and fifty.

37. This is the Number of the Families of the Kohathites, all that ſerved in the publick Tent, whom Moſes and Aaron numbered, at the Command of the Lord by the Miniſtry of Moſes.

38. And thoſe who were numbered of the Gerſhonites, after their Families, and throughout the Houſhold of their Fathers;

39. From their thirtieth Year upward to their fiftieth Year, being all that entered into the Buſineſs, for the Service in the publick Tent;

40. Were numbered after their Families, throughout the Houſhold of their Fathers, two thouſand ſix hundred and thirty.

41. This is the Number of the Families of the Gerſhonites, all that ſerved in the publick Tent, whom Moſes and Aaron numbered, at the Command of the Lord.

42. And thoſe who were numbered of the Families of the Merarites, after their Families, throughout the Houſhold of their Fathers;

43. From their thirtieth Year upward to their fiftieth Year, being all that entered into the Buſineſs, for the Service in the publick Tent;

44. Were numbered after their Families, three thouſand and two hundred.

45. This is the Number of the Families of the Merarites, whom Moſes and Aaron numbered, at the Command of the Lord by the Miniſtry of Moſes.

46. All the Levites who were numbered by Moſes, Aaron, and the Princes of Iſrael, after their Families, and throughout the Houſhold of their Fathers;

47. From their thirtieth Year upward to their fiftieth Year, being all who entered in to do the Service of the Miniſtry, and that of the Burdens, in the publick Tent;

48. Were numbered eight thouſand five hundred and eighty.

49. At the Command of the Lord by the Miniſtry of Moſes they numbered them, each Man both for his Service, and Burden; who were thoſe that the Lord ordered him to be numbered.

CHAP. V.

AND the Lord ſpoke to Moſes as follows;

2. Command the Iſraelites that they ſhould ſend out of the Camp every Leper, every one who has the Flux, and whoever is defiled by a dead Body:

3. Whom you ſhall ſend out, both Male and Female; that they may not defile their Camps, among which I dwell.

4. This the Iſraelites accordingly did, without the Camp, as the Lord ſaid to Moſes.

5. Who alſo ſpoke thus to him:

6. Tell the Iſraelites; When a Man or Woman has committed any of the Sins of Mankind, by doing amiſs againſt the Lord, ſo that he is become guilty;

7. Let ſuch confeſs their Sin which they have done, and reſtore the Principal of the Treſpaſs, with its fifth Part added to it, giving *it* to him againſt whom he has treſpaſſed.

8. And if the other *being dead* has no Kinſman for him to reſtore the Treſpaſs to, it ſhall be reſtored to the Lord for the Prieſt; beſides the Ram of Atonements, with which he ſhall make atonement for him.

9. Every Lifted-offering likewiſe belonging to any of the holy Things of the Iſraelites, which they bring to the Prieſt, ſhall be his.

10. So ſhall a Man's conſecrated Things, which he gives to the Prieſt, be his.

Ver. 31. *with*] like as in Ver. 19, 24, 27, 47, 49. *Jun.* and *Trem. præter, beſides.*

Ver. 3. *I dwell*] *Vulgate, they dwell.*

Ver. 8. *Ram*] viz. that ſpoken of *Lev.* vi. 6.

11. Beſides the Lord ordered Moſes,
12 That he ſhould ſpeak to the Iſraelites in the following manner: When any Man's Wife turns away, and does amiſs againſt him;
13. Inſomuch that a Man lies with her carnally, and ſhe is defiled, which is hid from the Eyes of her Huſband, and concealed, there being no Witneſs againſt her, nor ſhe taken *in it*;
14. And a jealous Temper comes on him, ſo that he is jealous of his Wife, who is defiled; or the ſame comes on him, ſo that he is jealous of her, who is not defiled:
15. Then ſhall the Man bring his Wife to the Prieſt, as he ſhall alſo her Oblation for her, the tenth Part of an Ephah of Barley Meal; on which he ſhall pour no Oil, nor put Frankincenſe upon it, becauſe it is an Offering of Jealouſy, an Offering of Remembrance, bringing Iniquity to remembrance.
16. And the Prieſt ſhall bring her near, and cauſe her to ſtand before the Lord.
17. He ſhall further take holy Water in an earthen Veſſel, and ſome of the Duſt which is on the Floor of the Tabernacle, and put into the Water.
18. After having placed the Woman before the Lord, he ſhall uncover her Head, and put the Offering of Remembrance into her Hands, which is the Offering of Jealouſy; and there ſhall be in the Prieſt's Hand the bitter Water that makes the Curſe.
19. And he ſhall cauſe her to ſwear in this manner; If no Man has lain with thee, and thou haſt not turned away to Uncleanneſs, *with another* inſtead of thy Huſband, be thou quit by this bitter Water that makes the Curſe.
20. But if thou haſt turned away *to another* inſtead of thy Huſband, and art defiled, a Man having lain with thee beſides him;
21. (Thus ſhall the Prieſt go on cauſing her to ſwear with an Oath of Curſing) the Lord make thee a Curſe and an Oath among thy People, by his making thy Thigh fall, and thy Belly ſwell;
22. And let this Water that cauſes the Curſe go into thy Bowels, to make the Belly ſwell, and the Thigh fall: to which the Woman ſhall ſay, So let it be, ſo let it be.
23. The Prieſt ſhall write theſe Curſes too in a Book, and blot out with the bitter Water;
24. That when he makes the Woman drink the bitter Water which cauſes the Curſe, it may go into her with Bitterneſs.
25. And he ſhall take the Offering of Jealouſy out of her Hand, which he ſhall wave before the Lord, and offer it on the Altar.
26. The Prieſt ſhall alſo take a Handful of the Offering, a Memorial of it, and burn on the Altar; and afterwards he ſhall make the Woman drink the Water.
27. Which when he has done, it ſhall come to paſs if ſhe is defiled, and has acted amiſs againſt her Huſband, that the Water which cauſes the Curſe going into her with Bitterneſs, her Belly ſhall ſwell, and her Thigh fall; whereby the Woman ſhall become a Curſe among her People.
28. And if ſhe is not defiled, but is clean; ſhe ſhall be quit, nay ſhall bear Iſſue,
29. This is the Law of Jealouſies, when a Woman turns away *to another* inſtead of her Huſband, and is defiled:
30. Or *for* a Man on whom a jealous Temper comes, ſo that he is jealous of his Wife; whom he ſhall cauſe to ſtand before the Lord, and the Prieſt ſhall perform all this Law to her.
31. So ſhall the Man be quit from Iniquity, and that Woman ſhall bear her Iniquity.

CHAP. VI.

MOREOVER the Lord ſpoke to Moſes,
2. And bade him ſay thus to the Iſraelites: When a Man, or a Woman, is ſeparated to the Lord, by making the Vow of a Nazirite;
3. He ſhall be ſeparated from Wine and ſtrong Drink, not drinking the Vinegar of either, nor any Liquor of Grapes; neither ſhall he eat green Grapes, or dried.
4. All the Days of his Separation, he ſhall eat Nothing which is made of the Vine, from the Kernels to the Huſk.
5. That whole Time of his Vow his Head ſhall not be ſhaved: till the Days are fulfilled which he is ſeparated to the Lord he ſhall be holy, the Locks of the Hair on it ſhall grow.

Ver. 14. *a jealous Temper*] being inconteſtably the Meaning.

Ver. 17. *holy Water*] This *Onkelos* explains by rendering it מֵי כִיּוֹר *Water of the Waſhing-veſſel*, which was conſecrated, *Exod.* xl. 11.

Ver. 18. *having placed*] his doing it being ordered before, Ver. 16. ſo that it ſhould not be *bring it*, Ver. 16. as *Patrick* ſays *rather*: for the Pronoun is feminine in *Heb.*

Ver. 27. *going into her*] for is it not abſurd to be, *when he hath made her to drink the Water, then it ſhall enter into her?*

Ib. *her Belly ſhall ſwell, &c.*] There appears no Neceſſity, that this ſhould be preſently; nor at all, if ſhe afterwards rightly repented, as the *Ninevites* in *Jonah.*

Ver. 5. *ſhaved*] as Chap. viii. 7. in *com. Tranſ.* the *Heb.* being verbally *there ſhall not a Razor paſs upon* or *over.*

6. In

6. In all which Space of his being ſeparated, he ſhall not come to a dead Perſon.

7. He ſhall not be defiled for his Father, Mother, Brother or Siſter, when they die; becauſe the Separation of his God is upon his Head.

8. All the Time of his Separation he ſhall be holy to the Lord.

9. And when one dies by him very ſuddenly, ſo that he defiles the Head of his Separation; he ſhall ſhave his Head on the Day of his Cleanſing, even the ſeventh Day.

10. Next on the eighth Day he ſhall bring two Turtle-doves, or two young Pigeons, to the Prieſt, at the Door of the publick Tent.

11. One of which the Prieſt ſhall offer for a Sin-offering, and the other for a Burnt-offering, that he may purge him from what he has ſinned by the dead Body; and he ſhall ſanctify his Head that Day.

12. Thus ſhall he put apart to the Lord the Time of his Separation, and bring a Lamb of the firſt Year for a Treſpaſs-offering; but the former Days ſhall be loſt, becauſe his Separation was defiled.

13. The following is alſo the Law for a Nazirite: When the Days of his Separation are fulfilled, *the Prieſt* ſhall bring him to the Door of the publick Tent.

14. And ſhall bring his Oblation near to the Lord, one perfect Ram-lamb of the firſt Year for a Burnt-offering, one perfect Ewe-lamb of the Firſt Year for a Sin-offering, and one perfect Ram for Peace-offerings,

15. A Baſket of unleavened Bread, Cakes of fine Flour tempered with Oil, and unleavened Biſcuits waſhed over with Oil, as likewiſe their Meat-offerings, and Drink-offerings.

16. Which the Prieſt having brought before the Lord, he ſhall offer his Sin-offering, and Burnt-offering;

17. As he ſhall the Ram *for* a Sacrifice of Peace-offerings to the Lord, and the Baſket of unleavened Bread; the Prieſt too ſhall offer his Meat-offering, and Drink-offering.

18. Beſides the Nazirite ſhall ſhave the Head of his Separation at the Door of the publick Tent, and ſhall take the Hair of it, and put upon the Fire, which is under the Sacrifice of the Peace-offerings.

19 Then the Prieſt ſhall take the boiled Shoulder of the Ram, one unleavened Cake out of the Baſket, and one unleavened Biſcuit, and put into the Hands of the Nazirite, after he has ſhaved himſelf for his Separation.

20. The Prieſt ſhall alſo wave them *for* a Waved-offering before the Lord, which ſhall be holy for himſelf, over and above the Breaſt of the Waved-offering, and the Shoulder of the Lifted-offering: afterwards the Nazirite may drink Wine.

21. This is the Law of a Nazirite that vows, *and* his Offering to the Lord for his Separation, beſides what he gets; who muſt do according to the Manner of his Vow which he makes, over and above the Law of his Separation.

22. And the Lord ſaid thus to Moſes:

23. Bid Aaron, and his Sons, bleſs the Iſraelites in the following manner;

24. The Lord bleſs thee, and keep thee.

25. The Lord make his Face light to thee, and be gracious to thee.

26. The Lord lift up his Face to thee, and make thee proſperous.

27. So ſhall they put my Name upon the Iſraelites, that I may bleſs them.

CHAP. VII.

AND at the Time that Moſes made an end of ſetting up the Tabernacle, as alſo anointed, and ſanctified that, and the Altar, with all their Inſtruments;

2. The Princes of the Tribes of Iſrael, the Heads of the Houſhold of their Fathers, who were placed over them that were numbered,

3. Brought their Oblation before the Lord at the Tabernacle, ſix tilted Wagons, and twelve Oxen, a Wagon for two Princes, and an Ox for one.

Ver. 7, 9. *Separation*] the ſame as at Ver. 8, 12, &c.

Ver. 13. *bring him*] The Pronoun in *Heb.* being Accuſative, or the Object of the Verb, and the Verb it ſelf Active, even in the Conjug. *Hiphil*; and who ſhould do this but *the Prieſt?* So *Patrick* on the *Eng. Tranſ. he ſhall be brought*, ſays, *By the Prieſt.* Nay it being the ſame who was to bring what is mentioned in the two next Verſes, that was *the Prieſt*, Ver. 16.

Ver. 14. *bring*] the ſame Verb as in Ver. 16. Beſides the Prieſt was to offer it, and it was certainly to be offered after it was brought, not before, both of which Ver. 16. ſhews.

Ver. 19. *boiled Shoulder*] namely the left, the other in Ver. 20. being the right, *Lev.* vii. 32.

Ver. 21. *gets*] to fulfil what he has vowed further.

Ib. *over and above*] as in the foregoing Verſe, and according to the Words before, as he might alſo vow more than the Law ordered to be done. *Jun.* and *Trem.* have *præter*, *beſides*. If the Meaning had been *after*, and the Vow reſtricted to the Law, what need was there of mentioning the former?

Ver. 1. *Time*] The following Oblations being not done the ſame Day, and by the Order of the Hiſtory this was above a Month after the Tabernacle was ſet up, *Exod.* xl. 17. *Num.* i. 1. eſpecially as it was after the People were numbered, Ver. 2.

Ib. *anointed*] as *Lev.* viii, 10, 11. after which this was Ver. 88. ſee Ver. 10, 84.

4. Which

4. Which the Lord ordered Moſes,

5. To receive of them, that they might be to do the Service of the publick Tent, and give them to the Levites, each according to his Service.

6. So Moſes took the Wagons, and Oxen, and gave them to the Levites:

7. Two Wagons and four Oxen to the Gerſhonites, according to their Service;

8. As he did four Wagons and eight Oxen to the Merarites, according to theirs; in the Cuſtody of Ithamar the Son of Aaron the Prieſt.

9. But he gave none to the Kohathites, becauſe they were to carry on *their* Shoulders what belonged to their Service of the Holy Place.

10. And the Princes brought their Oblation before the Altar, for the Dedication of it, at the Time it was anointed.

11. For the Lord ſaid to Moſes, Let them bring their Oblation, one Prince each Day, for the Dedication of the Altar.

12. Now he that brought it the firſt Day, was Nahſhon the Son of Amminadab, of the Tribe of Judah:

13. Whoſe Oblation was one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

14. One Spoon of ten *Shekels* of Gold, full of Incenſe;

15. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

16. One Kid of the Goats for a Sin-offering.

17. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Nahſhon the Son of Amminadab.

18. On the ſecond Day Nethaneel the Son of Zuar, the Prince of Iſſachar,

19. Brought his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil for a Meat-offering;

20. One Spoon of ten *Shekels* of Gold, full of Incenſe;

21. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

22. One Kid of the Goats, for a Sin-offering;

23. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Nethaneel the Son of Zuar.

24. On the third Day the Prince of the Zebulunites, Eliab the Son of Helon,

25. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering:

26. One Spoon of ten *Shekels* of Gold, full of Incenſe;

27. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

28. One Kid of the Goats, for a Sin-offering;

29. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Eliab the Son of Helon.

30. On the fourth Day the Prince of the Reubenites, Elizur the Son of Shedeur,

31. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

32. One Spoon of ten *Shekels* of Gold, full of Incenſe;

33. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

34. One Kid of the Goats, for a Sin-offering;

35. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Elizur the Son of Shedeur.

36. On the fifth Day the Prince of the Simeonites, Shelumiel the Son of Zuriſhaddai,

37. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

38. One Spoon of ten *Shekels* of Gold, full of Incenſe;

39. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

40. One Kid of the Goats, for a Sin-offering;

Ver. 8. *Ithamar*] Who had the Inſpection and Care both of the *Gerſhonites* and *Merarites*, Ch. iv. 28, 33.

Patrick. So that theſe Verſes are ill pointed in the *com. Tranſlation.*

41. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Shelumiel the Son of Zuriſhaddai.

42. On the ſixth Day the Prince of the Gadites, Eliaſaph the Son of Deuel,

43. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

44. One Spoon of ten *Shekels* of Gold, full of Incenſe,

45. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

46. One Kid of the Goats, for a Sin-offering;

47. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Eliaſaph the Son of Deuel.

48. On the ſeventh Day the Prince of the Ephraimites, Eliſhama the Son of Ammihud,

49. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

50. One Spoon of ten *Shekels* of Gold, full of Incenſe;

51. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

52. One Kid of the Goats, for a Sin-offering;

53. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Eliſhama the Son of Ammihud.

54. On the eighth Day the Prince of the Manaſſehites, Gamliel the Son of Pedahzur,

55. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

56. One Spoon of ten *Shekels* of Gold, full of Incenſe;

57. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

58. One Kid of the Goats, for a Sin-offering;

59. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Gamliel the Son of Pedahzur.

60. On the ninth Day the Prince of the Benjaminites, Abidan the Son of Gideoni,

61. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

62. One Spoon of ten *Shekels* of Gold, full of Incenſe;

63. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

64. One Kid of the Goats, for a Sin-offering;

65. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. Ths was the Oblation of Abidan the Son of Gideoni.

66. On the tenth Day the Prince of the Danites, Ahiezer the Son of Ammiſhaddai,

67. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

68. One Spoon of ten *Shekels* of Gold, full of Incenſe;

69. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

70. One Kid of the Goats, for a Sin-offering;

71. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Ahiezer the Son of Ammiſhaddai.

72. On the eleventh Day the Prince of the Aſherites, Pagiel the Son of Ochran,

73. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil for a Meat-offering;

74. One Spoon of ten *Shekels* of Gold, full of Incenſe;

75. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

76. One Kid of the Goats, for a Sin-offering;

77. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Pagiel the Son of Ochran.

78. On the twelfth Day the Prince of the Naphtalites, Ahira the Son of Enan,

79. *Brought* his Oblation, one ſilver Plate, the Weight of which was a hundred and thirty

thirty *Shekels*, one ſilver Bowl of ſeventy Shekels by the holy Shekel, both of them full of fine Flour tempered with Oil, for a Meat-offering;

80. One Spoon of ten *Shekels* of Gold, full of Incenſe;

81. One young Bullock of the Herd, one Ram, one Lamb of the firſt Year, for a Burnt-offering;

82. One Kid of the Goats, for a Sin-offering;

83. And for a Sacrifice of Peace-offerings, two Oxen, five Rams, five He-goats, five Lambs of the firſt Year. This was the Oblation of Ahira the Son of Enan.

84. Theſe were *for* the Dedication of the Altar, at the Time of anointing it, from the Princes of Iſrael; twelve ſilver Plates, twelve ſilver Bowls, twelve Spoons of Gold:

85. One ſilver Plate was a hundred and thirty *Shekels*, and one Bowl ſeventy, all the Silver of the Veſſels being two thouſand and four hundred, by the holy Shekel;

86. The twelve Spoons of Gold were full of Incenſe, each Spoon was ten *Shekels* by the holy Shekel, all the Gold of the Spoons being a hundred and twenty.

87. All the Herd for the Burnt-offering were twelve Bullocks, the Rams, the Lambs of the firſt Year the ſame, with their Meat-offering; and the Kids of the Goats for the Sin-offering ſo many.

88. And all the Herd *for* the Sacrifice of Peace-offerings were four and twenty Oxen, the Rams, He-goats, *and* Lambs of the firſt Year ſixty each. This was *for* the Dedication of the Altar after it was anointed.

89. And when Moſes went into the publick Tent to ſpeak to the Lord, he heard the Voice of him ſpeaking to him from the Atonement-covering, which was upon the Ark of the Teſtimony, between the two Cherubs.

CHAP. VIII.

AND he ſaid to Moſes;

2. Tell Aaron, that when he lights up the Lamps, the ſeven Lamps muſt give light towards the Forepart of the Candleſtick.

3. And Aaron did ſo, lighting up the Lamps towards the Forepart of the Candleſtick, as the Lord commanded Moſes.

4. Now this Work of the Candleſtick was of ſolid Gold, to the very Shank, and Flowers of it; Moſes having made it according to the Appearance which the Lord ſhewed him.

5. Moreover the Lord ſpoke to him as follows:

6. Take the Levites from among the Iſraelites, that thou mayeſt cleanſe them.

7. In order to which thou ſhalt ſprinkle upon them Water for Sin; and let them ſhave all their Fleſh, and waſh their Cloaths, cleanſing themſelves.

8. Beſides they ſhall take a young Bullock of the Herd, and his Meat-offering, fine Flour tempered with Oil; and another ſuch Bullock ſhalt thou take for a Sin-offering.

9. Then thou ſhalt bring the Levites before the publick Tent, and gather together all the Aſſembly of the Iſraelites.

10. So having brought the Levites before the Lord, the Iſraelites ſhall lean their Hands upon them.

11. And Aaron ſhall wave them *for* a Waved-offering, from the Iſraelites, before the Lord, that they may be to do his Service.

12. The Levites likewiſe ſhall lean their Hands upon the Bullocks Heads; and thou ſhalt offer one *for* a Sin-offering, and the other *for* a Burnt-offering to the Lord, to make atonement for them.

13. Again thou ſhalt cauſe the Levites to ſtand before Aaron and his Sons, and wave them *for* a Waved-offering to the Lord.

14. Thus ſhalt thou part them from among the Iſraelites, that they may be mine.

15. And after that they ſhall go in to ſerve at the publick Tent, when thou haſt cleanſed them, and waved them *for* a Waved-offering.

16. For they are wholly given to me from among the Iſraelites: I have received them for my ſelf inſtead of all their Firſt-born, who open every Womb.

17. Since all the Firſt-born of the Iſraelites were mine, of Man and Beaſt, I having conſecrated them to me on the Day I ſmote all the Firſt-born in the Country of Egypt:

18. Inſtead of whom I have received the Levites;

Ver. 84, 88. for *the Dedication*] as Ver. 10, 11.

Ver. 87. *Herd*] Not for *Oxen* to be *Bullocks* ſo directly as in our *com. Bib.* and this may alſo ſhew the Expediency of not leaving out *Herd* twelve Times before.

Ver. 88. *Oxen*] For do twelve Times *two oxen* make *twenty and four bullocks?* Or from the ſame *Heb.* Word, are the very ſame Cattle, firſt *oxen*, and then *bullocks?*

Ver. 2. *towards*] this being different from the *Heb.* Particles uſed *Exod.* xxv. 37. though with the like Meaning; which ſee there.

Ver. 7. *Water*] the preparing of which ſee Chap. xix. 2, 5, 6, 9.

Ver. 11. *be*] for which there is a Verb in the *Heb.* beſides that for *do* or *execute*.

Ver. 15. *when*] for they were not to be cleanſed after they went in; ſee Ver. 21.

Ver. 16. *given*] See Chap. iii. 12, 40, &c.

19. And

19. And have given them *for* Gifts to Aaron and his Sons, from among the Iſraelites, to do the Service of the latter at the publick Tent, and to make atonement for them; that there may be no Plague among the Iſraelites, when they go nigh to the Holy Place.

20. And Moſes, Aaron, and the whole Aſſembly of the Iſraelites did to the Levites, entirely according as the Lord commanded Moſes about them.

21. They having cleanſed themſelves, and waſhed their Cloaths, Aaron waved them *for* a Waved-offering before the Lord, and made atonement for them, to make them clean.

22. After which the Levites went in to do their Service at the publick Tent, before Aaron and his Sons; who had done to them as the Lord commanded Moſes concerning them.

23. The Lord further ſaid as follows to Moſes;

24. This alſo belongs to the Levites; from their twenty fifth Year upward, they ſhall go in to perform Buſineſs in the Service of the publick Tent.

25. And at their fiftieth Year ſhall they return from the Buſineſs of the Service, and ſerve no more.

26. Nevertheleſs they ſhall miniſter with their Brethren at the publick Tent, by looking after the Affairs, but ſhall not do the Service: thus ſhalt thou do concerning them in their Charge.

CHAP. IX.

AND the Lord told Moſes in the Wilderneſs of Sinai, in the ſecond Year of their coming out of the Country of Egypt, in the firſt Month;

2. That the Iſraelites ſhould keep the Paſſover at its appointed Time,

3. On the fourteenth Day of that Month, within the Evening, doing the ſame according to all the Ordinances, and Ceremonies of it.

4. Accordingly Moſes ſpoke to the Iſraelites to keep it.

5. Which they did at the Time beforementioned, in the Wilderneſs of Sinai; doing entirely according as the Lord commanded Moſes.

6. But there being Men who were defiled by the dead Body of a Perſon, ſo that they could not keep the Paſſover then, they came before Moſes, and Aaron the ſame Day,

7. And ſaid to him, Why ſhould we, who are defiled by the dead Body of a Perſon, be kept off, that we may not bring the Oblation of the Lord at its appointed Time, among the Iſraelites?

8. Whom Moſes ordered to ſtand ſtill, till he heard what the Lord commanded concerning them.

9. And the Lord bade him,

10. To tell the Iſraelites thus: When any Man of you, or your Generations, ſhall be defiled by a dead Body, or be on a Journey far off, he ſhall keep the Paſſover to the Lord,

11. On the fourteenth Day of the ſecond Month within the Evening, eating it with unleavened Cakes and bitter *Herbs*.

12. They ſhall leave none of it till the Morning, nor break a Bone of it; *but* keep it according to all the Ordinances of the ſame.

13. As for the Man who is clean, and not on a Journey, yet refrains from keeping the Paſſover, that Perſon ſhall be cut off from his People, and bear his Sin; becauſe he does not bring the Oblation of the Lord at its appointed Time.

14. When a Stranger alſo ſojourning with you, keeps the Paſſover to the Lord, he ſhall do according to the Ordinance, and Manner of it: you ſhall have the ſame Ordinance for him, as for a Native of the Country.

15. And on the Day that the Tabernacle was ſet up, the Cloud covered it, on the

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Ver. 19. *at*] in the Court, *by* but not *in* the Tabernacle or Holy Place, as at the End of the Verſe. "For, "ſays *Patrick* on Ver. 15. into the Sanctuary it ſelf none "but the Prieſts enter'd; and there was no Miniſtry "there, in which the Levites were to aſſiſt."

Ver. 21. *waved them*] "It is likely ſome of the *Le*-"*vites* were thus waved in the Name of all the reſt," *Patrick* in Loc. as the Verb ſignifies. It might be done as they ſtood, without their being lifted up.

Ver. 24. *twenty fifth*] See Chap. iv. 3.

Ver. 2. *keep the Paſſover*] which they being at firſt ordered to do when they came into the Country of *Canaan*, *Exod.* xii. 25. there was Need of this particular Command; as well as of keeping it now, to ſettle them in the right Performance of it. After this it is thought not to have been kept in the Wilderneſs; for which I find a particular Reaſon, *Exod.* xii. 48. becauſe no uncircumciſed Perſon muſt eat of it, and the *Iſraelites* were not circumciſed in the Wilderneſs, *Joſh.* v. 5. and ſo when Circumciſion was renewed, the Paſſover was kept again, *Joſh.* v. 2, 10.

Ver. 3. *Ceremonies*] ſuch as thoſe mentioned, *Exod.* xii. 11. which I do not think, with *Poole* and *Patrick*, were afterwards omitted; but obſerved in Remembrance of the firſt Inſtitution, and Occaſion of it, as was now commanded for the future, Ver. 14.

Ver. 6. *came*] Though ſuch were not ſuffered to be in the Camp, Chap. v. 2, 4. yet that was after this, Chap. i. 1. compare with Ver. 1. and the Camp was not yet put in order, Chap. ii.

Ver. 10. *far off*] for the Paſſover was to be kept only at one Place, *Deut.* xvi. 2, 5, 6, 7.

Ver. 14. *Manner*] or *Ceremony* as Ver. 3. being the ſame Word only ſingular, like *Ordinance*.

Tent

Tent of the Teſtimony; and there was upon it an Appearance as of Fire, from Evening till Morning.

16. So there was daily the Cloud covering it, and the Appearance of Fire at Night.

17. After the Cloud went up from the Tent, the Iſraelites marched; and in the Place where it remained, there they encamped.

18. They both marched and encamped at the Command of the Lord, encamping all the Time that the Cloud remained upon the Tabernacle.

19. Thus when the Cloud continued upon it many Days, the Iſraelites took care of the Buſineſs of the Lord, and did not march;

20. The ſame when it was a few Days upon the Tabernacle: they encamping as well as marching, at the Lord's Command.

21. Even when the Cloud abode *but* from Evening till Morning, and then went up, they marched; as they did, whether it was by Day or Night that it went up.

22. Whether it was two Days, a Month, or a Year, while the Cloud continued remaining upon the Tabernacle, they encamped, and did not march; but when it went up, they marched.

23. At the Command of the Lord they both encamped, and marched; taking care of his Buſineſs, according to his Command by the Miniſtry of Moſes.

CHAP. X.

AND the Lord ſpoke to Moſes as follows:

2. Make thee two Trumpets of ſolid Silver: which thou ſhalt have for the calling of the Aſſembly, and for the marching of the Camps.

3. And when they ſound them, all the Aſſembly ſhall come together to thee, at the Door of the publick Tent.

4. But if they ſound *only* one, the Princes, the Heads of the Thouſands of Iſrael, ſhall come together to thee.

5. Moreover when you blow a changeable Sound, the Camps that pitch eaſtward ſhall march.

6. As likewiſe when you do it the ſecond time, thoſe that pitch ſouthward ſhall march: they ſhall blow a changeable Sound for their Marchings.

7. Whereas when the Congregation is to be gathered together, you ſhall blow without a changeable Sound.

8. Thus ſhall Aaron's Sons the Prieſts ſound the Trumpets, which ſhall be to you a laſting Ordinance in your Generations.

9. When you alſo go into a Battle in your Country, againſt the Adverſary that oppoſes you, ye ſhall blow a changeable Sound with the Trumpets; ſo ſhall you be remembred before the Lord your God, and be ſaved from your Enemies.

10. On the Day too of your Rejoicing, at your appointed Times, and in the Beginnings of your Months, you ſhall ſound the Trumpets, over your Burnt-offerings, and the Sacrifices of your Peace-offerings; which Things ſhall be to you for a Memorial before your God, who am the Lord your God.

11. And in the ſecond Year, on the twentieth of the ſecond Month, the Cloud went up from the Tabernacle of the Teſtimony.

12. With that the Iſraelites went on in their Journeys, out of the Wilderneſs of Sinai; and the Cloud ſtaid in the Wilderneſs of Paran.

13. And they began marching according to the Command of the Lord by the Miniſtry of Moſes.

14. For the Poſterity of the Standard of the Camp of Judah marched firſt, throughout their Companies; over whom was Nahſhon the Son of Amminadab.

15. Over the Army of the Tribe of the Iſſacharites, was Nethaneel the Son of Zuar;

16. And over that of the Zebulunites Eliab the Son of Helon.

17. Beſides the Tabernacle was taken down; at which the Gerſhonites and Merarites marched, carrying the ſame.

18. Next they of the Standard of the Camp of Reuben marched, throughout their Companies; over whom was Elizur the Son of Shedeur.

19. Over the Army of the Tribe of the Simeonites, was Shelumiel the Son of Zuriſhaddai:

20. And over that of the Gadites Eliaſaph the Son of Deuel.

21. Moreover the Kohathites marched, carrying the Holy Place; and *the others* ſet up the Tabernacle againſt they came.

22. Then they of the Standard of the Camp of the Ephraimites marched, throughout their Companies; over whom was Eliſhama the Son of Ammihud.

23. Over the Army of the Tribe of the Manaſſehites, was Gamliel the Son of Pedahzur;

Ver. 14. *throughout their Companies*] the ſame as Ver. 25. ſo Ver. 18, 22.

Ver. 21. the others] before-named, Ver. 17.

24. And over that of the Benjaminites Abidan the Son of Gideoni.

25. Laſtly they of the Standard of the Camp of the Danites marched, the Rear-guard of all the Camps, throughout their Companies; over whom was Ahiezer the Son of Ammiſhaddai.

26. Over the Army of the Tribe of the Aſherites, was Pagiel the Son of Ochran;

27. And over that of the Naphtalites Ahira the Son of Enan.

28. Theſe were the Marchings of the Iſraelites, throughout their Armies, when they marched.

29. And Moſes ſaid to Hobab the Son of Reuel the Midianite, his Father-in-law, We are marching to the Place of which the Lord ſaid, that he would give it to us; go thou with us, and we will do well for thee, ſince the Lord has ſpoken well concerning Iſrael.

30. Who anſwered him, I will not go; but will go to my own Country, and Kindred.

31. To which he replied; Do not leave us, I pray: foraſmuch as thou knoweſt we ſhall encamp in the Wilderneſs, and thou wilt be as Eyes to us.

32. And it ſhall really be when thou goeſt with us, that the ſame in which the Lord does well to us, we will alſo do well for thee.

33. At length they marched from the Mountain of the Lord three Days Journey; and the Ark of his Covenant went on in their Preſence all the Way, to find out Reſt for them.

34. Nay his Cloud was over them by Day, when they marched out of the Camp.

35. And when the Ark went on, Moſes ſaid, Riſe up, O Lord, and let thy Enemies be diſperſed; and let thoſe who hate thee flee by thy Preſence.

36. As alſo when it reſted, he ſaid, Return, O Lord, to the ten Thouſands of the Thouſands of Iſrael.

CHAP. XI.

BUT the People as it were bemoaning themſelves, was ill for the Lord to hear; at hearing which, he was ſo angry, that his Fire burnt among them, and conſumed in the Outſide of the Camp.

2. Upon this they cried out to Moſes, who prayed to the Lord, and the Fire ſunk.

3. And that Place was named Taberah, becauſe the Fire of the Lord burnt among them.

4. They alſo who were gathered amongſt them had a longing Appetite; and even the Iſraelites wept again, and ſaid; Oh that we had Fleſh to eat!

5. We remember the Fiſh which we did eat in Egypt for nothing; with the Cucumbers, Melons, Leeks, Onions and Garlick.

6. But now we are dried up, there is Nothing at all beſides Manna in our Sight.

7. Now the Manna was like Coriander Seed, but was of the Colour of Chryſtal.

8. Which, the People going about, gathered up, and having ground in Mills, or pounded in a Mortar, and boiled in a Pot, made Cakes of it, and it had the Taſte of thin Oil.

9. Moreover it came down by the Camp along with the Dew at Night.

10. When Moſes heard the People weep, each Family at the Door of their Tent, and the Lord was very angry, he was diſpleaſed,

11. And ſaid to the Lord; Why didſt thou make it *ſo* ill to thy Servant, and why was I out of Favour with thee, to lay the Burden of this whole People upon me?

Ver. 29. *Hobab*] who is expreſsly ſaid to be the Father-in-law of *Moſes*; *Judg.* iv. 11. and *Ben-Reuel, the Son of Reuel*, may be looked on as a Surname to *Hobab*, ſo that *Father-in-law* cannot belong to *Reuel:* as *Prideaux* ſhews that *High-Prieſt*, *Neh.* xiii. 28. muſt belong to *Joiada*, not to *Eliaſhib*, *Connect.* An. 409. *Uſher* too in *Annal.* A. M. 2514, as well as *Jun.* and *Trem.* in their *Annot.* here, ſay that *Jethro* was the ſame with *Hobab*; ſee *Exod.* iii. 1. though others write ſo doubtfully and uncertainly about thoſe Names.

Ib. *Reuel*] the ſame *Hebrew* Name as in *Exod.* ii. 18.

Ver. 33. *in their Preſence*] being in the midſt of them, Ver. 14, 18, 21. & Chap. ii. 17. not *before them.*

Ver. 34. *over*] See Ver. 11.

Ver. 36. *Return*] down to them; the Cloud of his Preſence being lifted up from them, Ver. 11.

Ib. *ten Thouſands of the Thouſands*] So the *Heb.* by which may be underſtood their Families and Heads of Families, the cardinal ten being uſed as elſewhere for an uncertain Number, or they rather might be ſtrictly ſuch, as was the general Diviſion of the *Iſraelites*, properly under Tythingmen, *Exod.* xviii. 21, 25. *Deut.* i. 15. The *Jeruſ. Targ.* has, *Bleſs thou the ten Thouſands, and increaſe the Thouſands of the Iſraelites.*

Ver. 1. After a too ſcrupulous Exactneſs perhaps in tranſlating from the Commencement of *Exodus*, moſtly hitherto, by reaſon of the frequent ſimilar or ſame Expreſſions; I now venture to ſtep out of the Shackles a little, which I would however with a View to the Countenance of my Judge, the Publick, upon it.

Ib. *as it were*] not openly, or directly.

Ib. *bemoaning*] which is the Meaning of the *Hebrew* Word, and confirmed in the 4th Verſe, by *wept again.*

Ib. *Outſide*] where other People who accompanied the *Iſraelites* probably were, Ver. 4. *Exod.* xii. 38.

Ver. 2. *ſunk*] as the *Heb.* Word ſignifies, and which is uſed for a great Fire.

Ver. 4. *Oh that*] after this Manner is this *Heb.* Way of ſpeaking commonly rendered in the *Vulg. Tranſ.* Ver. 29. *Job* vi. 8. 2 *Sam.* xv. 4.

Ver. 7. *Chryſtal*] See *Gen.* ii. 12.

Ver. 8. *boiled in a Pot*] as the *Heb.* Words mean, and *Behai* expounds.

Ib. *Oil*] when it was dreſſed, having before the Taſte of Wafers with Honey, *Exod.* xvi. 31.

12. Did

12. Did I conceive them all, did I bear them, that thou ſhouldeſt bid me carry them in my Boſom, as a Nurſe does a Sucking-child, to the Country of which thou ſwareſt to their Forefathers?

13. From whence ſhould I have Fleſh to give all theſe People? For they cry to me, and ſay, Give us Fleſh to eat.

14. I cannot bear *the Burden of* them all my ſelf, becauſe it is too heavy for me.

15. And if thou wilt deal thus with me, kill me quite, I pray, if I am in thy Favour; that I may not ſee my Miſery.

16. Whom the Lord anſwered, Bring me ſeventy Men together of the Elders of Iſrael, ſuch as thou knoweſt are Elders of the People, and their Magiſtrates; and having fetched them to the publick Tent, let them ſtand there with thee.

17. And I will come down, and ſpeaking to thee there, will ſet apart of the Spirit which is upon thee, and put upon them; that they may bear the Burden of the People with thee, and thou mayeſt not bear it alone.

18. Beſides ſay to the People; Conſecrate your ſelves againſt to Morrow, and you ſhall eat Fleſh, ſince you have wept in the Hearing of the Lord, and complained, Oh that we had Fleſh to eat! for it was well with us in Egypt; the Lord will therefore give you Fleſh, and you ſhall eat;

19. Not eating only one Day, nor two, five, ten, nor twenty Days;

20. But even a whole Month, till it comes out at your Noſtrils, and is loathſome to you; becauſe you have deſpiſed the Lord who is among you, and weeping before him, ſaid, Why did we come out of Egypt?

21. To which Moſes replied; The People whom I am among are ſix hundred thouſand Footmen; and thou ſayeſt, I will give them Fleſh, and they ſhall eat a whole Month:

22. Shall the Flocks and Herds be killed for them, that they may have enough? Or all the Fiſh of the Sea be gathered for them, that they may have ſufficient?

23. Nevertheleſs the Lord ſaid to him, Is the Lord's Hand diminiſhed? Now ſhalt thou ſee, whether my Word will come to paſs to thee, or not.

24. So Moſes came out, and told the People the Words of the Lord; and gathering together ſeventy Men of the Elders of the People, he ſet them round about the Tent.

25. At this the Lord came down in a Cloud, and ſpeaking to him, ſet apart of the Spirit which was upon him, and put upon the ſeventy Elders; on whom when it reſted, they propheſied, and made no addition.

26. Nay two of them remained in the Camp, one named Eldad and the other Medad, and when the Spirit reſted upon them (they being of thoſe who were written down, though they went not out to the Tent) they propheſied in the Camp.

27. Whereupon there ran a young Man, and told Moſes, that Eldad and Medad were propheſying in the Camp.

28. And Joſhua the Son of Nun, who waited on Moſes, one of his young Men, made anſwer, Stop them, my Lord Moſes.

29. But Moſes anſwered him, Doſt thou envy *them* for my ſake? I wiſh all the Lord's People were Prophets, that he would put his Spirit upon them.

30. Afterwards Moſes went into the Camp, and the Elders of Iſrael with him.

31. And there went a Wind from the Lord, which took away Quails from the Sea, and left by the Camp, about a Day's Journey on each Side round it, and about two Cubits above the Surface of the Ground.

Ver. 24. *came out*] of the Sanctuary, where he had been ſupplicating God, and God ſpeaking to him; ſee Ver. 16. & Chap. vii. 89. The *Heb.* Verb ſignifies equally either *went out* or *came out*: but as the *com. Tranſ.* has the former, *Patrick* writes on it very ignorantly, as if that was the *Original*; "If he had gone to conſult "God in the Sanctuary, it would not have been ſaid "that he *went out*, but that he *came out*: therefore "we may rather think he now *went out* of his own "Tent."

Ver. 25. *put upon*] as the like Words are in Ver. 29. and as is ſhewn in Ver. 17.

Ib. *made no addition*] to what the Spirit inſpired them with. The ſame Verb is uſed in the ſame Manner, *Deut.* v. 22. and ſignifies *to add*, not *ceaſe*. So *Pagn.* and *Montan. non addiderunt*, *Ainſw. did not adde*; the *Septuagint*, οὐκ ἔτι προσεθέντο, *added no more*.

Ver. 26. *two*] In the early Primitive Treatiſe called *The Shepherd of St. Hermas* it is ſaid, "The Lord is "nigh to thoſe who turn to him, as it is written in the "Books of *Heldam* and *Modal* (theſe two) who propheſied to the People of *Iſrael* in the Wilderneſs," B. i. Viſ. 2. Sect. 3.

Ver. 31. *about two Cubits*] *Shuckford*, in his late *Connection of the Sacred and Prophane Hiſtory*, Vol. iii. B. xi. ſays, "*there is no Word in the* Hebrew *Text for the Number* two: *The* Hebrew *Word* אמתים ſignifies, as it "were Cubits high, *expreſſing no determinate Meaſure*, "*but in general a conſiderable Height.*" But, 1. The Word does not ſignify *high* at all, as may be ſeen by that being in *Italick*. 2. It is in the dual Number, and ſo ſignifies *two Cubits*, the ſame as it does, *Exod.* xxv. 10, 17, 23. & xxx. 2. & xxxvii. 1, 6, 10, 25. where it likewiſe ſtands ſingle without another Word for *two*, being ſomething like our *Eng. Twins*. 3. *Cubits* indeterminately is אמות Thus the *Scripture* may be reſcued from ſuch an Interpretation, while the Author has betrayed his Ignorance of the *Hebrew* Tongue.

Ib. *two Cubits above*] flying ſo high; as is obſerved in the *Univerſal Hiſtory*, Book i. Chap. 7. Sect. 2. with *Schindler*'s *Lexicon*; and *Jarhi* ſays, *they flew as high as againſt a Man's Heart*.

32. Then

32. Then the People ſtood up all that Day, and all Night, with all the next Day, and gathered them, he who had leaſt gathering ten Homers; and they ſpread *them* abroad for themſelves round about the Camp.

33. However while the Fleſh was between their Teeth, before it was chewed, the Lord being angry with the People, ſmote them with a very great Plague.

34. And that Place was named Kibroth-hattaavah, becauſe there they buried the People who longed.

35. From thence the People marched to Hazeroth, where they ſtopped.

CHAP. XII.

FOR Miriam and Aaron ſpoke againſt Moſes, by reaſon of the Cuſhite Wife whom he took; ſince he had married a Woman of Cuſh.

2. Has the Lord, ſaid they, ſpoken only and alone by Moſes? Has not he alſo ſpoken by us? Which the Lord heard.

3. Now Moſes was a very meek Perſon, above all Men who were upon the Surface of the Earth.

4. So the Lord ſaid preſently to him, with Aaron and Miriam, Come out you three towards the publick Tent; accordingly thoſe three did.

5. And the Lord coming down in the Pillar of the Cloud, ſtood at the Door of the Tent, and called Aaron and Miriam, when they were both come forth.

6. And he ſaid; Hear now my Words, If there is a Prophet among you, I the Lord make my ſelf known to him by a Viſion, I ſpeak to him by a Dream.

7. My Servant Moſes is not ſuch, who is faithful in all my Houſe.

8. I ſpeak to him Mouth to Mouth in Sight, and that not with obſcure Words, and he beholds the Likeneſs of the Lord: why were you not afraid therefore to ſpeak againſt my Servant Moſes?

9. And the Lord being angry with them, went away.

10. The Cloud likewiſe went off from the Tent, and lo Miriam became leprous as *white* as Snow: at whom when Aaron looked, and behold ſhe was leprous,

11. He ſaid to Moſes; O my Lord, lay not the Sin upon us, I beſeech thee, in which we have been fooliſh, and have ſinned.

12. Let her not, I pray, be as a dead Child, whoſe Fleſh is half conſumed when it comes out of its Mother's Womb.

13. Upon which Moſes cried thus to the Lord; Heal her, O God, I earneſtly beſeech thee.

14. And the Lord anſwered him, If her Father had at all ſpit in her Face, would ſhe not be aſhamed ſeven Days? Let her be ſhut up ſo long without the Camp, after which ſhe may be brought in.

15. Accordingly Miriam was ſhut up without the Camp ſeven Days, and the People did not march till ſhe was brought in.

16. They afterwards went on from Hazeroth, and encamped in the Wilderneſs of Paran.

Ver. 32. *ſtood up*] to catch them as they flew along.

Ib. *ſpread*] If they had lain two Cubits high upon the Earth, a Day's Journey round about the Camp, how were they ſpread there?

Ver. 33. *being angry*] which he was before juſt then, Ver. 10.

Ver. 1. *For*] See Ver. 15, 16.

Ib. *Cuſh*] *Midian*, where *Jethro* dwelt, whoſe Daughter *Zipporah Moſes* married, being Part of *Cuſh* on the eaſt Side of the *Red Sea*, *Hab.* iii. 7. *Joſephus* indeed relates that *Moſes* had *Tharbis* the King's Daughter of *Ethiopia* for his Wife, before he left *Egypt*, *Antiq.* Lib. ii. 10. but the Story turns out fabulous by the Account which is given in *Euſeb. Chron.* ad Num. 402. that the Country of *Ethiopia* was firſt peopled from the Eaſt in the Reign of *Amenophis*; which being not twenty Years long, and ending at the Time of the *Iſraelites* Departure from *Egypt*, as on *Exod.* xl. by comparing it with *Acts* vii. 29, 30. that pretended Marriage of *Moſes* falls above 20 Years before *Ethiopia* was inhabited. And to confirm this *Philoſtratus* writes, *in Vita Apollon. Tyan.* Lib. iii. 6. there was no ſuch Country as *Ethiopia* beyond *Egypt*, before it was poſſeſſed as above. Againſt that Tale of *Joſephus*, and for tranſlating thus, ſee alſo *Raleigh*'s *Hiſt. of the World*, Lib. i. 8. 10. For the Conſiſtency of this being *Zipporah*, who is mentioned here, ſee the *Note* on *Exod.* xviii. 5.

Ver. 2. *Which the Lord heard*] The *Vulgate*, *Which when the Lord heard, he was angry*; as it ſeems from Chap. xi. 1.

Ver. 4. *Come out*] They being in their Tents; but probably not *all in* Moſes *his Tent*, *whither*, as *Patrick* ſuppoſes, *his Brother and Siſter were come to utter their Complaint*; ſince *Miriam* and *Aaron* complained of him, not to him, by Ver. 2. and ſo it is ſaid, the Lord, not *Moſes*, heard it.

Ib. *towards*] For it is not conſiſtent that the Lord ſhould bid them come whither his Preſence would prevent their coming, and whither there was no need of their coming, as he declared his Mind to them before they got thither, Ver. 5.

Ver. 5. *when*] becauſe they came out before, Ver. 4. and the *Heb.* Conjunction is thus rendered, *Exod.* xii. 44. *Judg.* ii. 21. 1 *Sam.* xii. 12. 2 *Sam.* ii. 24. *Lev.* xxvi. 17. *Num.* x. 28. *Joſh.* ix. 22. *Iſa.* xliii. 12. 2 *Chron.* xix. 8. and particularly *Judg.* iii. 24. beſides in a Number of Places produced by *Noldius* in *Concordant.* under *quum*, *quando*. Among our learned Expoſitors however, *Patrick* ventures to interpret it according to the *com. Eng. Tranſ.* that when they were come with *Moſes* from his Tent, they came forth from that Place, or from *Moſes*; that is they came forth from without.

Ver. 12. *I pray*] omitted in the *Vulg. Engliſh.*

CHAP. XIII.

AND the Lord ſpoke thus to Moſes,
2. Send Men to view the Country of Canaan, which I will give to the Iſraelites; let them be one of each Tribe of their Fathers, and every one a Prince among them.
3. So he ſent from the Wilderneſs of Paran, at the Command of the Lord, ſuch as were all of them principal Men of the Iſraelites.
4. Whoſe Names were: Shammua the Son of Zaccur, of the Tribe of Reuben;
5. Shaphat the Son of Hori, of the Tribe of Simeon;
6. Caleb the Son of Jephunneh, of the Tribe of Judah;
7. Igal the Son of Joſeph, of the Tribe of Iſſachar;
8. Hoſhea the Son of Nun, of the Tribe of Ephraim;
9. Palti the Son of Raphu, of the Tribe of Benjamin;
10. Gadiel the Son of Sodi, of the Tribe of Zebulun;
11. Gaddi the Son of Suſi, of the Tribe of Joſeph, that which was of Manaſſeh;
12. Ammiel the Son of Gemalli, of the Tribe of Dan;
13. Sethur the Son of Michael, of the Tribe of Aſher;
14. Nahbi the Son of Vophſi, of the Tribe of Naphtali;
15. Geuel the Son of Machi, of the Tribe of Gad.
16. Theſe were the Names of the Men whom Moſes ſent to view the Country; but he called Hoſhea the Son of Nun Joſhua.
17. Which Country of Canaan he ſent them to view with the following Inſtructions; Go up there ſouthward, and up the Mountain.
18. And ſee what the Country is; and whether the People who dwell in it are ſtrong or weak, few or many;
19. Whether it be a good or bad Country, as alſo whether the Cities which they reſide in are Camps or Fortifications;
20. Beſides whether the Ground is fat or lean, whether there be Wood in it or not: and take courage to bring ſome of the Fruit of the Country. For it was the Time when Grapes are firſt ripe.
21. They went up accordingly, and viewed the Country, from the Wilderneſs of Zin to Rehob, going to Hamath.
22. And in their going up ſouthward, *Caleb* went to Hebron, where were Ahiman, Sheſhai and Talmai, the Sons of Anak: Hebron being built ſeven Years before Zoan in Egypt.
23. At length they came to the Brook of Eſhcol, and cut off there a Branch with a Bunch of Grapes, which they carried on a Pole between two; together with Pomegranates and Figs.
24. That Place was called the Brook of Eſhcol, by reaſon of the Bunch which the Iſraelites cut off there.
25. Thus they returned from viewing the Country at the End of forty Days;
26. When arriving, they came into the Wilderneſs of Paran, to Moſes, Aaron, and the whole Aſſembly of the Iſraelites at Kadeſh, and not only brought back word to them all, but ſhewed them the Fruit of the Country.
27. Directing their Speech to the former, they ſaid; We have been at the Country to which thou ſenteſt us, that flows indeed with Milk and Honey, and this is the Fruit of it.
28. Nevertheleſs the People who dwell in it are ſtrong, the Cities are fortified, *nay* very great, and withal we ſaw the Sons of Anak there.
29. The Amalekites dwell in the ſouth Country, as the Hittites, Jebuſites, and Amorites do on the Mountains, and the Canaanites by the Sea, and the Side of Jordan.
30. Caleb however kept the People ſilent to Moſes, by ſaying, Let us go quite up, and poſſeſs it; for we ſhall entirely prevail over it.
31. On the contrary the Men who accompanied him ſaid, We are not able to go up againſt the People, for they are ſtronger than we.
32. And they gave out this ill Report of the Country, which they had viewed, to the Iſraelites; The Country which we have paſſed through to view it, is a Country that conſumes its Inhabitants, and all the People whom we ſaw in it were large Perſons.

Ver. 1. *ſpoke thus*] upon the People's Requeſt, *Deut.* i. 22.

Ver. 19. *Camps*] to move from one Place to another, for Conveniency of Paſturage, &c. as the *Arabians* did.

Ver. 22. Caleb *went*] By this Verb being ſingular, and the reſt both before and after plural, it appears that but one of them went to *Hebron*, which was *Caleb* by *Joſh.* xiv. 9, 12, 13. And this is much confirmed by *Joſhua*'s not being there, who was moſt likely to accompany him, and as it is thought they ſeparated to prevent Diſcovery: for *Caleb* tells him he heard of the *Anakites* being there, *Joſh.* xiv. 12. In ſhort it is certain that *Caleb* was there, and uncertain at leaſt that any of the reſt were.

Ver. 30. *to Moſes*] as the *Heb.* is; ſo that they forbore to ſpeak againſt *Moſes* while he was preſent, but murmured againſt him afterwards, Chap. xiv. 2.

Ver. 32. *conſumes*] Some of the *Jewiſh Writers* ſuppoſe there might be then a Plague there, or other Mortality, from whence they repreſented the Country to be unhealthy.

Ib. *large*] The ſame Word that in *Jer.* xxii. 14. is rendered *wide* in the *com. Bib.*

33. Nay there we ſaw Giants, the Sons of Anak one of the Giants; inſomuch that we appeared to our ſelves like Graſhoppers, and ſo we did to them.

CHAP. XIV.

UPON this the whole Aſſembly of the Iſraelites cried out aloud, and the People wept that Night.

2. And they all murmured againſt Moſes and Aaron, unanimouſly ſaying to them; Oh that we had died in the Country of Egypt, or elſe in this Wilderneſs!

3. For why did the Lord bring us into this Country, to fall by the Sword, for our Wives and Children to become a Prey? Is it not better for us to go back to Egypt?

4. So they propoſed one to another, Let us make a Captain, and return to Egypt.

5. At which Moſes and Aaron fell upon their Faces, before all the Congregation of the Iſraelites that were come together.

6. Of thoſe alſo who viewed the Country, Joſhua the Son of Nun, and Caleb the Son of Jephunneh, tore their Cloaths,

7. And ſaid thus to them all; The Country which we paſſed through to view it, is an exceeding good one.

8. If the Lord delights in us, he will bring us into this Country, which flows with Milk and Honey, and give it to us.

9. Only you muſt not rebel againſt him, therefore be not afraid of the People of it, for they will be *as* Bread to us; their Shelter is gone off from them, and the Lord is with us, do not fear them.

10. Notwithſtanding which the whole Aſſembly of the Iſraelites ſpoke of ſtoning them with Stones; but the Glory of the Lord appeared at the publick Tent to them all.

11. And he ſaid to Moſes; How long will this People contemn me? And how long will they not believe in me, for all the Signs which I have ſhewn among them?

12. Let me ſmite them with the Peſtilence, and diſinherit them; and I will make thee a Nation greater and ſtronger than they.

13. But Moſes anſwered him: When the Egyptians hear of it (becauſe thou broughteſt up this People from among them by thy Power)

14. They will tell it to the Inhabitants of this Country, who have heard that thou Lord art among this People, how thou, O Lord, art ſeen Eye to Eye, and thy Cloud remains over them, and thou goeſt before them in a Pillar of a Cloud by Day, and of Fire by Night.

15. Then, ſhouldeſt thou kill this People as one Man, the Nations that have heard thy Fame, will ſay thus,

16. Becauſe the Lord was not able to bring this People into the Country of which he ſware to them, he ſlew them in the Wilderneſs.

17. Now therefore let the Power of my Lord be great, I beſeech thee, as thou haſt ſpoken in the following manner;

18. The Lord is delaying of Anger, and of great Kindneſs, forgiving Iniquity and Treſpaſs; as well as not at all quitting, *but* puniſhing, for the Iniquity of the Fathers, the Children in the third and fourth *Generation*.

19. Vouchſafe to pardon the Iniquity of this People, according to the Greatneſs of thy Mercy, and as thou haſt forgiven them from Egypt to this Place.

20. And the Lord replied: I pardon according to thy Requeſt.

21. Yet ſurely, by my living, and the whole Earth being filled with the Glory of the Lord;

22. Becauſe all the Men, who when they had ſeen my Glory, and my Signs which I ſhewed in Egypt, and the Wilderneſs, have tempted me theſe ten times, and not hearkened to what I ſaid;

23. They ſhall not ſee the Country of which I ſware to their Forefathers, nor any of thoſe who have contemned me.

Ver. 33. *Giants*] *Joſephus* relates that monſtrous Bones of the Giants, afterwards ſlain by the *Iſraelites* in taking *Hebron*, were ſhewn to his Time, *Antiq.* Lib. v. 2. And *Pauſanias* a Heathen in his *Atticis*, as obſerved by *Cumberland* in his *Sanchoniatho's Phœnician Hiſtory*, pag. 477. makes mention of the Bones of a Son of *Anax* being in the Country of *Mileſia*, whoſe Body was ten Cubits long; which compare with 1 *Sam.* xvii. 4.

Ver. 9. *Shelter*] *Heb. Shadow*, being a *Shelter* from the Heat; but here uſed metaphorically, as *Eccleſ.* vii. 12.

Ver. 10. *at*] *For in the Tabernacle the People could not have ſeen it*, ſays *Patrick*.

Ver. 11. *contemn*] So this Verb is rendered in the ſame Conjugation *Pihel* (for in the other Conjugation *Kal* it is agreed to mean thus) *Pſa.* x. 13. *deſpiſe*, *Jer.* xxiii. 17. *Iſai.* v. 24. & lx. 14. and *abhor*, 1 *Sam.* ii. 17. *Pſa.* x. 3. and may be ſeen not to ſignify *provoke*.

Ver. 12. *Let me*] As by expreſſing it *I will*, a Condition muſt at beſt be implied, and ſince that Condition was *Moſes's* letting it be, by not interceeding for the People; how much fitter and more unexceptionable is it to have the *Engliſh* thus, which the *Hebrew* expreſſes as here?

Ver. 15. *Then, ſhouldeſt thou kill*] which *Patrick* unaccountably writes ſhould *rather* be, *But thou haſt killed*.

Ver. 17. *let the Power—be great*] in bringing them into the promiſed Country, Ver. 16. which would be a Favour and Bleſſing agreeable to the Divine Attributes following, Ver. 18.

Ver. 21. *and*] So it being in the *Heb.* as likewiſe *Patrick* expounds it.

24. But

24. But as for my Servant Caleb, becauſe he had another Spirit, and has followed me entirely, I will bring him into the Country whither he went, and his Offspring ſhall poſſeſs it.

25. Since the Amalekites and Canaanites dwell in the Vale, turn you about to Morrow, and march into the Wilderneſs, the Way to the Red Sea.

26. The Lord thus alſo ſaid to Moſes and Aaron:

27. How long do I hear what this wicked Aſſembly murmur againſt me, the Murmurings which the Iſraelites make at my ſelf?

28. Tell them the Lord ſays; By my living, I will do to you juſt as you have ſpoken in my Hearing.

29. Your dead Bodies ſhall fall in the Wilderneſs, all the whole Number of you who were counted from the twentieth Year upward, who have murmured againſt me.

30. None of you ſhall enter into the Country, for which I have lifted up my Hand, that I would make you dwell in, excepting Caleb the Son of Jephunneh, and Joſhua the Son of Nun.

31. As to your little ones, who you complained would be a Prey, I will have them in, and they ſhall know the Country which you deſpiſe.

32. But while your own Bodies are falling in this Wilderneſs,

33. Your Children ſhall be feeding in it forty Years, and bear your Whoredoms, till your dead Bodies are there conſumed.

34. According as you were viewing the Country the Number of forty Days, each Day being for a Year, you ſhall bear your Iniquities ſo many Years, and know a Rupture with me.

35. I the Lord affirm, I will do that to all this wicked Aſſembly, who are come together againſt me: they ſhall be conſumed in this Wilderneſs, where they ſhall die.

36. As for the Men that Moſes ſent to view the Country, who when they came back made the whole Aſſembly murmur againſt him, by giving out an ill Report concerning the ſame;

37. They who did it, died by a Plague before the Lord.

38. Whereas Joſhua the Son of Nun, and Caleb the Son of Jephunneh lived, of thoſe who went to view the Country.

39. And when Moſes told thoſe Words to all the Iſraelites, the People mourned exceedingly.

40. Afterwards they roſe early in the Morning, that they might go up to the Top of the Mountain, ſaying, Here we are, and will go up to the Place which the Lord has ſpoken of, for we have ſinned.

41. But Moſes replied; Why would you tranſgreſs the Lord's Command? For it will not proſper.

42. Go not up, that you may not be beat before your Enemies, becauſe the Lord will not be among you.

43. And as the Amalekites and Canaanites are before you there, you will fall by the Sword: for ſince you turn back from following the Lord, he will not be with you.

44. Nevertheleſs they reſolutely attempted to go up to the Top of the Mountain, though the Ark of the Lord's Covenant and Moſes did not remove out of the Camp.

45. But the Amalekites, and Canaanites who dwelt on that Mountain coming down, killed them, and beat them to Hormah.

CHAP. XV.

THE Lord afterwards told Moſes as follows:

2. Speak to the Iſraelites, ſaying to them; When you are come into the Country of your Habitations, which I will give you,

3. And prepare an Offering by Fire to the Lord, either a Burnt-offering, or a Sacrifice, in putting apart by a Vow, or for a Free-offering, or in your appointed Times; to make a pleaſant Smell to the Lord, out of the Herd, or the Flock;

Ver. 25. *Since the Amalekites—dwell*] Since you are afraid to go where they dwell: or according to *Patrick*, *They lie in wait for you, therefore do not go forward.* The *Latin Tranſlators* have it generally in the preſent Tenſe, as what the Lord ſaid; ſee Ver. 43.

Ver. 31. *would*] not *ſhould.*

Ver. 33. *feeding*] as the *Heb.* Word ſignifies, viz. on Manna, but not *wander.*

Ver. 34. *Rupture*] There is Nothing for *of promiſe* in the *Original*, though it ſtands with the ſame Character as the reſt in the *preſent Tranſlation*, and the Expreſſion ſeems ſhocking, that *a Breach of Promiſe* ſhould be aſcribed to God; the Condition of whoſe Promiſe to the *Iſraelites* being not kept by them, the Promiſe was conſequently void, and could not, as it certainly would not, be broke by him. *Gell* ſays the *com. Engliſh muſt be moſt abſurd and falſe*, *Eſſay*, p. 494.

Ver. 35. *I will*] The Subſtance of the ſecond *Note* on *Gen.* xxxi. 45. may ſerve for this, in relation to the *ſurely* of the *com. Reading.*

Ver. 40, 44. It appears by the 45th Ver. that they did not get up to the Top of the Mountain, and certainly were not gone up when they ſpoke to *Moſes*, Ver. 40.

Ver. 44. *reſolutely attempted*] *Vulg. Lat. being blinded went up*, through Miſtake of expounding the Verb by אפל when its Root עפל has a different Meaning.

Ver. 3. *Sacrifice*] of Peace-offerings, as *Lev.* vii. 15, 18, &c. *Exod.* xxix. 28. *Num.* x. 10. and as Ver. 8. & *Lev.* xvii. 5. ſhew.

Ib. *putting apart*] as *Lev.* xxii. 21. & xxvii. 2. *Num.* vi. 2.

4. Let

4. Let him who brings his Oblation to the Lord, bring a Meat-offering of the tenth Part *of an Ephah* of fine Flour, tempered with the fourth Part of a Hin of Oil;

5. And prepare for a Drink-offering the fourth Part of a Hin of Wine; with the Burnt-offering or Sacrifice of a Lamb.

6. For a Ram alſo prepare thou a Meat-offering of two tenth Parts *of an Ephah* of fine Flour, tempered with the third Part of a Hin of Oil;

7. And bring for a Drink-offering the third Part of a Hin of Wine; to be a pleaſant Smell to the Lord.

8. And when thou prepareſt a young one of the Herd for a Burnt-offering or Sacrifice, in putting apart by a Vow, or for Peace-offerings to the Lord;

9. Let there be brought with it a Meat-offering of three tenth Parts *of an Ephah* of fine Flour, tempered with half a Hin of Oil;

10. And thou ſhalt bring for a Drink-offering half a Hin of Wine; to be an Offering by Fire of a pleaſant Smell to the Lord.

11. Thus ſhall there be prepared for a Bullock, for a Ram, for either a Lamb or Kid;

12. And ſo ſhall you do, as their Number is, for every one, according to the Number that you prepare.

13. All the Natives ſhall do the like, when they bring an Offering by Fire of a pleaſant Smell to the Lord.

14. When one likewiſe who ſojourns with you, or ſhall be among you in your Generations, prepares ſuch an Offering, let it be as you your ſelves do it.

15. There ſhall be the ſame Ordinance for you of the Congregation, and for him who ſojourns, a perpetual one in your Generations; you ſhall be alike before the Lord,

16. The Law and the Manner ſhall be the ſame to both of you.

17. Again the Lord ſpoke thus to Moſes:

18. Charge the Iſraelites, by ſaying to them; When you come into the Country whither I will bring you,

19. And then eat of the Bread of it, you ſhall offer up a Lifted-offering to the Lord;

20. Which ſhall be a Cake of the firſt of your Dough, and you muſt offer it up like a Lifted-offering out of the Flour.

21. This Offering ſhall you give to the Lord in your Generations.

22. And when you err in not doing all theſe Commandments, which the Lord expreſſed to Moſes,

23. Whatever he has commanded you by his Miniſtry, ever ſince the Time that the Lord did *it*, in your Generations;

24. Then, if it be done by the Miſtake of the Aſſembly through Ignorance, all of them ſhall prepare a young Bullock of the Herd for a Burnt-offering, to be a pleaſant Smell to the Lord, with his Meat-offering and Drink-offering as uſual, and a Kid of the Goats *for* a Sin-offering.

25. And the Prieſt ſhall make atonement for the whole Aſſembly of the Iſraelites, that it may be forgiven them; ſince it was a Miſtake, and they have brought their Oblation, an Offering by Fire to the Lord, and their Sin-offering before him, for their Miſtake.

26. So ſhall they be all of them forgiven, and he who ſojourns among them, when all the People are in a Miſtake.

27. When a ſingle Perſon too ſins by Miſtake, he ſhall bring a She-goat of the firſt Year for a Sin-offering.

28. And the Prieſt ſhall make atonement for him, who has erred by ſinning in that Manner before the Lord; that by ſo doing, it may be forgiven him.

29. A Native of the Iſraelites, and he who ſojourns among them, ſhall have the ſame Law for committing *Sin* by Miſtake.

30. But that Perſon, either of the Natives or Strangers, who commits *it* with a high Hand, reproaches the Lord, and ſhall be cut off from among his People:

31. For he deſpiſing the Word of the Lord, as well as breaking his Commandment; that Perſon ſhall be utterly cut off, his Iniquity ſhall be upon him.

32. And while the Iſraelites were in the Wilderneſs, they found a Man gathering Wood on the Sabbath Day.

33. Whereupon thoſe that found him doing it, brought him to Moſes, Aaron, and the whole Aſſembly.

34. Who put him in Priſon, becauſe it was not explained what ſhould be done to him.

Ver. 4. *brings*] as juſt after, and Ver. 9, 27, 33. being the ſame Verb.

Ib. of an Ephah] Chap. xxviii. 5.

Ver. 9. *be brought*] to correſpond with the former Part of the Sentence in the foregoing Verſe, conſidering alſo that the Perſon who is ſpoken to was to bring it. The Senſe being ſo plain, it may be needleſs to produce Examples of the Conſtruction.

Ver. 24. *a Kid*] The Reaſon of this Addition to that in *Lev.* iv. 14. ſee there.

Ver. 30. *with a high Hand*] as Chap. xxxiii. 3. *Exod.* xiv. 8. and *Gell* remarks the *Engliſh Tranſlators confound* this Phraſe and another in *Exod.* xxi. 14. *Deut.* i. 43. & xvii. 12, 13. & xviii. 22. *both under one Word, which indeed anſwers properly to neither*, *Eſſay*, p. 502.

Ver. 34. *what ſhould*] being doubtful, as it ſeems by

35. And

35. And the Lord ſaid to Moſes, The Man ſhall be quite put to death: Let all the Aſſembly ſtone him with Stones without the Camp.

36. Accordingly they had him out thither, and ſtoned him till he was dead; as the Lord commanded Moſes.

37. To him alſo ſpoke the Lord in the following manner;

38. Tell the Iſraelites, that they ſhould make them a Fringe upon the Skirts of their Garments, in their Generations, and put a blue Lace upon that.

39. And the Fringe ſhall be for you to look on, that you may remember all the Commandments of the Lord, and do them; and not ſeek to follow your own Heart and Eyes, which you go a whoring after:

40. That by remembring and doing all my Commandments, you may be holy to your God.

41. Who am the Lord your God, that brought you out of the Country of Egypt, to be a God to you: I am the Lord your God.

CHAP. XVI.

AND Korah the Son of Izhar, the Son of Kohath, the Son of Levi, took both Dathan and Abiram the Sons of Eliab, and On the Son of Peleth, Reubenites,

2. Who roſe up before Moſes, with two hundred and fifty Princes of the Aſſembly of the Iſraelites, famous renowned Men of the Congregation;

3. And being gathered together againſt Moſes and Aaron, they ſaid to them, *You take* a great deal upon you; for all the Aſſembly are holy every one of them, and the Lord is among them: therefore why do you lift up your ſelves above the Congregation of the Lord?

4. At the hearing of which Moſes fell down upon his Face.

5. He then ſpoke thus to Korah and all his Company; In the Morning the Lord will make known who is his, and is holy; and will, even he will, bring him whom he chooſes near to himſelf.

6. Do this, take you Cenſers, Korah, and all his Company;

7. And put Fire into them, and lay Incenſe upon them, before the Lord to Morrow; who will chooſe the Man that is holy: it is you Levites *take* a great deal upon you.

8. He ſaid further to Korah; Hear now, you Sons of Levi;

9. Is it too little for you, that the God of Iſrael has ſeparated you from the Aſſembly of Iſrael, to bring you near to himſelf, that you may do the Service of his Tabernacle, and ſtand before the Aſſembly to miniſter to them?

10. When he has thus brought thee, and all thy Brethren the Levites with thee near, do you ſeek the Prieſthood alſo?

11. For which reaſon thou and all thy Company are come together againſt the Lord: for what is Aaron, that you ſhould murmur at him?

12. Next Moſes ſent to call Dathan and Abiram, the Sons of Eliab: but they ſaid; We will not come up.

13. Was it a little Matter for thee to bring us up from a Country flowing with Milk and Honey, to cauſe us to die in the Wilderneſs, that thou haſt alſo entirely made thy ſelf a Prince over us?

14. Beſides thou haſt not brought us into a Country that flows with Milk and Honey, nor given us a Poſſeſſion of Fields and Vineyards. Wouldeſt thou put out the Eyes of theſe Men? We will not come up.

15. Very angry at this, Moſes prayed to the Lord, Have no regard to their Offering; I having not taken *ſo much as* an Aſs from them, nor hurt one of them.

16. To Korah he ſaid again; Do thou, and thy whole Company, be with Aaron before the Lord to Morrow;

17. And let each take his Cenſer, and bring it before the Lord, with Incenſe put into them, two hundred and fifty Cenſers, as likewiſe *do* thou and Aaron yours.

18. They accordingly took each his Cenſer, and putting Fire into them, and laying Incenſe upon them, ſtood at the Door of the publick Tent, with Moſes and Aaron.

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the Anſwer, whether what he did was ſuch Work as he muſt be put to death for, according to the Command given, *Exod.* xxxi. 14. & xxxv. 2. where the Kind of Death is alſo not told.

Ver. 39. *Fringe ſhall*] *Patrick* following *Poole*, according to his Cuſtom, expounds this to be *the Ribband*; though they prove only their own Unſkilfulneſs in the *Hebrew* Tongue.

Ver. 1. *took*] The *Heb.* Verb for it is ſingular, *Korah* being not only the chief, Ver. 5, 6, 16, 19, 32. but as he was firſt Couſin to *Moſes* and *Aaron*, *Exod.* vi. 18, 20. might think himſelf equal to them, and it appears he laid claim to the Prieſthood as well as *Aaron*, Ver. 10. for which reaſon the Rebellion was made, Ver. 11. which is therefore ſuitable to *Korah*'s *taking* the reſt; and ſo it is ſaid, *one Man ſinned*, Ver. 22. nay otherwiſe the *Original* does not tell us what was taken, *men* being added by the *Tranſlators*; of this ſee *Univerſ. Hiſt.* B. i. 7. 2. & *Ainſw. Annotations.*

Ver. 5. *In the Morning*] which muſt be of the next Day, and ſo need not be altered for *to morrow.*

Ver. 18. *They took*] the next Day, according to Ver. 5, 7, 16.

19. Whither Korah having gathered the whole Aſſembly againſt them, the Glory of the Lord appeared to them all.

20. And he ſpoke thus to Moſes and Aaron,

21. Get apart from among this Aſſembly, that I may conſume them in a Moment.

22. But they falling on their Faces, remonſtrated, O God, the God of the Spirits of all Fleſh, when one Man has ſinned, wilt thou be in a Wrath againſt the whole Aſſembly?

23. The Lord then ſaid to Moſes as follows,

24. Tell them, that they ſhould go up from about the Tabernacle of Korah, Dathan and Abiram.

25. So Moſes roſe up, and went to Dathan and Abiram, the Elders of Iſrael following him:

26. And he deſired the Aſſembly to depart from the Tents of thoſe wicked Men, and not touch any thing which belonged to them, leſt they ſhould be deſtroyed in all their Sins.

27. Therefore they went up from the Tabernacle of Korah, Dathan and Abiram all round; and the two latter came out, ſtanding at the Doors of their Tents, with their Wives, Children, and little ones.

28. And Moſes ſaid; By this you ſhall know that the Lord has ſent me to do all theſe Works, for it is not of my own Mind:

29. If theſe die as Men generally do, or are puniſhed with the Puniſhment of others in general, the Lord has not ſent me.

30. But if he performs Something new, that the Ground ſhall open its Mouth, and ſwallow them up with all that belong to them, and they go down into the Grave alive; you may know that theſe Men have contemned the Lord.

31. He had no ſooner done ſpeaking all theſe Words, but the Ground that was under them cleaved aſunder.

32. And the Earth having opened its Mouth, ſwallowed them up, their Families, and all the Men who belonged to Korah, with the whole Subſtance.

33. Both they and all theirs went down alive into the Grave, and the Earth covered them over, ſo they periſhed from among the Congregation.

34. And all Iſrael who were round about them ran away at their Noiſe, leſt the Earth, as they ſaid, ſhould ſwallow them up.

35. There came out Fire too from the Lord, and conſumed the two hundred and fifty Men who brought Incenſe.

36. After which the Lord ſpoke as follows to Moſes;

37. Bid Eleazar the Prieſt, Aaron's Son, take up the Cenſers out of the Burning, becauſe they are conſecrated, and ſcatter thou the Fire further.

38. As for the Cenſers of theſe who were Sinners againſt their own Lives, let them be made into broad Plates *for* a Covering to the Altar, ſince they have brought them before the Lord, and they are conſecrated; that they may be a Sign to the Iſraelites.

39. Accordingly Eleazar the Prieſt took the Cenſers of Braſs, which they who were burnt had brought, and they were beat out broad *for* a Covering to the Altar;

40. *To be* a Memorial to the Iſraelites, that no ſtrange Perſon, who is not of Aaron's Offſpring, may come to offer Incenſe before the Lord, leſt he ſhould be like Korah and his Company; as the Lord ſaid to him by the Miniſtry of Moſes.

41. Nevertheleſs the whole Aſſembly of the Iſraelites murmured againſt Moſes and Aaron the next Day, and ſaid, You have killed the Lord's People.

42. But when the Aſſembly were gathered together againſt Moſes and Aaron, as they looked towards the publick Tent, behold the Cloud covered it, and the Glory of the Lord appeared.

43. Then Moſes and Aaron came before the publick Tent.

44. Moreover the Lord ſaid to Moſes thus,

45. Get up from among this Aſſembly, that I may conſume them in a Moment: at which they fell on their Faces.

46. And Moſes ſaid to Aaron, Take a Cenſer, and put Fire into it from the Altar,

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Ver. 29. *in general*] ſince *all*, even before with *common*, would comprehend themſelves.

Ver. 30. *contemned*] See Chap. xiv. 11.

Ver. 32. *their Families*] thoſe of *Dathan*'s and *Abiram*'s, Ver. 25. as *Deut.* xi. 6. and they dwelt in Tents or Tabernacles, which are called ſo, not in *Houſes*. Thither, it appears, *Korah* and ſome Men belonging to him went, and his Children being left at home were ſaved, Chap. xxvi. 11. ſee Chap. xxvi. 10. *Deut.* xi. 6.

Ver. 33. *Grave*] So the *Heb.* not *pit*.

Ver. 35. *conſumed*] *burnt up*, as Ver. 37. ſhews, though *Poole* ſays, "It is probable this Fire conſumed them, as "Lightning ſometimes doth others, by taking away their "Lives, and leaving their Bodies dead upon the Place;" but then in Contradiction, explains *the Burning*, Ver. 37. to be "the Cinders or Aſhes."

Ib. *brought*] as Ver. 17. the Verb being the ſame. And ſurely they *brought* their *Cenſers*, not *offered* them, Ver. 38. It is this Verb in Chap. xviii. 2. ſee *Lev.* i. 3.

Ver. 37. *Cenſers*] which being *Braſs*, Ver. 39. were not burnt.

Ver. 38. *Altar*] *of Burnt-offering*, that being covered with *Braſs*, *Exod.* xxvii. 2.

Ver. 45. *in a Moment*] as Ver. 21.

and

and laying on Incenſe, go ſpeedily to the Aſſembly, and make atonement for them: for there is Wrath gone out from before the Lord, the Plague is begun.

47. Thus Aaron taking ſuch as Moſes ordered, ran into the midſt of the Congregation, and the Plague being indeed begun among the People, he put on the Incenſe, and made atonement for them;

48. And ſtanding between the Dead and the Living, the Plague was ſtopped.

49. In which fourteen thouſand and ſeven hundred died, beſides thoſe who died for Korah's Matter.

50. And Aaron went back to Moſes at the Door of the publick Tent, when the Plague was ſtopped.

CHAP. XVII.

BESIDES the Lord ſaid to Moſes as follows;

2. Speak to the Iſraelites, and take of all their Princes twelve Staves, one apiece for each Houſhold of their Fathers, writing every one's Name upon his Staff.

3. And write Aaron's Name upon the Staff of Levi; for there ſhall be one for the Head of a Family of their Fathers.

4. Thou ſhalt alſo put them in the publick Tent, before the Teſtimony, where I meet you.

5. And the Staff of the Man whom I chooſe ſhall bud out; that I may be quiet from the Murmurings of the Iſraelites, which they make againſt you.

6. This Moſes told to the Iſraelites, and all the Princes gave him twelve Staves, each Prince one, for the Houſhold of their Fathers, Aaron's Staff being among theirs.

7. And Moſes put them before the Lord, in the Tent of the Teſtimony.

8. Into which going the next Day, behold the Staff of Aaron for the Family of Levi was budded out; and not only brought forth Buds, but bloſſomed Flowers, and yielded Almonds.

9. He then brought out all the Staves from before the Lord to all the Iſraelites, who ſaw *it*, and they took each his own.

10. Next the Lord ſaid to him, Bring back Aaron's Staff before the Teſtimony, to be kept for a Sign to the rebellious; that thou mayeſt end their Murmurings to me, that they may not die.

11. Thus Moſes did, doing entirely according as the Lord commanded him.

12. But the Iſraelites uttered themſelves to Moſes; Behold, we are dying! we are periſhing, all of us periſh!

13. Every one who goes at all near to the Tabernacle of the Lord will be killed: ſhall we die entirely?

CHAP. XVIII.

UPON this the Lord ſaid to Aaron: Thou, with thy Sons, and thy Father's Family ſhall bear the Iniquity of the Sanctuary; thou and thy Sons your ſelves that of your Prieſthood.

2. So bring alſo thy Brethren, of the Tribe of Levi, that of thy Father, with thee, and let them be joined to thee, and wait on thee; but let thy Sons be with thee before the Tent of the Teſtimony.

3. And the former ſhall take care of thy Buſineſs, and that of the whole Tent; yet muſt not approach to the conſecrated Things, or the Altar, that both they and you may not die.

4. However they ſhall be joined with thee, ſo as to look after the Affairs belonging to all the Service of the publick Tent; and no Stranger ſhall come near you.

5. Thus ſhall you take care of the Buſineſs both of the Sanctuary, and the Altar; that there may no more be Wrath upon the Iſraelites.

6. Behold even I took your Brethren the Levites from among the Iſraelites: they are given to you a Gift for the Lord, to do the Service of the publick Tent.

7. But thou, and thy Sons with thee, ſhall take care of your Prieſthood, about every Matter of the Altar and within the Veil, as alſo ſerve: I make your Prieſthood a given Service, and the Stranger who comes near ſhall be put to death.

8. Lo I give to thee, and thy Sons by a laſting Ordinance, ſaid the Lord to Aaron, the Charge of my Offerings, with all the conſecrated Things of the Iſraelites, by reaſon of the Anointing.

9. The following ſhall be thine, and thy Sons, of the Things *ſaved* from the Fire that

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Ver. 3. *Aaron's Name*] So that the Staff on which it was being choſen by the Lord, both made determination for the Tribe of *Levi*, and for *Aaron* himſelf in that Tribe.

Ver. 1. *Upon this*] Upon the People's complaining as before, underſtand the following was ordered for a Remedy to it.

Ib. *Father's Family*] the Tribe of *Levi*.

are

are very holy; all their Oblations, of all their Meat-offerings, Sin-offerings and Treſpaſs-offerings, which they render to me.

10. Thou *and* every Male ſhall eat them at the very Holy Place, they being holy to thee.

11. Theſe ſhall likewiſe be thine; their given Lifted-offering, with all the Waved-offerings of the Iſraelites, which I give both to thy Sons and Daughters, together with thee, by a laſting Ordinance: every one of thy own Family who is clean may eat of the ſame.

12. I give thee all the firſt and beſt of the Oil, as alſo of the new Wine and Wheat, which they ſhall give to the Lord.

13. The Firſt-fruits of all that is in their Country, which they bring to the Lord, ſhall be thine: every one of thy own Family who is clean may eat of them.

14. Thou ſhalt have every dedicated Thing in Iſrael.

15. Every one that comes firſt out of the Womb, of all Fleſh which they bring to the Lord, whether of Man or Beaſt, ſhall be thine: however a firſt-born Child, ſhalt thou redeem, as thou ſhalt the Firſtling of an unclean Beaſt.

16. And the Redemption of a Child ſhall be from his Month, which thou ſhalt value at five holy Shekels of Silver, each being twenty Gerahs.

17. But the Firſtling of a Cow, with that of a Sheep or Goat, ſhalt thou not redeem, they being conſecrated: thou ſhalt ſprinkle their Blood upon the Altar, and burn their Fat, to be an Offering by Fire, for a pleaſant Smell to the Lord.

18. And their Fleſh ſhall belong to thee, as both the waved Breaſt, and the right Shoulder do.

19. All the Offerings of the conſecrated Things, which the Iſraelites ſhall offer up to the Lord, do I give thee, together with thy Sons and Daughters, by a laſting Ordinance: it ſhall be a laſting Covenant of Salt before the Lord, both to thee, and thy Offſpring with thee.

20. Thou ſhalt not poſſeſs any Thing in the Country of the Iſraelites, added the Lord to Aaron, nor have a Part among them: I will be thy Part and Poſſeſſion there.

21. And behold, I give the Poſterity of Levi all the Tithe in Iſrael for a Poſſeſſion; for their Service of the publick Tent, which they do.

22. So let the Iſraelites no more approach the publick Tent, to die by bearing Sin.

23. For the Levites ſhall do the Service of it, and bear their Iniquity. It ſhall be a laſting Ordinance to your Generations, that they ſhall have no Poſſeſſion among the Iſraelites.

24. The reaſon, I ſay of them, that they ſhall have no Poſſeſſion among the Iſraelites is, becauſe I give them their Tithe for a Poſſeſſion, which the others ſhall offer up *for* an Offering to the Lord.

25. Beſides the Lord ſaid to Moſes as follows:

26. Speak alſo to the Levites, ſaying to them; When you receive the Tithe of the Iſraelites, which I give you for your Poſſeſſion from them, you ſhall offer up the Tithe of that, for an Offering out of it to the Lord.

27. And your Offering ſhall be counted to you as *that* of Corn out of the Floor, and of Liquor out of the Wine-preſs.

28. Now you muſt offer up ſuch an Offering to the Lord, out of all your Tithes which you receive of the Iſraelites, giving it to Aaron the Prieſt.

29. Every Offering that you offer up to the Lord out of all your Gifts, ſhall be of all the beſt of them, which is to be their conſecrated Part.

30. Say therefore to them; When you have offered up the beſt of them, let them be counted to the Levites as the Increaſe of the Floor, and that of the Wine-preſs.

31. Then you and your Families may eat them in any Place: for they ſhall be your Reward for your Service in the publick Tent.

32. And when you offer up the beſt of them, you ſhall bear no Sin concerning them, nor will you profane the Iſraelites conſecrated Things, and ſo ſhall not die.

Ver. 9. *of all*] there being ל for *of* in *Heb.* and accordingly rendered by *Jun.* and *Trem. ex*, as well as expounded thus by *Annotators*.

Ver. 10. *at the very Holy Place*] which by *Lev.* vi. 16. compared with x. 12. appears to be in the Court at the Side of the very Holy Place; namely in Rooms that were there, *Ezek.* xlii. 13. but certainly not in it, whither the high Prieſt only went once a Year.

Ver. 11. *own Family*] for hired Servants, &c. might not eat of them, *Lev.* xxii. 10.

Ver. 16. *a Child*] *Heb. the redeemed of him*, i. e. *of Man* in the foregoing Verſe, which were *the Children*. And the Firſtling of an unclean Beaſt, by which the *Jews* here underſtand only an Aſs, as *Exod.* xiii. 13. & xxxiv. 20. was not at this Price.

Ver. 19. *Salt*] See *Lev.* ii. 13. *Diogenes Laertius*, in his *Lives, Opinions and Sayings of famous Philoſophers*, informs us, that *Pythagoras ordered Salt ſhould be ſet, to put in mind of Juſtice.*

Ver. 28. *Aaron the Prieſt*] i. e. the high Prieſt.

CHAP.

CHAP. XIX.

THE Lord further ſaid thus, as well to Aaron as Moſes,

2. That the following was an Ordinance of the Law which he himſelf commanded: Tell the Iſraelites, that they ſhould fetch thee a perfect red Heifer, in which is no Blemiſh, *and* upon which there has come no Yoke.

3. And her you ſhall give to Eleazer the Prieſt, who ſhall have her forth without the Camp, and ſhe ſhall be killed before him.

4. Then let him take ſome of her Blood with his Finger, and ſprinkle it over againſt the Front of the publick Tent ſeven times.

5. Next the Heifer ſhall be burnt in his Sight, with her Skin, Fleſh, Blood and Dung.

6. Moreover the Prieſt ſhall take Cedar-wood, Hyſſop and ſcarlet Thread, and caſt into the midſt of her Burning.

7. As he ſhall alſo waſh his Cloaths, and bathe his Fleſh in Water; after which he may come into the Camp, but ſhall be unclean till the Evening.

8. Nay he who has burnt her, ſhall both waſh his Cloaths and bathe his Fleſh in Water, and be unclean till the Evening.

9. And a clean Perſon ſhall gather up, and lay the Aſhes of the Heifer in a clean Place without the Camp; ſo they ſhall be to the Aſſembly of the Iſraelites for a Water of Separation, which ſhall be kept for Sin.

10. He likewiſe who gathers up her Aſhes ſhall waſh his Cloaths, and be unclean till the Evening. This ſhall be a laſting Ordinance to the Iſraelites, and to him who ſojourns amongſt them.

11. He that touches the dead Body of any Man ſhall be unclean ſeven Days.

12. On the third Day he ſhall purify himſelf with this, and on the ſeventh Day be clean; but if he does not purify himſelf on the third Day, he ſhall not be clean on the ſeventh.

13. What Perſon ſoever touches the dead Body of a Man who is deceaſed, and does not purify himſelf, will defile the Tabernacle of the Lord, and ſhall be cut off from Iſrael: when the Water of Separation is not ſprinkled on him, he is unclean, with his Uncleanneſs ſtill upon him.

14. This ſhall be the Law when a Man dies in a Tent: All who come into the Tent, and all who are in it, ſhall be unclean ſeven Days.

15. And every open Veſſel, upon which there is no Cloth faſtened, ſhall be unclean.

16. Whoever alſo touches abroad upon the Ground, one who is killed with a Sword, or dead, a Bone of a Man, or a Grave, ſhall be unclean ſeven Days.

17. And after they have taken for the Unclean, ſome of the Aſhes of the Burning for Sin, and Spring Water is put into a Veſſel with them;

18. Let a clean Man take Hyſſop, and dip in the Water, and ſprinkle upon the Tent, upon all the Veſſels, and Perſons who were there; upon him likewiſe that has touched a Bone, or one that is ſlain or dead, or a Grave.

19. Thus when the Clean has ſprinkled upon him who is unclean, on the third Day and the ſeventh, he ſhall be purified on the ſeventh Day; and waſhing his Cloaths, and bathing in Water, be clean in the Evening.

20. Whereas that Perſon who is unclean, and does not purify himſelf, ſhall be cut off from among the Congregation; when he defiles the Sanctuary of the Lord, not having the Water of Separation ſprinkled upon him, and being unclean.

21. It ſhall be a laſting Ordinance to you, that he who ſprinkles the Water of Separation ſhall waſh his Cloaths, and he who touches it, be unclean till the Evening.

22. Nay all which an unclean Perſon touches ſhall be unclean, as ſhall the Perſon who touches *that*, till the Evening.

Ver. 2. *red Heifer*] The *Jewiſh Writers* relate that *Solomon*, though he underſtood every other Myſtery and Precept of the Law, owned himſelf ignorant of the Meaning of the red Heifer, *Miſhneh, Tract of the red Heif. Maimonides, More Nevoch.* Pt. iii. Ch. 26. But notwithſtanding their Unbelief of *Jeſus Chriſt* might make them blind enough to ſay ſo, one would think the *Chriſtian Writers* might clearly account for it, ſince the Author to the *Hebrews* repreſents it as typical of *Chriſt*, Chap. ix. 13. & xiii. 11. ſo that the Redneſs of the Heifer might well prefigure his Blood, which is there particularly mentioned, Chap. ix. 14. & xiii. 12. As to their unſurmountable Difficulty, concerning thoſe who prepared and uſed it being made unclean by it, when the Uſe of it was to make clean ſuch as were unclean, Ver. 7, 8, 10, 12, 13, 17, 18, 19, 21. this anſwers to the Death of our Saviour, which brought Guilt on the Perpetrators of it, whilſt it was for the abſolving them to whom it ſhould be rightly applied.

Ver. 4. *over againſt*] being without the Camp, on the eaſt Side.

Ver. 6. *caſt*] there being nothing for [*it*] in the *Heb.* as what would be needleſs, if not improper; on which however *Patrick* comments, "He ſpeaks as if theſe three "Things being bound together, became one." Miſtaking the *Engliſh* for the *Original*.

Ver. 9. *Sin*] *purification* here & Ver. 17. being added in tranſlating.

Ver. 13. *will defile the Tabernacle*] *If he approach unto it, Patr. Comment.*

Ver. 21. *ſhall waſh*] It ſeems that he ſhould alſo be unclean till the Evening, as being after this, and in many other Caſes; but not that the latter ſhould waſh his Cloaths, becauſe it is before that [he,] and the Defilement apparently leſs.

CHAP. XX.

AT length the whole Aſſembly of the Iſraelites came into the Wilderneſs of Zin, in the firſt Month, and the People ſtaid at Kadeſh; where Miriam died, and was buried.

2. And having no Water, they gathered together againſt Moſes and Aaron:

3. As alſo quarrelled with Moſes, ſaying thus; Oh that we had died when our Brethren did before the Lord!

4. Why did you bring the Congregation of the Lord into this Wilderneſs, for we and our Cattle to die here?

5. And why did you cauſe us to come up from Egypt, to bring us to this bad Place? Which is neither a Place of Corn, Figs, Vines, nor Pomegranates; nay there is no Water to drink.

6. Upon this Moſes and Aaron went from the Preſence of the Congregation, to the Door of the publick Tent, and fell on their Faces; to whom the Glory of the Lord appearing,

7. He ſaid to Moſes as follows,

8. Take the Staff, and thou with thy Brother Aaron having gathered the Aſſembly together, ſpeak you to the Rock in their Sight, that it ſhould yield its Water: ſo thou ſhalt bring them Water out of it, and make both the Aſſembly and their Cattle drink.

9. And Moſes taking the Staff from before the Lord, as he commanded him;

10. When he and Aaron had gathered the Congregation before the Rock, he ſaid to them; Hear now, you Rebels, can we make Water come out of this Rock for you?

11. Then lifting up his Hand, he ſtruck the Rock twice with his Staff; whereupon there came out much Water, ſo that the Aſſembly and their Cattle drank.

12. But the Lord declared to Moſes and Aaron, Becauſe you did not believe me, to ſanctify me in the Sight of the Iſraelites, therefore you ſhall not bring this Congregation into the Country which I give them.

13. This was the Water of Meribah, at which the Iſraelites contended with the Lord, and he was ſanctified through them.

14. And from Kadeſh Moſes ſent Ambaſſadors to the King of Edom, who ſpoke thus in the Name of his Brother Iſrael; Thou knoweſt all the Fatigue which we have met with;

15. That our Forefathers went down to Egypt, where we dwelt a long time, and the Egyptians dealt ill with us and our Fathers.

16. But when we cried to the Lord, he heard what we ſaid, and ſending an Angel, brought us out of Egypt. And behold we are at Kadeſh, a City on the outſide of thy Border.

17. Let us paſs through thy Country, we pray: we will not go through the Fields, or the Vineyards, nor drink Water out of the Wells; *but* go in the King's Highway, without turning aſide to the right Hand or the left, till we have paſſed thy Bounds.

18. To which the Edomite anſwered, You muſt not paſs through what is mine, leſt I ſhould come out to meet you with the Sword.

19. And though the Iſraelites replied to him, We will go up in the Road, and if we or our Cattle drink of thy Water, we will give to the Worth of it; we will do nothing elſe but paſs along on our Feet:

20. Yet he ſaid, You ſhall not paſs; beſides he came out to meet them with numerous People, and ſtrong Power.

21. So he refuſing to give Iſrael leave to paſs through his Bounds, they turned away from him.

22. The whole Aſſembly of Iſrael there-

Ver. 1. *At length*] after a large Chaſm of Time, to the Beginning of the 40th Year.

Ib. *Kadeſh*] Not the ſame as *Kadeſh-barnea*, though *Lightfoot* ſays it, where they were before, *Harmony of Old Teſt.* for that, beſides being another Name, though called the ſame in ſhort, was at the Wilderneſs of *Paran*, Chap. xiii. 26. different from this of *Zin*, Ch. xiii. 21. but the former lying on the Border of *Canaan*, Chap. xxxiv. 4. *Joſh.* xv. 3. does not diſtinguiſh them, as *Uſher* ſpeaks in his *Annals*, ſince the latter lay there alſo, Ch. xiii. 21. *Ezek.* xlvii. 19. Yet by the *Iſraelites* coming hither from *Ezion-geber*, Chap. xxxiii. 36. at the *Red Sea* and towards the northern End of it, 1 *Kings* ix. 26. and being now on the Weſt of *Edom*, Ver. 16, 22, 23. Chap. xxi. 4. *Judg.* xi. 17, 18. and by the Deſcription of *Kadeſh-barnea*, *Deut.* i. 2, 19, 20. where they had been almoſt 38 Years before, *Deut.* ii. 14. as alſo by their Courſe from the Wilderneſs of *Paran* to that of *Zin*, Chap. xiii. 3, 17, 21. it appears that the other *Kadeſh* was far more North-eaſt than this.

Ver. 6. *Faces*] Here the *Vulg. Lat.* ſubjoins, *to the Earth, and cried to the Lord, and ſaid, O Lord God, hear the Cry of this People, and open to them thy Treaſure, a Fountain of living Water; that being ſatisfied, their Murmuring may ceaſe.*

Ver. 10. *can*] *Vulg. Lat. num poterimus, are we able*; ſpoken as it ſeems in Unbelief, Ver. 12.

Ver. 13. *at which*] being the *Heb.* Relative for *which*, including the oblique Caſes; and ſo rendered *quibus* by *Sant. Pagn.* and *ubi*, *where*, by *Caſtal. Leo Jud. Munſt.* the *vulg. Lat. Tranſlator*, with *Jun.* and *Trem.* as alſo *Noldius* in *Concordan.*

Ib. *ſanctified*] by ſhewing his Divinity in that Miracle.

Ver. 14. *Fatigue*] which though our *Tranſlators* might mean by the old Word *travel*, that is liable to be taken here for *travelling*, not ſignified by the *Heb.* ſee *Gell's Eſſay*, p. 526.

Ver. 18. *through*] the ſame Particle as in Ver. 17, 21. and which anſwer to each other; beſides that the *Iſraelites* did paſs *by Edom.*

Ver. 21. *turned away*] on which Condition probably the *Edomites* ſold them Proviſions, *Deut.* ii. 28, 29.

fore

fore marching from Kadeſh, came to Mount Hor,

23. Which was by the Border of the Country of Edom; where the Lord ſpoke to Moſes and Aaron as follows:

24. Aaron ſhall be taken away to his People: for he ſhall not enter into the Country which I give to the Iſraelites, becauſe you rebelled againſt my Command at the Water of Meribah.

25. Take Aaron and his Son Eleazar, and have them up Mount Hor.

26. And when thou haſt pulled off Aaron's Garments, and put them on Eleazar his Son, Aaron ſhall be taken away there by Death.

27. This Moſes did as the Lord commanded; and they went up Mount Hor in the Sight of the whole Aſſembly.

28. On the Top of which Aaron died, after Moſes had pulled off his Garments, and put them on his Son Eleazar; then Moſes and Eleazar went down from the Mountain.

29. And all the Aſſembly, the whole Family of Iſrael, finding that Aaron was dead, mourned for him thirty Days.

CHAP. XXI.

NOW the Canaanite King of Arad, who dwelt in the South, having heard that Iſrael was coming the Way of the Spies, fought againſt them, and took ſome of them Priſoners.

2. Whereupon they made a Vow to the Lord, that if he would at all deliver thoſe People into their Power, they would deſtroy their Cities.

3. And the Lord hearkening to what they ſaid, delivered up the Canaanites, and they deſtroyed them as well as their Cities: hence the Place was named Hormah.

4. But as the People were marching from Mount Hor, the Way to the Red Sea, that they might go round by the Country of Edom, their Souls ſhrunk at the Journey.

5. And they ſpoke againſt God and Moſes, Why did you bring us up from Egypt, to die in the Wilderneſs? For here is no Bread nor Water; and we are weary at our Hearts of this ſlight Food.

6. The Lord therefore ſent fiery Serpents among the People, which bit them, ſo that many People of Iſrael died.

7. They then came to Moſes, and ſaid, We have ſinned, becauſe we ſpoke againſt the Lord and thee; pray to him, that he may take away the Serpents from us. Accordingly he prayed for them.

8. And the Lord ſaid to him, Make thee a fiery Serpent, and put it on a Pole; and every one who is bit, when he looks at it, ſhall live.

9. So Moſes made a Serpent of Braſs, and having put it on a Standard, though a Serpent bit any one, yet if he looked at that, he lived.

10. And the Iſraelites marched on, and encamped at Oboth.

11. Marching from Oboth, they encamped at the Heaps of Abarim, in the Wilderneſs which is before Moab, towards the riſing of the Sun.

12. Whence they marched, and encamped at the Brook of Zered:

13. As they did after their next March at the Paſſage of Arnon, which is in the Wilderneſs coming out from the Border of the Amorites; for Arnon was the Border of Moab, between that and the Amorites.

14. Therefore in the Account of the Wars of the Lord, there is related that of Vaheb

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Ver. 24. *rebelled againſt my Command*] by ſpeaking to the People in Unbelief, inſtead of ſpeaking to the Rock in Faith, Ver. 8, 10, 12.

Ver. 29. *finding*] for they did not ſee it.

Ver. 1. *the Canaanite King of Arad*] that being a Place, *Joſh.* xii. 14. *Judg.* i. 16. this is alſo the Order of the *Hebrew* Words, and ſo *Jun.* and *Trem.* with the *Targum*, have it.

Ver. 3. *deſtroyed them*] This might be done by Part of the People, without *Moſes*'s going into *Canaan*; ſo that there is no Need to imagine, as ſome have, that this was not done till afterwards under *Joſhua*, in Contradiction to the Text, or that theſe Words were added to what *Moſes* wrote, after it was done.

Ib. *Hormah*] where the Battle might be fought, that and *Arad* being different Places, *Joſh.* xii. 14.

Ver. 4. *the Way to*] "the common Way from *Galaad*, "*Traconitis* and *Moab*, to the *Red Sea*, that is, to *Eſion-*"*gaber*, *Eloth* and *Midian*," *Raleigh*'s *Hiſtory of the World*, B. ii. 5. 6. ſee *Deut.* ii. 8.

Ib. *ſhrunk*] *Heb. ſhortened.*

Ver. 5. *ſlight*] rather than *light*; ſee *Gell* in *Eſſay*, p. 530.

Ver. 6. *fiery Serpents*] There being ſuch in the Wilderneſs, *Deut.* viii. 15. Accordingly *Diodorus* tells of red or fiery Serpents in *Arabia*, about a Span long, whoſe Biting was quite incurable, which would ſet at a Man, and leap in his Face, Lib. iii. Cap. 3. *Strabo* likewiſe relates that the Bite of them was incurable, *Geograph.* Lib. xvi.

Ver. 9. *Standard*] Look *Gell*'s *Eſſay*, p. 534.

Ver. 11. *Heaps*] perhaps of Stones or Earth thrown up for the Boundary of *Moab*; or for a Mark to Paſſengers, as *abarim* may be interpreted *Paſſengers.*

Ver. 12. *Brook*] *Deut.* ii. 13. proper to ſtay at for the Water; the like Word as in Ver. 14, 15. The Name of the Place at this Brook being *Dibon-gad*, as appears by Chap. xxxiii. 45. and reconciles thoſe Texts together.

Ib. *Zered*] according to the Accent, and *Deut.* ii. 13.

Ver. 13. *at the Paſſage of Arnon*] *on that* not *the other Side of* it; at a Place called *Almon-diblathaim*, Chap. xxxiii. 46. for they were not yet gone over *Arnon*, which would have been in the *Amorites* Country, Ver. 22. *Deut.* ii. 24.

Ver. 14. *Wars*] Thoſe that were before *Moſes* wrote this, as that with *Sihon* which follows. For in relating how they took *Sihon*'s Country, it was proper to take notice what the Lord did for them (which might well be

by

by a Whirlwind, and of the Brooks of Arnon,

15. As alſo of the Overflowing of the Brooks, which turns to the Habitation of Ar, and leans on the Border of Moab.

16. *They went* from thence to Beer, a Well to which the Lord ordered Moſes to gather the People, that he might give them Water.

17. Then Iſrael ſung this Song, Spring up, O Well; ſing to it:

18. The Well which the Princes have digged, the Nobles of the People by means of the Law-giver dug with their Staves. Out of the Wilderneſs *they went on* to Mattanah,

19. From thence to Nahaliel, thence to Bamoth;

20. And thence *to* the Valley which is in the Region of Moab, at the Beginning of Piſgah, which faces the Deſart.

21. Moreover Iſrael ſent Ambaſſadors to Sihon King of the Amorites, who ſaid,

22. Let us paſs through thy Country; we will neither turn aſide into the Fields, or the Vineyards, nor drink Water out of the Wells; *but* go on in the King's Highway, till we have paſſed thy Borders.

23. Nevertheleſs Sihon would not grant Iſrael to do it; but gathering all his People together, went out to the Wilderneſs to meet them; and when he came to Jahaz, fought with them.

24. But they put him to the Sword; and poſſeſſed his Country from Arnon to Jabbok, even to the Ammonites: for the Border of the Ammonites was ſtrong.

25. Thus Iſrael having taken all theſe Cities of the Amorites, dwelt in them, in Heſhbon and all its Towns.

26. For Heſhbon was the City of Sihon King of the Amorites; he having fought with the former King of Moab, and taken all his Country from him as far as Arnon.

27. They uſed to ſay therefore in a Proverb; Come to Heſhbon, the City of Sihon will be built, and eſtabliſhed.

28. For there is a Fire gone out of Heſhbon, a Flame out of the Town of Sihon; which has conſumed Ar of Moab, the Owners of the high Places of Arnon.

29. Wo is to thee, Moab; you are periſhed, O People of Chemoſh: he has delivered up his Sons who eſcaped, and his Daughters, for Priſoners to Sihon King of the Amorites.

30. We ſhooting at them, Heſhbon periſhed even to Dibon; and we laid them waſte as far as Nophah, which *reaches* to Medeba.

31. Now while Iſrael inhabited the Country of the Amorites,

32. Moſes ſent to ſpy Jazer, the Towns of which they took, and drove away the Amorites who were there.

33. After this they turned, and went up the Way to Baſhan; and Og the King of it came out with all his People, to meet them in Battle at Edrei.

34. Upon which the Lord ſaid to Moſes, Be not afraid of him: for I deliver him into thy Power, with all his People and Country; and thou ſhalt do to him, as thou haſt done to Sihon King of the Amorites, who dwelt at Heſhbon.

35. Accordingly they ſlew him, and his

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reckoned among his Wars) by firſt cauſing that King to conquer Part of *Moab*, that the *Iſraelites* might have it, who were not to meddle with *Moab*; ſee Ver. 26. *Deut.* ii. 9.

Ib. *Vaheb*] the King of *Moab*, mentioned Ver. 26. as ſome have thought; but by the Context ſeems rather the Name of a Place. Here is no *Red ſea*.

Ib. *Whirlwind*] by which the Lord might help *Sihon* to overcome the *Moabites*, *Amos* i. 14. as likewiſe by a *Flood*, Ver. 15.

Ver. 15. *turns*] *Heb. bends to the Habitation of Ar, and leans to the Border of Moab.* The Verbs meaning the ſame, viz. only the turning of the Flood.

Ver. 16. *Beer*] *Jerome*, in his *Epiſtle* to *Fabiola*, writes concerning this and the following Places in Ver. 18, 19, 20. *Hæc loca in finibus* Amoræorum, *quidem putant non manſiones eſſe ſed tranſitus, Some ſuppoſe the* Iſraelites *did not ſtay at theſe Places in the Borders of the* Amorites, *but only paſs through them.* For they are not reckoned, Chap. xxxiii. among thoſe at which it is ſaid they encamped, and which is not ſaid of theſe here. Nor does *Jerome* reckon them among the Manſions.

Ver. 20. to *the Valley*] *Bamoth* is *high places*, not likely to be in a Valley. Thus *Ainſworth* turns it; and ſo *Patrick* ſays, 'Rather *to the Valley*;' *Jun.* and *Trem. ad illam vallem, Munſt. Leo Jud.* and *Caſt. in (into) vallem.*

Ib. *at the Beginning*] for *the Top* might *look* any Way, and *the Valley* could not be there. It appears too by *Moſes*'s going up thither afterwards, to view the Country, *Deut.* iii. 27. & xxxiv. 1. that he had not been there before. Note there is Nothing in *Heb.* for *to*, and *at* may be better underſtood as frequently. So *Jun.* and *Trem. ad initium.*

Ver. 24. *from Arnon to Jabbok*] *Arnon*, as *Joſephus* relates, *Antiq.* Lib. iv. 5. was a River on the South of this Country, *Jabbok* another on the North, running into *Jordan*, and *Jordan* it ſelf on the Weſt; agreeable to the Deſcription in *Judg.* xi. 22.

Ib. *even to*] *Jabbok* being the Border of the *Ammonites*, *Deut.* iii. 16. *Joſh.* xii. 2.

Ver. 27. *Come*] This ſeems to be a common Saying, or Song of Triumph, uſed by *Sihon*'s Party at the Concluſion of his Victories.

Ver. 28. *conſumed Ar*] which the *Moabites* might build again, as they now poſſeſſed it, *Deut.* ii. 9, 29. being more probable than a mere Boaſt of the *Amorites*, that was never performed (according to ſome *Interpreters*) eſpecially ſince the Verb is in the paſt Tenſe.

Ver. 29. *Chemoſh*] the god of the *Moabites*, 1 *Kings* xi. 7. *Jer.* xlviii. 7.

Ib. *he*] to wit *Chemoſh.*

Children,

Children, with all his People, till there was no Remainder left him; and poſſeſſed his Country.

CHAP. XXII.

AFTERWARDS the Iſraelites marched, and encamped on the Plains of Moab, at the Side of Jordan *againſt* Jericho.

2. Now Balak the Son of Zippor ſaw all that Iſrael had done to the Amorites.

3. And the Moabite being exceedingly afraid, and vexed by reaſon of the People of Iſrael, becauſe they were many,

4. Said to the Elders of Midian, Now will this Company lick up all that is round about us, as an Ox does the Graſs of the Field; Balak the Son of Zippor being King of Moab at that Time.

5. So he ſent Meſſengers to Balaam the Son of Beor at Pethor, which was by the River of his People's Country, to call him as follows; Behold there are a People come out of Egypt, lo they cover the Ground as far as one can ſee, and abide over againſt me.

6. Therefore come now, I beſeech thee, curſe them for me, becauſe they are ſtronger than I; perhaps I ſhall be able to beat them, and drive them out of the Country: for I know that he whom thou bleſſeſt is bleſſed, and he that thou curſeſt is curſed.

7. And when the Elders of Moab and thoſe of Midian, who went with *Pay for* Divination in their Cuſtody, came to Balaam, and told him the Meſſage of Balak;

8. He bade them lodge there that Night, and he would return them Word, as the Lord ſhould ſpeak to him: accordingly the Princes of Moab ſtaid with him.

9. At which God coming to Balaam, ſaid, Who are thoſe Men with thee?

10. Whom he anſwered, that Balak the Son of Zippor King of Moab had ſent him *Word*,

11. Behold there are a People come out of Egypt, and cover the Ground as far as one can ſee: come now, curſe them for me; perhaps I ſhall be able to fight them, and drive them out.

12. But God replied to him; Do not go with them, nor curſe the People; for they are bleſſed.

13. Upon this Balaam aroſe in the Morning, and ſaid to Balak's Princes; Go to your Country, for the Lord refuſes to let me go with you.

14. And the Princes of Moab getting ready, and going to Balak, told that Balaam refuſed to come with them.

15. Balak then ſent Princes yet again, more and more honourable than thoſe.

16. Who coming to Balaam, told him that Balak the Son of Zippor ſaid as follows; Be not with-held, I pray, from coming to me;

17. For I will not only honour thee very highly, but do all that thou ſhalt ſay to me: come therefore, I beſeech thee, curſe this People for me.

18. And he made this Anſwer to Balak's Servants; If Balak would give me his Houſe full of Silver and Gold, I cannot tranſgreſs the Command of the Lord my God, by doing leſs or more;

19. Now therefore be pleaſed to ſtay here alſo to Night, that I may know what the Lord will ſpeak to me further.

20. And at Night God came to Balaam, and ſaid to him; If the Men come to call thee, riſe up, go with them; but thou muſt only do the Thing which I tell thee.

21. However Balaam roſe in the Morning, and ſaddled his Aſs, and went with the Princes of Moab.

22. So that God being angry becauſe he went, an Angel of the Lord placed himſelf in the Way to oppoſe him; as he rode upon his Aſs, having his two Servants with him.

Ver. 35. *Remainder*] So *ſarid* ſignifies.

Ver. 1. *Plains of Moab*] as having belonged to *Moab*, Chap. xxi. 25, 26.

Ib. againſt *Jericho*] which was at the other Side of *Jordan*, ſome Diſtance from it, *Joſh.* iv. 19. ſo the *Septuagint* have κατὰ.

Ver. 5. *at Pethor*] The *vulg. Lat.* has it *the Soothſayer*, *pother* being *an Interpreter*; but if it had been ſo, it would have been feminine, which refutes it.

Ib. *his People*] *Vulgate*, *Ammon*, taking *ammo* for it; but wrong, as *Druſius* here ſhews.

Ib. *the Ground as far as one can ſee*] *Heb. the Eye of the Ground.*

Ver. 19. *here*] at *Pethor*, but not in *Balaam*'s Houſe, ſince they muſt come to him, if they called him, Ver. 20.

Ver. 20. *only*] the principal Signification of אַךְ When God ſaw that *Balaam* was minded to go, contrary to his Command, Ver. 12. it ſeems he would divert him from it thus. What *Balaam* had ſaid already, Ver. 18. joined with the Conſideration of what he ſaid before, Ver. 13. might well be taken by the Princes for a ſufficient Anſwer: for as he was ſo poſitive, that he would not do otherwiſe than God ordered him, and had declared God would not permit him to go, how could they think God would alter his Mind? Beſides thoſe great Men might probably be too much affronted with *Balaam*'s Anſwer, to wait on him again; and ſo while he was ſtaying for them, they might have went away in the Morning, if *Balaam* had done as God commanded: inſtead of which he might go to them, if not after them; eſpecially as he ſeems alone, or with the Servants only, when the Angel met him.

Ver. 22. *becauſe he went*] contrary to God's Will and Permiſſion, Ver. 20, 32.

23. And the Aſs ſaw the Angel of the Lord ſtanding there, with his Sword drawn forth in his Hand, at which ſhe turned aſide out of the Road, and went into the Field; though Balaam beat her, to turn her into the Way.

24. Next the Lord's Angel ſtood in a Lane among the Vineyards, where there was a Fence on each Side.

25. Whom the Aſs ſeeing, preſſed to the Wall, and ſqueezed Balaam's Foot againſt it; who beat her again.

26. Hereupon the Angel of the Lord went further, and ſtood in a narrow Place, in which there was no Way to turn aſide, to the right Hand nor the left.

27. And when the Aſs ſaw him, ſhe lay down under Balaam; incenſed at which, he beat her with a Staff.

28. But the Lord opened her Mouth to ſay to him; What have I done to thee, that thou haſt beat me theſe three times?

29. It was becauſe thou madeſt ſport with me, he anſwered her; I wiſh I had a Sword in my Hand, that I might now kill thee.

30. Whereas ſhe replied to him, Am not I thy Aſs whom thou haſt rode upon ever ſince I was thine to this Day? Have I been at all uſed to do ſo to thee? And he ſaid, No.

31. Then the Lord uncovered Balaam's Eyes, who ſeeing his Angel ſtand in the Way, with his Sword drawn forth in his Hand, bowed down on his Face.

32. And the Angel of the Lord ſaid to him; Why didſt thou beat thy Aſs theſe three times? Behold I came out to oppoſe thee, becauſe the Journey is wrong before me.

33. Thus the Aſs ſeeing me, turned aſide from my Face each time; unleſs ſhe had, I ſhould now alſo have killed thee, and let her live.

34. And Balaam anſwered him; I have ſinned, becauſe I did not know that thou ſtoodeſt in the Way to meet me; and now if thou art diſpleaſed, I will get me back again.

35. The Angel of the Lord notwithſtanding replied to him; Go with the Men, however ſpeak only that which I ſhall to thee. And Balaam went with the Princes of Balak.

36. When Balak alſo heard that he was coming, he went out to meet him to a City of Moab, which is upon the Border of Arnon, at the End of the Border.

37. And he ſaid to Balaam, Why wouldeſt not thou come to me, when I ſent to thee ſo earneſtly to call thee? Cannot I indeed dignify thee?

38. But Balaam anſwered him, Lo can I ſay any thing of my ſelf now I am come? I muſt ſpeak the Words which God puts into my Mouth.

39. Nevertheleſs going with Balak, they came to Kirjath-huzoth.

40. Where Balak killed Oxen and Sheep, and ſent for Balaam, and the Princes who were with him.

41. Beſides in the Morning he took Balaam, and had him up the high Places of Baal, from whence he might ſee the Outſide of the People.

CHAP. XXIII.

AND Balaam ſaid to him, Build me here ſeven Altars, and prepare here for me ſeven Bullocks, and ſo many Rams.

2. Balak having done as he ordered, they two offered up a Bullock and a Ram on each Altar.

3. Next Balaam ſaid to him, Stand by thy Burnt-offering while I go; perhaps the Lord will meet me, then will I tell thee what he ſhews me. So he went to a high Place;

4. Reciting to God when he met him, that he had put in order ſeven Altars, and offered up a Bullock and a Ram on each of them.

5. And the Lord put Words into Balaam's Mouth, bidding him return to Balak, and ſpeak them.

6. At his returning to him, behold he ſtood by his Burnt-offering, with all the Princes of Moab.

7. And he uttered his Speech as follows; From Syria has Balak the King of Moab brought me, from the Mountains of the Eaſt; Come, curſe Jacob for me, and come, diſdain Iſrael.

Ver. 30. *thine*] *Noldius* in *Heb. Concordan.* Annot. 1667. from ſome *Jewiſh Writers*, and comparing it with the like Words, *Gen.* xlviii. 15. as likewiſe *Patrick* in *Com.* would have it *ever ſince thou waſt* (ſupplying) *a Rider*; but as the latter obſerves, *Balaam being now no young Man*, it is not likely the Aſs had carried him ſo long, and inſtead of it *my Maſter* may be ſupplied, which brings it to the ſame as here rendered; which it may alſo literally ſignify.

Ver. 33. *ſhould have killed*] which the Aſs perceived.

Ver. 41. *Baal*] It ſeems likely that the Worſhip of this Idol was taken from the neighbouring *Aſſyrians*, who had deified their firſt King *Belus*; as *Cedrenus* writes, pag. 15. οἱ Ασσύριοι Βάαλ θεὸν ἤτοι Βῆλ μετονομάζοντες, καὶ ἀναστηλώσαντες σέβονται, that is *the* Aſſyrians *call* Baal *or* Bel *a god, and worſhip an Image which they ſet up.*

Ver. 3. *high Place*] according as the Word is rendered every where elſe, particularly *Jer.* iii. 2. and as the Root ſhews it ſignifies; notwithſtanding *Patrick* writes 'rather, *into a Valley.*'

Ver. 7. *uttered*] *Heb. took up* in his Mouth or Lips, *Pſa.* l. 16. & xvi. 4. that is *uttered*, or *pronounced.*

8. How

8. How ſhall I curſe, whom God has not curſed? And how ſhall I diſdain, the Lord having not diſdained?

9. When I ſee them from the Top of the Rocks, and obſerve them from the Hills, behold the People dwell alone, and are not reckoned among the Nations.

10. Who can count up the Duſt of Jacob, and the Number of the fourth Part of Iſrael? Let me die the Death of the Upright, and may my End be like his.

11. Upon this Balak ſaid to Balaam; What doſt thou do to me? I fetched thee to curſe my Enemies, whom behold thou entirely bleſſeſt.

12. Muſt not I, anſwered he, obſerve to ſpeak what the Lord puts into my Mouth?

13. Then ſaid Balak to him; Vouchſafe to go with me to another Place, whence thou mayeſt ſee them, which thou ſhalt only their Outſide, and not ſee them all; and curſe them for me from thence.

14. So bringing him into the Field of Zophim, to the Beginning of Piſgah, he built ſeven Altars, and offered up a Bullock and a Ram on each of them.

15. He again ſaid to Balak, Stand here by thy Burnt-offering, while I meet yonder.

16. And the Lord met Balaam, and put Words into his Mouth, bidding him return to Balak, and ſpeak them;

17. To whom when he came, behold he ſtood by his Burnt-offering, having the Princes of Moab with him, and aſked him, what the Lord had ſpoken?

18. At which he uttered his Speech as follows: Riſe up, Balak, and hear, liſten to me, thou Son of Zippor.

19. God is not a Man who may lye, or a Son of Man who may repent: Will not he do as he has ſaid? And will not he confirm what he has ſpoken?

20. Behold I am ordered to bleſs; and he having bleſſed, I cannot turn it back.

21. He does not behold Iniquity in Jacob, nor ſee Perverſeneſs in Iſrael: the Lord his God is with him, and the Shouting of a King in him.

22. God brought them out of Egypt: he has Strength like an Unicorn.

23. For there is no Soothſaying againſt Jacob, nor Divination againſt Iſrael: what God has done for Jacob and Iſrael, will be declared according to the Time.

24. Lo the People will get up like a ſtout Lion, and like a Lion rouſe themſelves up; not lying down till they have eat the Prey, and drunk the Blood of the Slain.

25. Balak therefore ſaid to Balaam, Neither curſe, nor yet bleſs, them at all.

26. But he made anſwer to Balak, Did not I tell thee, that I muſt do all which the Lord ſpeaks?

27. Who replied to him, Come, I pray, let me take thee to another Place: perhaps God will not be diſpleaſed, that thou ſhouldeſt curſe them for me from thence.

28. Thus he had Balaam to the Top of Peor, that faces the Deſart.

29. And Balaam ſaid to him, Build me here ſeven Altars, and prepare here for me ſeven Bullocks, and ſo many Rams.

30. Accordingly Balak did as he ordered, and offered up a Bullock and a Ram on each Altar.

CHAP. XXIV.

NOW Balaam ſeeing that the Lord was pleaſed he ſhould bleſs Iſrael, did not go as the Times before, to meet with Soothſayings; but ſet his Face towards the Wilderneſs.

Ver. 9. *When*] The *com. Tranſ.* has *For*; whereas the Reaſon of *Balaam*'s not curſing *Iſrael* was ſhewn before, and does not appear to be his ſeeing them, which was done with a contrary Intent. So *Trem.* and *Jun.* with *Caſtal. quum.*

Ib. *dwell*] as *Trem.* and *Jun.* have *habitat* in the preſent Tenſe, which the *Heb.* Verbs wanting is frequently made by the future Form. The Senſe may ſpeak for it ſelf.

Ver. 10. *Let me die*] So *Ariſtippus*, who was in ſeveral Reſpects like *Balaam*, being a Philoſopher and wiſe Man of the beſt Education, but ingratiated himſelf with the Tyrant *Dionyſius* for Gain and Honour, wiſhed he might die like his Maſter *Socrates*, *Diog. Laert.* in his *Life*.

Ib. *of the Upright*] but he died the Death of the Wicked, Ch. xxxi. 8. ſuch as he himſelf was. *Mancini*'s Advice is therefore good in his *Poem of the Cardinal Virtues*, viz. *Learn to live well, that thou may'ſt die ſo too*;

To live and die is all we have to do,

Denham's *Tranſ.*

Ver. 14. *to the Beginning*] *ad initium*, *Jun.* and *Trem.* as Chap. xxi. 20. and only the Outſide of the Camp was now to be ſeen, Ver. 13. which does not ſeem to agree with looking from *the Top of Piſgah*, *Deut.* iii. 27. & xxxiv. 1, 2, 3.

Ver. 15. *I meet*] It being *with Soothſayings*, Ch. xxiv. 1. and *God met him*, Ver. 4.

Ver. 21. *does not*] at that preſent Time; their former Iniquities having been pardoned, and they puniſhed for them.

Ver. 22. *he*] *Iſrael*, from the preceding Verſe, as Ch. xxiv. 8.

Ver. 28. *Top of Peor*] which might be on the Side of *Piſgah* towards the Deſart, to agree with Ch. xxi. 20.

Ver. 1. *Soothſayings*] which formerly was the ſame as *Sayings of Truth*, and now according to *Johnſon*, *Predictions* or *Telling of Things beforehand*, which is ſuitable here, and as in the *com. Tranſ. Joſh.* xiii. 22. but *enchantments* far otherwiſe, and not belonging to the Lord, whom *Balaam* conſulted, and our *Tranſlators* add in at Ch. xxiii. 15. which make ſuch another ſhocking Contradiction as *the Lord* and *Satan* doing the ſame in 2 *Sam.* ult. & 1 *Chron.* xxi. ſo Chap. xxiii. 23.

2. And after he had looked up, and ſeen Iſrael remain according to their Tribes, the Spirit of God was upon him,

3. When he uttered his Speech as follows: Balaam the Son of Beor ſays, even the Man whoſe Eye is opened does;

4. He that has heard the Sayings of God, who has ſeen a Viſion of the Almighty, falling down with the Eyes uncovered, ſays;

5. How good are thy Tents, O Jacob! thy Tabernacles, O Iſrael!

6. They are extended like the Valleys, like Gardens by a River: the Lord has planted *them* as Aloes, as Cedars by the Waters.

7. The Water will flow out of his Buckets, and his Seed will be in plenty of Water: his King will be exalted above Agag, and his Kingdom be lifted up.

8. God brought him out of Egypt; he has Strength like an Unicorn: he will conſume the Nations that are his Adverſaries, break their Bones, and ſmite *them* with his Arrows.

9. He crouches, he lies down like a Lion, nay like a ſtout Lion; Who ſhall rouſe him up? He who bleſſes thee, is bleſſed; and he that curſes thee, curſed.

10. Upon which Balak was incenſed at Balaam, and ſtriking his Hands together, ſaid to him; I called thee to curſe my Enemies, whom behold thou haſt entirely bleſſed theſe three times.

11. Therefore get thee gone now ſpeedily to thy Place: I ſaid I would highly dignify thee, but lo the Lord with-holds thee from Dignity.

12. Did not I alſo tell thy Meſſengers, replied Balaam to him, when thou ſenteſt to me,

13. That if Balak would give me his Houſe full of Silver and Gold, I could not tranſgreſs the Command of the Lord, by doing Good or Bad of my own Mind, I muſt ſpeak that which the Lord ſaid?

14. And now behold I am going to my People, come, let me adviſe thee by what this People will do to thine in the latter Days.

15. So he uttered his Speech as follows: Balaam the Son of Beor ſays, even the Man whoſe Eye is opened does;

16. He that has heard the Sayings of God, and been acquainted with the Knowledge of the Supreme Being, who has ſeen a Viſion of the Almighty, falling down with the Eyes uncovered, ſays;

17. I ſee it, though not now, I obſerve it, though not near; a Star will come from Jacob, and a Scepter riſe from Iſrael, which will ſmite the Corners of Moab, and lay waſte all the Poſterity of Seth.

18. Edom and Seir will both be the Poſſeſſion of their Enemies, and Iſrael will do valiantly.

19. One from Jacob will rule, and deſtroy the Remainder from the City.

20. Next looking at Amalek, he uttered the following Speech; Amalek was the firſt of the Nations, but its End will be Deſtruction for ever.

Ver. 3. *ſays*] *hath ſaid* when beſides now?

Ib. *Eye*] of his Mind or Underſtanding perhaps, in Contradiſtinction to thoſe of the Body, Ver. 4.

Ver. 4. *heard*] He ſeems to deſcribe the Manner of his Revelation, to ſhew the Certainty of it: for his having divine Illuminations, ſee alſo *Patrick's Append. to Job.*

Ib. *falling down*] at the Sight of the Viſion, yet looking to ſee it.

Ver. 6. *planted* them] Thus *Jun.* and *Trem.* plantavit *eos.* And the Lord may rather be ſaid to have planted the *Iſraelites*, or their Tents in the Camp, as Chap. ii. than thoſe Trees, and not the *Cedars*, eſpecially as *which* is added in tranſlating, though not marked.

Ver. 7. *The Water will*] So in the *Vulg.* and *Tigur. Verſions*, with thoſe of *Munſt. Caſtal. Pagn.* and *Montan.* it is *aqua* the Subject, not *aquam* the Object of the Verb, nor is there the Article of the latter in *Heb.* Our *Commentators Poole* and *Patrick* expound as uſual from the *Eng. Tranſlation*, *He* to be *God*, as if it was not ſpoken of the ſame that the reſt of the Verſe is.

Ver. 11. *ſaid*] as Chap. xxii. 17. and the Verb uſually ſignifies.

Ver. 14. *adviſe*] His Advice is ſuppoſed to be what is mentioned Chap. xxxi. 16. and omitted here. 'The 'Heb. Word *Jaatz* conſtantly ſignifies *to give counſel*,' *Patrick*; ſee *Rev.* ii. 14. and *Ainſw. Annot.*

Ib. *by what*] q. d. ſince the *Iſraelites* will moleſt you, I will adviſe thee how to be beforehand with them.

Ver. 17. *I ſee it*] as repreſented in the Viſion.

Ib. *not now*] not as being now, but to be hereafter: thus *Patrick.*

Ib. *lay waſte*] The Obſervation of *Prideaux* is, that it ſhould not be tranſlated *deſtroy.* 'For if the *Meſſiah*, 'ſays he (who is underſtood to be meant) were to de-'ſtroy all the Sons of Men (as thoſe of *Seth* were after 'the Flood) where would then his Scepter be?' *Connection*, Part ii. B. viii. But I muſt do the *Original Text* Juſtice, againſt the Interpretation he puts upon it from the *Jews*, *ſhall bear rule over:* for קַרְקַר properly ſignifies to *break down Walls*, as *Iſai.* xxii. 5. from קִיר *a Wall*, or as *Abarbinel* ſays to *unwall*, in *Maſhmiah Jeſhuah*, f. 7. and ſo metaphorically *lay waſte*, agreeable to the *ancient Latin vaſtabit.* And whereas *Prideaux* cites the *Targum* for his Expoſition, which has שלוט he might have known that Verb ſometimes ſignifies to *ruſh* or *fall upon*, as in the *Targum* of *Judg.* viii. 21. 1 *Sam.* xxii. 17, 18. 2 *Sam.* i. 15, &c. This Place being underſtood of *Chriſt* the ſpiritual King, his *laying waſte* might be with reſpect to the Idolatry and Superſtition of Mankind, or *breaking down the Wall* of Partition between *Jews* and *Gentiles*, *Eph.* ii. 14. Nevertheleſs in the Senſe that this Text is reſtricted to *Moab*, it ſeems to be a Prophecy of *David*, 2 *Sam.* viii. 2. and the People of that Country might be called *the Poſterity of Seth*, becauſe they were ſo before the Flood. If our *Tranſlators* put it *Sheth* to make it ſeem another, it was a very poor Shift.

Ver. 20. *firſt*] This ſeems weakly expounded that *Amalek* firſt made war againſt *Iſrael*, eſpecially ſince *Agag* is ſpoken of as ſuch a great King, Ver. 7. who appears to be King of *Amalek*, by that being the common Name of its Kings, 1 *Sam.* xv. 8.

21. And

21. And looking at the Kenites, he continued his Speech thus; Your Habitation is ſtrong, by making your Neſt in a Rock;

22. Yet you will be taken away, till the Aſſyrians have carried you away captive.

23. He concluded his Speech too with this; Alas, who will live when God does it?

24. Afterwards Ships from the Coaſt of Chittim, will afflict both Aſſyria and Eber; and that too will periſh for ever.

25. And Balaam getting ready, went back to his Place, and Balak alſo went his Way.

CHAP. XXV.

THEN Iſrael ſtaying at Shittim, the People began to commit Fornication with the Women of Moab.

2. Who invited them to the Sacrifices of their gods, and the People eat, and bowed down to them.

3. Iſrael being thus joined to Baal-peor, the Lord was angry with them:

4. Inſomuch that he ſaid to Moſes, Take all the chief of thoſe People, and hang them up to the Lord before the Sun, that the Lord's fervent Anger may be turned away ſtom Iſrael·

5. So Moſes bade the Judges of Iſrael, each one ſlay his Men who were joined to Baal-peor.

6. And behold there came a Man of the Iſraelites, and brought a Woman of Midian near his Brethren, in the Sight both of Moſes and the whole Aſſembly of the Iſraelites, who were weeping at the Door of the publick Tent:

7. Which Phinehas, the Son of Eleazar, the Son of Aaron the Prieſt, ſeeing, he roſe up from among the Aſſembly, and took a Spear in his Hand;

8. And going into her Brothel-houſe after the Man of Iſrael, he ran both him and the Woman through there. Then was the Plague ſtopped from the Iſraelites:

9. In which there died four and twenty thouſand.

10. Whereupon the Lord ſpoke as follows to Moſes;

11. Phinehas, the Son of Eleazar, the Son of Aaron the Prieſt, has turned away my Wrath from the Iſraelites, ſo that I have not conſumed them in my Zeal, by his being zealous with the ſame among them.

12. Therefore declare that I give him my Covenant of Peace;

13. Even that of the laſting Prieſthood, which he and his Offspring after him ſhall have; foraſmuch as he has been zealous for his God, and made atonement for the Iſraelites.

14. Now the Name of that Man of Iſrael, who was ſlain with the Woman of Midian, was Zimri, the Son of Salu, a Prince of a Father's Houſhold belonging to the Simeonites:

15. And her Name was Cozbi, the Daughter of Zur; he was the Head *of one* of the Nations, of a Father's Houſhold in Midian.

16. The Lord ſaid further to Moſes thus;

17. Aſſault the Midianites, that you may ſlay them;

Ver. 22. *taken away*] according as the Verb is rendered in the ſame Conjugation, 2 *Chron.* xix. 3. 1 *Kings* xiv. 10. & xxi. 21. & xxii. 46. 2 *Kings* xxiii. 24. *Deut.* xiii. 5, &c. &c. & xxvi. 13, 14. 2 *Sam.* iv. 11. and ſeldom ſignifies *to eat* or *feed on*, then not metaphorically as our *Tranſlators* took it. *Pagn. removendum.*

Ib. *till &c.*] till quite taken away.

Ver. 24. *Chittim*] *Italy* or the *Roman* Empire, as *Dan.* xi. 30.

Ib. *Aſſyria*] being finally ſubdued, and made a *Roman* Province by the Emperor *Trajan*, as *Dio* relates, Lib. lxviii.

Ib. *Eber*] the *Hebrews*, which was done alſo by the *Romans*, as in *Joſephus*, *Bel. Jud.*

Ib. *that too*] the *Roman* Empire it ſelf.

Ver. 1. *Shittim*] called *Abel-ſhittim* Chap. xxxiii. 49. their laſt Station before they entered *Canaan.*

Ib. *commit*] That this was brought to paſs through *Balaam*'s Advice, we may learn by Chap. xxxi. 16. *Rev.* ii. 14. and *Joſephus* has given, or rather framed, his Speech to *Balak* and the *Midianites* on this Occaſion, *Antiq.* Lib. iv. 6.

Ver. 4. *thoſe*] who committed Idolatry: for which the *Heb.* has the demonſtrative ה as *Jer.* xxiii. 21. *Jun.* and *Trem.* have tranſlated, *iſtius populi*, *of that People.*

Ver. 8. *her*] there being the Pronoun ſo ſignifying to the latter Word.

Ib. *Brothel-houſe*] It may ſeem ſomething ſtrange to have two Nouns both alike in the ſame Verſe, one ſignifying *tent* and the other *belly*, as in the *com. Tranſ.* whereas *Jun.* and *Trem.* have rendered it each Time by *lupanar*, as the *Vulg. Lat. Tranſ.* and *Montan.* have the former. The *Heb.* Root may denote it to be an *execrable place*, which does not appear in the other Words; ſee *Leigh*'s *Crit. Sacr.* and *Gell*'s *Eſſay*, p. 558.

Ver. 9. *four and twenty thouſand*] a thouſand leſs are mentioned 1 *Cor.* x. 8. who either might not die the ſame Day, or be ſlain as Ver. 4, 5. not by the Plague; ſee Chap. xxvi. 14.

Ver. 11. *with the ſame*] *Heb. with my Zeal, my Zeal* being the ſame as juſt before; not *for my ſake.*

Ver. 13. *the laſting Prieſthood*] that which was given to *Aaron*'s Family, which was called ſo; not another diſtinct Prieſthood; ſee of this largely in *Shuckford*'s *Connect.* Book ii. However as the Prieſthood belonged to *Phinehas* by Birth, this ſeems to be the high Prieſthood, which he ſhould have from among his Brothers, 1 *Chron.* xxiv. 3, 4. but the Poſterity of *Ithamar* having it ſome Time, his had not *an everlaſting Prieſthood*, but *the &c.* as above.

Ver. 14, 15. *a Father's Houſhold*] By ſuch a *Father* ſeems to be meant one of the Sons of the firſt Founder, as *Midian* had five Sons, *Gen.* xxv. 4. and five Kings or Heads, *Num.* xxxi. 8. of which *Zur* was one.

Ver. 15. *Nations*] he being a King, Chap. xxxi. 8.

Ver. 17. *Aſſault*] *uſe hoſtility* or *act like enemies*, as the Verb ſignifies, and the following Words may ſhew.

18. Becauſe they aſſault you, with their Contrivances which they made againſt you in the Affair of Peor, and that of Cozbi their Siſter, one of their Prince's Daughters, who was killed on the Day of the Plague that was for the Matter of Peor.

CHAP. XXVI.

AND after the Plague, the Lord ordered Moſes, and Eleazar the Son of Aaron the Prieſt,

2. To take the Sum of the whole Aſſembly of the Iſraelites, from their twentieth Year upward, after the Houſhold of their Fathers, being all that were to go out to War of Iſrael.

3. Accordingly they gave them order in the Plains of Moab, at Jordan *againſt* Jericho,

4. That it ſhould be at that Age; as the Lord commanded Moſes, and the Iſraelites who came out of the Country of Egypt.

5. Of the Sons of Reuben the Firſt-born of Iſrael were, of Enoch the Family of the Enochites, of Phallu the Family of the Phalluites,

6. Of Hezron the Family of the Hezronites, of Carmi that of the Carmites:

7. Theſe being the Families of the Reubenites, and of them there were numbered forty three thouſand ſeven hundred and thirty.

8. And the Sons of Phallu Eliab:

9. Whoſe Sons were Nemuel, Dathan and Abiram: they being the Dathan and Abiram that were famous in the Aſſembly, who contended with Moſes and Aaron among the Company of Korah, when they contended with the Lord.

10. Upon which the Earth opened its Mouth, and ſwallowed them up with Korah, when that Company was killed, when the Fire conſumed the two hundred and fifty Men, ſo that they became a Sign.

11. Nevertheleſs the Children of Korah were not killed.

12. Of the Sons of Simeon after their Families were, of Nemuel the Family of the Nemuelites, of Jamin the Family of the Jaminites, of Jachin the Family of the Jachinites,

13. Of Zerah the Family of the Zarhites, of Saul that of the Saulites:

14. Theſe being the Families of the Simeonites, who were twenty two thouſand and two hundred.

15. Of the Sons of Gad after their Families were, of Zephon the Family of the Zephonites, of Haggi the Family of the Haggites, of Shuni the Family of the Shunites,

16. Of Ozni the Family of the Oznites, of Eri the Family of the Erites,

17. Of Arod the Family of the Arodites, of Areli that of the Arelites:

18. Theſe being the Families of the Sons of Gad, of whom were numbered forty thouſand and five hundred.

19. Er and Onan, who were the Sons of Judah, dying in the Country of Canaan;

20. Of his Sons after their Families there were of Shelah, the Family of the Shelanites, of Pharez the Family of the Pharzites, of Zerah that of the Zarhites;

21. And of the Sons of Pharez were, of Hezron the Family of the Hezronites, of Hamul that of the Hamulites:

22. Theſe being the Families of Judah, of whom were numbered ſeventy ſix thouſand and five hundred.

23. Of the Sons of Iſſachar after their Families were, of Tola the Family of the Tolaites, of Phuvah the Family of the Phunites,

24. Of Jaſhub the Family of the Jaſhubites, of Shimron that of the Shimronites:

25. Theſe being the Families of Iſſachar, of whom were numbered ſixty four thouſand and three hundred.

26. Of the Sons of Zebulun after their Families were, of Sered the Family of the Sardites, of Elon the Family of the Elonites, of Jahleel that of the Jahleelites:

27. Theſe being the Families of the Zebulunites, of whom were numbered ſixty thouſand and five hundred.

Ver. 18. *the Matter*] or *Affair*, to wit of committing Idolatry with *Baal-peor*, Ver. 3. proper both *to* the *Heb.* and *in Engliſh.*

Ver. 2. *take the Sum*] this being the third Time of doing it, *Exod.* xxxviii. 26. *Num.* i. 2, 3.

Ver. 5. *Enoch*] of this and other Names ſee *Gen.* xlvi.

Ver. 10. *with Korah*] or *and Korah:* notwithſtanding which *Annotators* pretend he was burnt, as being with the 250 Men who oppoſed *Aaron* in burning Incenſe; but that Conteſt ſeems to have been determined by the Glory of the Lord appearing, &c. Chap. xvi. 19, 20, 21, compared with Ver. 5, 7. before the Earthquake; upon which *Korah* might go to *Dathan* and *Abiram*, and ſo be ſwallowed up with them. What can be plainer, when the *Scripture* tells he was ſwallowed up, and mentions only 250 Men that were burnt, Chap. xvi. 35. as well as here, of whom he was not one, Chap. xvi. 1, 2, 16, 17? And it is likely that when *Moſes* went to *Dathan* and *Abiram*, Chap. xvi. 25. *Korah* would likewiſe, to encourage them againſt him, agreeable to Chap. xvi. 1. there being moſt Need of his Preſence; ſee *Carpzou's Defence of the Heb. Bib.* againſt *Whiſton*, Objec. 16.

Ver. 14. *thouſand*] The great Decreaſe in this Tribe of 37100, Chap. i. 23. might be partly owing to the Slaughter, perhaps moſtly made there, for being like their Prince *Zimri*, Chap. xxv. 9, 14.

28. Joſeph's

28. Joſeph's Sons after their Families being Manaſſeh and Ephraim;

29. Of Machir the Son of Manaſſeh was the Family of the Machirites; and Machir begetting Gilead, of him was the Family of the Gileadites.

30. Of theſe Sons of Gilead were, of Jezer the Family of the Jezerites, of Helek the Family of the Helekites,

31. And of Aſriel the Family of the Aſrielites, of Shechem too the Family of the Shichmites,

32. As alſo of Shemida the Family of the Shemidaites, and of Hepher that of the Hephrites.

33. And Zelophehad the Son of Hepher had no Sons, but Daughters, whoſe Names were, Mahlah and Noah, Hoglah, Milcah and Tirzah.

34. Theſe were the Families of Manaſſeh, of whom were numbered fifty two thouſand and ſeven hundred.

35. Of the Sons of Ephraim after their Families were theſe, of Shuthelah the Family of the Shuthalhites, of Becher the Family of the Bachrites, of Tahan that of the Tahanites;

36. Moreover of Eran the Son of Shuthelah was the Family of the Eranites:

37. Theſe being the Families of the Sons of Ephraim, of whom were numbered thirty two thouſand and five hundred. The foregoing were the Sons of Joſeph after their Families.

38. Of the Sons of Benjamin after their Families were, of Bela the Family of the Balites, of Aſhbel the Family of the Aſhbelites, of Ahiram the Family of the Ahiramites,

39. Of Shephupham the Family of the Shuphamites, of Hupham that of the Huphamites;

40. And of the Sons of Bela, Ard and Naaman, there were the Family of the Ardites, *and* of Naaman that of the Naamites.

41. Theſe were the Sons of Benjamin after their Families, and of them were numbered forty five thouſand and ſix hundred.

42. Of the Sons of Dan after their Families were theſe, of Shuham the Family of the Shuhamites: theſe being the Families of Dan according to what they were.

43. They who were numbered of the whole Family of the Shuhamites, were ſixty four thouſand and four hundred.

44. Of the Sons of Aſher after their Families were, of Imnah the Family of Imnah, of Iſhvi the Family of the Iſhvites, of Beriah that of the Beriites;

45. Of the Sons of Beriah were, of Heber the Family of the Hebrites, of Malchiel that of the Malchielites.

46. And the Name of Aſher's Daughter was Serah.

47. Theſe were the Families of the Sons of Aſher, of whom were numbered fifty three thouſand and four hundred.

48. Of the Sons of Naphtali after their Families were, of Jahzeel the Family of the Jahzeelites, of Guni the Family of the Gunites,

49. Of Jezer the Family of the Jizrites, of Shillem that of the Shillemites:

50. Theſe being the Families of Naphtali according to what they were, and of them were numbered forty five thouſand and four hundred.

51. The foregoing who were numbered of the Iſraelites, were ſix hundred and one Thouſand ſeven hundred and thirty.

52. Then the Lord ſaid to Moſes as follows:

53. To theſe ſhall the Country be divided for a Poſſeſſion, by the Number of the Names.

54. The Poſſeſſion for many ſhall be made much, and for few little; each one's Poſſeſſion ſhall be given according to thoſe who are numbered of him.

55. However the Country ſhall be divided by Lot, they ſhall have poſſeſſion after the Names of the Tribes of their Fathers.

56. According to the Lot ſhall the Poſſeſſion of it be divided, betwixt many and few.

57. And theſe are they who were numbered of the Levites after their Families; of Gerſhon the Family of the Gerſhonites, of Kohath the Family of the Kohathites, of Merari that of the Merarites.

58. The Families of the Levites being, the Family of the Libnites, thoſe of the Hebronites, Mahlites, Muſhites, and Korehites. Now Kohath begot Amram.

59. And the Name of Amram's Wife was

Ver. 29. *Machirites*] from *Machir*'s other Son or Sons beſides *Gilead*, which we may ſee he had in *Gen.* l. 23. 1 *Chron.* vii. 16. though *Patrick* ſays *Machir had no Son but Gilead*, and ſo not only makes the Family of the *Machirites* and that of the *Gileadites the very ſame*, but ſuppoſes the ſame alſo to be parted into the Families named Ver. 30, 31, 32.

Ver. 30. *Jezer*] to which is elſewhere added *Ab*, *Joſh.* xvii. 2. 1 *Chron.* vii. 18.

Ver. 33. *Nohah*] It being not the ſame with *Noah*, *Gen.* v. 29.

Ver. 39. *Shephupham*] ſo the *Heb.* Word.

Ver. 42. *according to what they were*] So in Ver. 50.

Ver. 44. *Imnah*] the ſecond Time as the firſt.

Ver. 46. *Serah*] See *Gen.* xlvi. 17. 1 *Chron.* vii. 30. *Sarah* was made through Ignorance of the Accent.

Jochebed,

Jochebed, the Daughter of Levi who was born to him in Egypt; and ſhe bore to Amram, Aaron, Moſes, and their Siſter Miriam.

60. To Aaron alſo were born, Nadab and Abihu, Eleazar and Ithamar.

61. But Nadab and Abihu died, when they offered ſtrange Fire before the Lord.

62. And thoſe who were numbered of them were twenty three thouſand, all the Males from their Month upward: for they were not numbered among the Iſraelites, becauſe they had a Poſſeſſion given among them.

63. Theſe are the Numbers of the Iſraelites, whom Moſes and Eleazar the Prieſt numbered in the Plains of Moab, at Jordan *againſt* Jericho.

64. Among whom there was not a Man of thoſe that were numbered by Moſes and Aaron the Prieſt, when they numbered the Iſraelites in the Wilderneſs of Sinai.

65. For the Lord ſaid of them, they ſhould quite die in the Wilderneſs: accordingly there was not a Man of them left, excepting Caleb the Son of Jephunneh, and Joſhua the Son of Nun.

CHAP. XXVII.

AND there came the Daughters of Zelophehad, the Son of Hepher, the Son of Gilead, the Son of Machir, the Son of Manaſſeh, of the Families of Manaſſeh the Son of Joſeph, whoſe Names were Mahlah, Nohah, Hoglah, Milcah and Tirzah;

2. And ſtanding before Moſes, Eleazar the Prieſt, the Princes, and the whole Aſſembly, at the Door of the publick Tent, they ſaid;

3. Our Father died in the Wilderneſs, and was not among thoſe who came together againſt the Lord in the Company of Korah; but died in his own Sin, and had no Sons.

4. Why ſhould our Father's Name be taken away from among his Family, becauſe he has no Son? Give us an Inheritance among his Brethren.

5. So Moſes brought the Judgment of them before the Lord.

6. Who gave him the following Anſwer:

7. The Daughters of Zelophehad ſpeak right; give them entirely an Inheritance to poſſeſs among their Father's Brethren, and make his Poſſeſſion paſs to them.

8. And thou ſhalt tell the Iſraelites thus; When a Man dies having no Son, you ſhall make his Poſſeſſion devolve to his Daughter;

9. If he has no Daughter, you ſhall give it to his Brothers;

10. If he has none, to his Father's Brothers;

11. And if his Father has none, to his Kinſman that is neareſt to him of his Family, who ſhall inherit it: which ſhall be a Statute of Judgment to the Iſraelites, as the Lord commanded Moſes.

12. And the Lord ſaid to him; Go up on this Mount Abarim, and ſee the Country that I give to the Iſraelites;

13. Which when thou haſt ſeen, thou ſhalt alſo be gathered to thy People, as thy Brother Aaron was:

14. Since you rebelled in the Wilderneſs of Zin, in the Strife of the Aſſembly, againſt my Command, that you ſhould ſanctify me at the Water in their Sight; namely the Water of Meribah at Kadeſh, *in* the Wilderneſs of Zin.

15. Moſes then ſaid to the Lord as follows;

16. Let the Lord God of the Spirits of all Fleſh ſet a Man over the Aſſembly,

17. Who ſhall go out and come in before them, having them out, and bringing them in; that the Lord's Aſſembly may not be like Sheep which have no Shepherd.

18. At this the Lord replied to him; Take thee Joſhua the Son of Nun, a Man in whom the Spirit is, and lean thy Hand upon him.

19. Next cauſing him to ſtand before Eleazar the Prieſt, and the whole Aſſembly, give him command in their Sight.

20. Thou ſhalt further put ſome of thy Dignity upon him, that all the Aſſembly of the Iſraelites may hearken to *him*.

21. He ſhall alſo ſtand before Eleazar the Prieſt, that he may aſk for him by the Judgment of Urim before the Lord; at whoſe Command he ſhall both go out and come in, and the whole Aſſembly of the Iſraelites with him.

22. And Moſes did as the Lord commanded him; taking Joſhua, and cauſing him to ſtand before Eleazar the Prieſt, and the whole Aſſembly,

23. Then leaning his Hands upon him, and giving him command; as the Lord ordered by the Miniſtry of Moſes.

Ver. 62. *for they*] *Vulg. qui, who*; not unlikely by Corruption of *quia, becauſe*, which ſome few *Copies* have.

Ver. 7. *give them*] as if they were *Sons*, the *Hebrew* Pronoun being maſculine.

Ver. 12. *Go up*] not juſt now, ſo that the Command is given again at the Time, *Deut.* xxxii. 49.

Ver. 20. *Dignity*] by giving him Authority to govern, and as it ſeems by *Deut.* xxxiv. 9. tranſmitting to him ſome Capacity for it, with which he was doubtleſs pretty well endued before.

CHAP.

CHAP. XXVIII.

TO whom he further ſpoke as follows:

2. Command the Iſraelites, that they ſhould obſerve to bring to me in its appointed Time, my Oblation, my Food, for my Sacrifices by Fire of a pleaſant Smell to me.

3. And ſay to them: This is the Sacrifice by Fire which you ſhall bring to the Lord, two perfect Lambs of the firſt Year daily, *for* a continual Burnt-offering.

4. Thou ſhalt offer one Lamb in the Morning, and the other within the Evening;

5. With the tenth Part of an Ephah of fine Flour for a Meat-offering, tempered with the fourth Part of a Hin of beaten Oil.

6. Which is the continual Burnt-offering that was made at Mount Sinai, for a pleaſant Smell, a Sacrifice by Fire to the Lord.

7. Moreover its Drink-offering ſhall be the fourth Part of a Hin of ſtrong Liquor for one Lamb, which thou ſhalt pour out to the Lord in the Holy Place.

8. And when thou offereſt the other Lamb within the Evening, let it be with a Meat-offering and Drink-offering as in the Morning, *for* a Sacrifice by Fire of a pleaſant Smell to the Lord.

9. On the Sabbath Day alſo there ſhall be two perfect Lambs of the firſt Year, and two tenth Parts of fine Flour *for* a Meat-offering tempered with Oil, and the Drink-offering of the ſame,

10. *This* ſhall be the Burnt-offering of each Sabbath, over and above the continual Burnt-offering, and its Drink-offering.

11. In the Beginnings of your Months alſo ſhall you bring *for* a Burnt-offering to the Lord, two young Bullocks of the Herd, one Ram, ſeven perfect Lambs of the firſt Year;

12. With a Meat-offering of three tenth Parts of *an Ephah of* fine Flour tempered with Oil for a Bullock, one of two tenth Parts of the ſame for the Ram,

13. And another of a ſingle tenth Part of it for one Lamb: which ſhall be a Burnt-offering of a pleaſant Smell, a Sacrifice by Fire to the Lord.

14. Their Drink-offerings too ſhall be half a Hin of Wine to a Bullock, the third Part of it to the Ram, and its fourth Part to a Lamb. This ſhall be the Burnt-offering of each Month throughout the Months of the Year.

15. And there ſhall be offered a Kid of the Goats for a Sin-offering to the Lord, with its Drink-offering, over and above the continual Burnt-offering.

16. Beſides on the fourteenth Day of the firſt Month ſhall be the Lord's Paſſover;

17. And the Feaſt on the fifteenth Day of the ſame Month; unleavened Bread being eat ſeven Days.

18. There ſhall be a holy Aſſembling on the firſt Day, you ſhall do no labouring Buſineſs.

19. But you ſhall bring *for* a Sacrifice by Fire, a Burnt-offering to the Lord, two young Bullocks, one Ram, and ſeven Lambs of the firſt Year, which you ſhall have perfect;

20. With their Meat-offering of fine Flour tempered with Oil: three tenth Parts *of an Ephah* you ſhall offer for a Bullock, two for a Ram;

21. A ſingle one ſhalt thou for each of the ſeven Lambs,

22. And one Kid *for* a Sin-offering, to make atonement for you.

23. Theſe you ſhall offer, beſides the Burnt-offering of the Morning, which is for a continual one.

24. After this manner ſhall you offer on each of the ſeven Days, the Food of the Sacrifice by Fire of a pleaſant Smell to the Lord, over and above the continual Burnt-offering, and its Drink-offering.

25. And on the ſeventh Day you ſhall have a holy Aſſembling, and do no labouring Buſineſs.

26. As alſo the very ſame ſhall you have on the Day of the Firſt-fruits, when you bring a new Meat-offering to the Lord, at *the End of* your Weeks.

27. You ſhall likewiſe bring *for* a Burnt-offering for a pleaſant Smell to the Lord, two young Bullocks, one Ram, ſeven Lambs of the firſt Year;

Ver. 2. *Food*] as Ver. 24. *Lev.* iii. 11. this ſeems to be the ſame with the *Oblation*, ſince there is no Conjunction between in the *Hebrew*, which had they been different, would have been proper to denote it; ſo that each may comprehend both the *Sacrifice by Fire* and the *Meat-offering*, Ver. 3, 5. as the *Burnt-offering* alſo does, Ver. 6. and may be called *Oblation* as offered by Man, and *Food* as received by God.

Ver. 6. *made*] as the Word ſignifies, and not *ordained*: ſo *Ainſworth* renders it; *Pagn. factum eſt, was made*; which *Montan.* only alters into *facta, made*; in the *Tigur, Tranſ.* with thoſe of *Munſt.* and *Caſtal.* is *quale factum eſt, ſuch as was made*; as in the *Targ.* of *Jonathan, ſuch as was offered*; *Jun.* and *Trem.* have *paratum fuerat, had been prepared*; the *old Lat. Bib. obtuliſtis, you offered.*

Ib. *at*] where it was firſt done.

Ver. 7. *ſtrong Liquor*] the Word ſignifying ſo in general, though here it was *Wine*, Ver. 14. *Exod.* xxix. 40.

Ver. 8. *with*] for ſo the Lamb was offered, Ver. 5. not *as* the other Offerings.

Ver. 26. *Day of the Firſt-fruits*] Look back to *Lev.* xxiii. 16.

Ib. *at* the End] as ב ſcarce ſignifies *after*, and then would be indeterminate.

Ver. 27. *bring*] The ſame Verb as in the Verſe before.

28. With their Meat-offering of fine Flour tempered with Oil, three tenth Parts *of an Ephah* for one Bullock, two for the Ram,

29. A ſingle one for each of the ſeven Lambs,

30. *And* one Kid of the Goats, to make atonement for you.

31. *Which* you ſhall offer, beſides the continual Burnt-offering, and its Meat-offering; you ſhall have them perfect, with their Drink-offerings.

CHAP. XXIX.

ON the firſt of the ſeventh Month alſo you ſhall have a holy Aſſembling, and do no labouring Buſineſs; it ſhall be a Day of the Sounding *of Trumpets* to you.

2. And you ſhall offer *for* a Burnt-offering for a pleaſant Smell to the Lord, one young Bullock of the Herd, one Ram, ſeven perfect Lambs of the firſt Year;

3. With their Meat-offering of fine Flour tempered with Oil, three tenth Parts *of an Ephah* for the Bullock, two for the Ram,

4. Moreover one for each of the ſeven Lambs,

5. And one Kid of the Goats *for* a Sin-offering, to make atonement for you;

6. Beſides the Burnt-offering of the Month, with its Meat-offering, and the continual Burnt-offering, with its Meat-offering, and their Drink-offerings, according to the Manner of them, for a pleaſant Smell, a Sacrifice by Fire to the Lord.

7. So on the tenth of this ſeventh Month you ſhall have a holy Aſſembling, and afflict your Souls, doing no Buſineſs.

8. But you ſhall bring *for* a Burnt-offering to the Lord of a pleaſant Smell, one young Bullock of the Herd, one Ram, ſeven Lambs of the firſt Year, which you ſhall have perfect;

9. With their Meat-offering of fine Flour tempered with Oil, three tenth Parts *of an Ephah* for the Bullock, two for the Ram,

10. A ſingle one for each of the ſeven Lambs,

11. *And* one Kid of the Goats *for* a Sin-offering; beſides the Sin-offering of Atonements, and the continual Burnt-offering, with its Meat-offering, and their Drink-offerings.

12. On the fifteenth Day too of the ſeventh Month you ſhall have a holy Aſſembling, and do no labouring Buſineſs (but you ſhall keep a Feaſt to the Lord ſeven Days)

13. And you ſhall bring *for* a Burnt-offering, a Sacrifice by Fire of a pleaſant Smell to the Lord, thirteen young Bullocks of the Herd, two Rams, fourteen Lambs of the firſt Year, which ſhall be perfect;

14. With their Meat-offering of fine Flour tempered with Oil, three tenth Parts *of an Ephah* for each of the thirteen Bullocks, two for each of the two Rams,

15. Moreover a ſingle one for each of the fourteen Lambs;

16. And one Kid of the Goats *for* a Sin-offering; beſides the continual Burnt-offering, its Meat-offering, and its Drink-offering:

17. Nay on the ſecond Day twelve young Bullocks of the Herd, two Rams, fourteen perfect Lambs of the firſt Year;

18. With their Meat-offering and Drink-offerings, for the Bullocks, Rams and Lambs, by their Number, according to the Manner;

19. As alſo one Kid of the Goats, *for* a Sin-offering; beſides the continual Burnt-offering, with its Meat-offering, and their Drink-offerings:

20. And on the third Day eleven Bullocks, two Rams, fourteen perfect Lambs of the firſt Year;

21. With their Meat-offering and Drink-offerings, for the Bullocks, Rams and Lambs, by their Number, according to the Manner;

22. As alſo one Kid, *for* a Sin-offering; beſides the continual Burnt-offering, with its Meat-offering, and its Drink-offering:

23. And on the fourth Day ten Bullocks, two Rams, fourteen perfect Lambs of the firſt Year;

24. Their Meat-offering and Drink-offerings, for the Bullocks, Rams and Lambs, by their Number, according to the Manner;

25. As alſo one Kid of the Goats, *for* a Sin-offering; beſides the continual Burnt-offering, its Meat-offering, and its Drink-offering:

26. And on the fifth Day nine Bullocks, two Rams, fourteen perfect Lambs of the firſt Year;

27. With their Meat-offering and Drink-offerings, for the Bullocks, Rams and Lambs, by their Number, according to the Manner;

28. As alſo one Kid, *for* a Sin-offering; beſides the continual Burnt-offering, with its Meat-offering, and its Drink-offering:

29. And on the ſixth Day eight Bullocks, two Rams, fourteen perfect Lambs of the firſt Year;

30. With their Meat-offering and Drink-offerings, for the Bullocks, Rams and Lambs, by their Number, according to the Manner;

31. As alſo one Kid, *for* a Sin-offering; beſides the continual Burnt-offering, its Meat-

Meat-offering, and the Drink-offerings of the ſame:

32. And on the ſeventh Day ſeven Bullocks, two Rams, fourteen perfect Lambs of the firſt Year;

33. With their Meat-offering and Drink-offerings, for the Bullocks, Rams and Lambs, by their Number, according to their Manner;

34. As alſo one Kid, *for* a Sin-offering; beſides the continual Burnt-offering, its Meat-offering, and its Drink-offering.

35. On the eighth Day you ſhall have a ſolemn one, doing no labouring Buſineſs.

36. And you ſhall bring a Burnt-offering, a Sacrifice by Fire of a pleaſant Smell to the Lord, one Bullock, one Ram, ſeven perfect Lambs of the firſt Year;

37. Their Meat-offering and Drink-offerings, for the Bullock, Ram and Lambs, by their Number, according to the Manner;

38. As alſo one Kid, *for* a Sin-offering; beſides the continual Burnt-offering, with its Meat-offering, and its Drink-offering.

39. Theſe ſhall you offer to the Lord in your appointed Times; beſides your Vows, and Free-offerings of your Burnt-offerings, Meat-offerings, Drink-offerings, and Peace-offerings.

40. And Moſes told the Iſraelites entirely as the Lord commanded him.

CHAP. XXX.

MOSES alſo ſpoke to the Heads of the Tribes, for the Iſraelites, as follows: This is the Thing which the Lord has commanded.

2. When a Man makes a Vow to the Lord, or ſwears an Oath, to bind his Soul with a Bond, let him not profane his Word; he muſt do according to all that comes out of his Mouth.

3. And when a Woman makes a Vow to the Lord, and binds her Soul with a Bond in her Father's Houſe, in her Youth;

4. Which her Father hears, and holds his peace at her; then all her Vows, and every Bond with which ſhe binds her Soul, ſhall be confirmed.

5. But if her Father diſallows her on the Day that he hears, none of them ſhall be confirmed; and the Lord will forgive her, becauſe her Father diſallows her.

6. If ſhe has at all a Huſband likewiſe, when her Vows are upon her, or what ſhe pronounces with her Lips, which ſhe binds her Soul with;

7. And her Huſband hearing, holds his peace at her on that Day; then her Vows, and her Bond with which ſhe binds her Soul, ſhall be confirmed.

8. But if her Huſband diſallows her on the Day that he hears, he ſhall make void her Vow that is upon her, and what ſhe pronounces with her Lips, which ſhe binds her Soul with; and the Lord will forgive her.

9. Whereas every Vow of a Widow, or of her who is divorced, with which ſhe binds her Soul, ſhall be confirmed upon her.

10. Nay if ſhe vowed in her Huſband's Houſe, or bound her Soul with a Bond by an Oath;

11. And her Huſband hearing, held his peace at her, not diſallowing her; then all her Vows, and every Bond with which ſhe bound her Soul, ſhall be confirmed.

12. But if her Huſband at all made them void on the Day that he heard, none of that which came out of her Lips, of her Vows, or the Bond of her Soul, ſhall be confirmed; her Huſband having made them void, the Lord will forgive her.

Ver. 31. *Drink-offerings*] The Word being here plural, as quoted in *Buxtorf's Lexicon*, as it is in the *Concordance*, and the Form of it demonſtrates. So *Pagn.* and *Montan. libamina*; ſee Ver. 19.

Ib. *the ſame*] both the *Sin-offering* and *Burnt-offering*, which the *Hebrew* Pronoun may denote though ſingular, in the Manner of that Tongue eſpecially; and ſo it might be properly *Drink-offerings*.

Ver. 33. *their Manner*] So it is in the *Original*.

Ver. 35. *ſolemn one*] See *Lev.* xxiii. 36.

Ver. 1. *for*] *Jun.* and *Trem. ut dicerent, that they ſhould tell.*

Ver. 2. *profane*] as the Verb ſignifies, and as falſifying his Word, eſpecially when it was a Vow, would certainly be; ſee *Gell* in *Eſſay*, p. 574.

Ver. 6. *has*] I do not ſee what our *Tranſlators* intended by *had*; or why ſhould this of the *Huſband* be rendered in the paſt Time, and that of the *Father* in the preſent? *Had the Women Huſbands* before they *were in their Father's Houſe in their Youth*, Ver. 3? And fond is the Conceit of *Poole* to interpret this, *when ſhe was in her Father's Houſe*, becauſe there is Mention of being in the *Huſband's Houſe*, Ver. 10. which is of other Sort of Women out of Marriage, Ver. 9. yet *Biſhop Patrick* will follow him, though he would not diſcredit his Work by quoting a *Preſbyterian* Author.

Ver. 10. *in her Huſband's Houſe*] when they lived together, and the Vow was not performed then.

Ver. 11, 12. Theſe Verſes thus in a *Manuſcript Bible* ſeveral hundred Years old, *If her Huſband heareth it, and is ſtill, and gainſaith not her beheeſt, ſhe ſhall yield whatever thing ſhe beheight; ſothely, if the Huſband gainſaid her anon, ſhe ſhall not be holden guilty of the biheeſt: For her Huſband againſaid it anon, and the Lord ſhall be merciful to her*; ſee *James's Corruption of the Scripture, &c. by the Prelats*, p. 276, 277. But both of them left out of the famous *Bible* of *Pope Sixtus*, though reſtored ſince.

Ver. 12. *at all*] according to the *com. Tranſ.* Ver. 6, 15. which ſee explicitly on 1 *Kings* ix. 6. by which *utterly* here, and *altogether* Ver. 14. are wrong, and diſagreeable with the other two Verſes.

13. Every

13. Every Vow, and every binding Oath, to afflict the Soul; may be confirmed, or made void, by her Husband.

14. For if he at all holds his peace at her from Day to Day, he confirms all her Vows, or all her Bonds which are upon her; which he does, because he holds his peace at her on the Day that he hears:

15. So that if he at all makes them void afterwards, he shall bear her Iniquity.

16. These are the Ordinances which the Lord commanded Moses, between a Man and his Wife, between a Father and his Daughter in her Youth, being in his House.

CHAP. XXXI.

AND the Lord spoke thus to Moses,

2. Take the Vengeance of the Men of Israel on the Midianites; after which thou shalt be gathered to thy People.

3. Upon this he ordered the People, that some of them should be ready for War, who might be against Midian, to render the Vengeance of the Lord upon it;

4. Sending a thousand of each Tribe to the War, throughout all the Tribes of Israel.

5. Accordingly there were a thousand of a Tribe delivered out of the Thousands of Israel, twelve thousand made ready for War.

6. Whom Moses sent to it, and Phinehas the Son of Eleazar the Priest, with the holy Instruments, and the sounding Trumpets in his Hand.

7. And they going to war against Midian, as the Lord commanded Moses, killed all the Males;

8. As they did along with the rest of them, five Kings of Midian, Evi, Rekem, Zur, Hur and Reba: Balaam also the Son of Beor they killed with the Sword.

9. Besides the Israelites took the Women of Midian and their Children prisoners; and all their Cattle, with all that they possessed, even their whole Wealth, they took for plunder.

10. Nay all their Cities in their Habitations, and all their Palaces, they burnt with Fire;

11. Taking the whole Spoil, even all that was to be taken, both of Man and Beast.

12. And they brought the Prisoners, and what was taken, with the Spoil to Moses, Eleazar the Priest, and the Assembly of the Israelites, at the Camp, on the Plains of Moab which are at Jordan *against* Jericho.

13. But Moses, Eleazar the Priest, and all the Princes of the Assembly, going forth to meet them without the Camp;

14. Moses was in a Wrath with the Officers of the Army, the Captains of Thousands and Hundreds, who came from the Battle of the War;

15. And said to them: Have you let all the Females live?

16. Behold they were to the Israelites, by the Words of Balaam, the means of doing amiss against the Lord in the Matter of Peor; and there was a Plague among the Lord's Assembly.

17. Now therefore kill every Male among the Children, and every Woman who has had the knowledge of a Man by lying with him.

18. But all the Female-children, who have not known lying with a Male, keep alive for your selves.

19. And encamp you without the Camp seven Days; on the third and the seventh Day you shall purify your selves, every one who has killed a Person, or touched the Slain, with your Prisoners,

20. As likewise every Garment, and Thing of Skin, all Work of the Goat, and every wooden Thing.

21. Eleazar the Priest said further to the Men of War, who went to the Battle: This is the Ordinance of the Law which the Lord has commanded Moses;

22. *That* however the Gold, Silver, Brass, Iron, Tin and Lead,

23. Every Thing which will come through the Fire, you shall make pass through it,

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Ver. 2. *Midianites*] For though the *Moabites* were in the Guilt, Chap. xxv. 1, 2. *Balaam* and the *Midianites* appear to be the Contrivers of it, and so deserved most to be punished, Chap. xxv. 17, 18.

Ver. 5. *made ready*] So *Trem.* and *Jun. expeditis*; which is the Meaning *Buxtorf* gives the Verb both in his *Lexicon* and *Concordance*, but never *armed*. And in the *pref. Bib.* it is rendered *prepared*, *Josh.* iv. 13. and *ready prepared*, 2 *Chron.* xvii. 18.

Ver. 6. *the holy Instruments*] which may be deemed most probably to be the Ark and its Utensils, as *Jun.* and *Trem.* annotate, *arca fœderis cum iis quæ ad eam pertinebant*; see Chap. xiv. 44. *Josh.* vi. 9. 1 *Sam.* iv. 4. & xiv. 18. since the *Urim* and *Thummim* belonged to *Eleazar* now the high Priest, who went to meet them, Ver. 13. and that they were the same with the Trumpets is unlikely to me, even though there may be such Expression in some other Places, where the Meaning is plainly so, and therefore that Liberty of Language might be safely taken, which here could not.

Ver. 9. *that they possessed*] from its Root *to possess*; and though it is sometimes put for *Cattle*, as being what was a principal Part of the Possession, in those Ages and Countries, yet never I suppose restricted to *Flocks*. So *Cast.* has *facultatibus*, *Montan. acquisitionem*.

Ib. *Wealth*] being a Word of a general, not particular Meaning.

Ver. 14. *of the War*] omitted in the *com. Transl.*

that

that it may be clean; yet it muſt be purified with the Water of Separation; and all which will not come through the Fire, you ſhall make paſs through the Water.

24. You ſhall waſh your Cloaths too on the ſeventh Day, and be clean, and afterwards come into the Camp.

25. The Lord alſo ſaid to Moſes as follows:

26. Take the Sum of thoſe that are taken Priſoners, both of Man and Beaſt, thou, and Eleazar the Prieſt, with the chief Fathers of the Aſſembly.

27. Then part what is taken equally between thoſe that were engaged in the Battle, who went out to War, and the whole Aſſembly.

28. And take up a Number for the Lord from the former, one out of five hundred, of the Perſons, Herds, Aſſes and Flocks;

29. *Which* having taken out of their half give to Eleazar the Prieſt *for* the Lord's Lifted-offering.

30. Next from the half of the Iſraelites thou ſhalt take one Portion out of fifty, of the Perſons, Herds, Aſſes and Flocks, of all the Cattle, and give them to the Levites who look after the Buſineſs of the Lord's Tabernacle.

31. And Moſes and Eleazar the Prieſt did as the Lord commanded the former.

32. Now what was left of the Prey which was taken by the Soldiers, was ſix hundred and ſeventy five thouſand of the Flocks,

33. Seventy two thouſand of the Herds,

34. Sixty one thouſand Aſſes;

35. And all the Perſons, namely Females who had not known lying with a Male, were two and thirty thouſand.

36. The Sum of half of which, being the Part of thoſe who went out to the War, was three hundred thirty ſeven Thouſand and five hundred of the Flock,

37. Out of which the Lord's Number was ſix hundred and ſeventy five;

38. Six and thirty thouſand of the Herds, of which the Lord's Number was ſeventy two;

39. Thirty thouſand five hundred Aſſes, of which the Lord's Number was ſixty one;

40. And ſixteen thouſand Perſons, of which the Lord's Number was two and thirty.

41. Theſe Numbers Moſes gave *for* the Lord's Lifted-offering to Eleazar the Prieſt, as the Lord commanded him.

42. The Iſraelites half likewiſe, which he parted from the Men who went to War,

43. Being three hundred thirty ſeven Thouſand and five hundred of the Flocks,

44. Six and thirty thouſand of the Herds,

45. Thirty thouſand and five hundred Aſſes,

46. And ſixteen thouſand Perſons;

47. Moſes took of it one Portion out of fifty, both of Man and Beaſt, and gave them to the Levites who looked after the Buſineſs of the Lord's Tabernacle, as the Lord commanded him.

48. And thoſe who were Officers to the Thouſands of the Army, the Captains of Thouſands and Hundreds, came to Moſes,

49. And ſaid to him; Thy Servants have taken the Sum of the Men of War who are in our Charge, and there is not a Man of us wanting.

50. We have therefore brought an Offering for the Lord, each what golden Things he has got, Jewels, Bracelets, Rings, Ear-rings, or Girdles, to make atonement for our Souls before the Lord.

51. So Moſes and Eleazar the Prieſt took the Gold of them, all the Things being made.

52. And all the Gold of the Lifted-offering which they offered up to the Lord, of the Captains of Thouſands and Hundreds, was ſixteen thouſand ſeven hundred and fifty Shekels:

53. The Men of War having plundered reſpectively for themſelves.

54. And Moſes and Eleazar the Prieſt, having taken the Gold of the Captains of Thouſands and Hundreds, brought it into the publick Tent, *for* a Memorial for the Iſraelites before the Lord.

CHAP. XXXII.

NOW the Reubenites and Gadites having a very numerous Multitude of Cattle, and ſeeing plainly that the Country of Jazer and Gilead, was a Place for Cattle;

2. They came and ſpoke to Moſes, Eleazar the Prieſt, and the Princes of the Aſſembly as follows;

Ver. 28. *Number*] from the Verb *to number* or *ſum up*, *Exod.* xii. 4. where a like Noun is alſo rendered *Number*; none of thoſe Words having any Signification of *Tribute*; ſee *Buxt. Lexic.* So Ver. 40.

Ib. *Flocks*] as Ver. 30. and as comprehending Goats with the Sheep.

Ver. 32. *what was left*] being not killed of the Cattle for the Soldiers Proviſion, nor of the Perſons in the Battle and Slaughter, Ver. 17.

Ver. 50. *Girdles*] as *Exod.* xxxv. 22.

3. Ataroth, Dibon, Jazer, Nimrah, Heſhbon, Elaleh, Shebam, Nebo and Beon,

4. The Country that the Lord ſmote before the Aſſembly of Iſrael, is a Country for Cattle, which thy Servants have;

5. If we are then in thy Favour, ſaid they, let it be given to thy Servants for a Poſſeſſion; make us not paſs over Jordan.

6. Whom Moſes anſwered: Shall your Brethren go to War, and you abide here?

7. And why will you diſcourage the Hearts of the Iſraelites, from paſſing over into the Country which the Lord has given them?

8. Your Fathers did thus, when I ſent them from Kadeſh-barnea to ſee it.

9. Who went up to the Brook of Eſhcol, and having ſeen the Country, diſheartened the Iſraelites from going into it, which the Lord gave them.

10. Upon which the Lord was angry at that Time, and ſware,

11. That the Men who came up from Egypt, from their twentieth Year upward, ſhould not ſee the Country of which he had ſworn to Abraham, Iſaac and Jacob, becauſe they did not follow him fully;

12. Beſides Caleb the Son of Jephunneh the Kenizite, and Joſhua the Son of Nun, becauſe they did.

13. And the Lord being angry with Iſrael, made them wander in the Wilderneſs forty Years, till all the Generation who had done that which diſpleaſed him were conſumed.

14. And behold you are riſen up in the room of your Fathers, an Increaſe of ſinful Men, to make a farther Addition to the fervent Anger of the Lord againſt Iſrael.

15. For ſhould you turn back from following him, he might yet again leave them in the Wilderneſs; ſo would you deſtroy all this People.

16. But they going nigh to him, ſaid; We will build Folds for our Cattle here, and Cities for our Children.

17. Nevertheleſs we will be ready ſpeedily to be before the Iſraelites, till we have brought them to their Place; and our Children ſhall abide in fortified Cities, by reaſon of the Inhabitants of the Country.

18. We will not come back to our Homes, till the Iſraelites have had their ſeveral Poſſeſſions.

19. Though we will have none with them any where beyond Jordan, becauſe our Poſſeſſion is come to us on this Side of it eaſtward.

20. With that Moſes replied to them; If you will do this Thing, if you will be ready for War before the Lord,

21. And will all of you paſs over Jordan ſo, till he has driven away his Enemies from his Face,

22. And the Country is ſubdued before him; you may afterwards return, and ſhall be blameleſs both with the Lord and Iſrael, and this Country ſhall be your Poſſeſſion before the Lord.

23. But if you will not do ſo, behold you ſin againſt the Lord; therefore acknowledge your Sin, which will find you out.

24. Build you Cities for your Children, and Folds for your Flocks; but do what has come out of your Mouth.

25. And the Gadites and Reubenites ſaid thus to Moſes; Thy Servants will do as our Lord commands.

26. Our Children, our Wives, what we poſſeſs, with all our Cattle, ſhall abide there in the Cities of Gilead.

27. But thy Servants will paſs over every one ready *for* War, before the Lord to Battle, as our Lord ſays.

28. So Moſes commanded Eleazar the Prieſt, Joſhua the Son of Nun, and the chief Fathers of the Tribes of the Iſraelites, concerning them,

29. To whom he ſaid, If the Gadites and Reubenites will paſs over Jordan with you, every one ready for Battle before the Lord, and the Country ſhall be ſubdued before you, then ſhall you give them the Province of Gilead for a Poſſeſſion:

30. But if they will not, they ſhall be Poſſeſſors among you in the Country of Canaan.

31. The Gadites and Reubenites too made anſwer; We will do according to what the Lord has ſpoken concerning thy Servants:

32. We will go on ready before the Lord *into* the Country of Canaan, that we may have the Inheritance of our Poſſeſſion on this ſide Jordan.

33. Moſes then gave to the Gadites, Reubenites, and to the half Tribe of Manaſſeh, the Son of Joſeph, the Kingdom of Sihon

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Ver. 9. *Brook*] as Chap. xiii. 23, 24.

Ver. 12. *Kenizite*] It is probable *Caleb* had ſome Anceſtor named *Kenaz*, from whom he took this Title, and his Brother the Name, *Joſh.* xv. 17. *Judg.* iii. 9. as likewiſe his Grandſon, 1 *Chron.* iv. 15.

Ver. 17. *ready*] for which is *armed* in the *preſ. Tranſ.* ſee of it Chap. xxxi. 5.

Ib. *ſpeedily*] from its Root *to make haſte*; as *Trem.* and *Jun.* have *celeres.*

Ver. 20. *replied*] after conſulting the Lord, as appears by their Anſwer, Ver. 31.

Ver. 23. *acknowledge*] the Sin in not intending to do what they pretended, if that was the Caſe. *Heb. know* or *acknowledge*; rather the latter here, eſpecially as it is imperative. Thus *Jun.* and *Trem. agnoſcite.*

Ver. 26. *what we poſſeſs*] See Chap. xxxi. 9.

King

King of the Amorites, and that of Og King of Baſhan, the Country with the Cities of the ſame in the Borders round about.

34. And the Gadites built Dibon, Ataroth, Aroer,

35. Atroth, Shophan, Jazer, Jogbehah,

36. Beth-nimrah and Beth-haran, fortified Cities, with Folds for Flocks.

37. Moreover the Reubenites built Heſhbon, Elale, Kirjathaim,

38. Nebo, Baal-meon, the Names being altered, and Shibmah; for they gave other Names to the Cities which they built.

39. The Poſterity of Machir alſo the Son of Manaſſeh went to Gilead, and took it, and drove away the Amorites who were in it.

40. Therefore Moſes gave Gilead to Machir the Son of Manaſſeh, and he dwelt in it.

41. And Jair the Deſcendant of Manaſſeh, went, and took their Towns, which he called The Towns of Jair.

42. Nobah went likewiſe, and took Kenath, with its Villages, and called it by his own Name Nobah.

CHAP. XXXIII.

THESE are the Journeys of the Iſraelites which they went out of the Country of Egypt by their Armies, in the Charge of Moſes and Aaron.

2. Which Journeys of theirs Moſes wrote down at the Command of the Lord, according as they went on, and thoſe were as follow:

3. Firſt they marched from Rameſes on the fifteenth Day of the firſt Month, the next Day after the Paſſover, going out with a high Hand in the Sight of all the Egyptians;

4. Who buried all the Firſt-born, that the Lord ſlew among them, and he executed Judgments on their gods.

5. And the Iſraelites marching from Rameſes, encamped at Succoth,

6. And marching from Succoth, they encamped at Etham, which is at the End of the Wilderneſs.

7. Then they marched from Etham, and turning back by the Mouth of Hiroth, which is over againſt Baal-zephon, they encamped before Migdol.

8. They alſo marched from before Hiroth, and paſſing through the midſt of the Sea into the Wilderneſs, went three Days Journey in that of Etham, and encamped at Marah.

9. Next they marched from Marah, and coming to Elim, where were twelve Fountains of Water, and ſeventy Palm-trees, they encamped there.

10. And marching from Elim, they encamped by the Red Sea.

11. And marching from the Red Sea, they encamped in the Wilderneſs of Sin.

12. And marching from the Wilderneſs of Sin, they encamped at Dophkah.

13. And marching from Dophkah, they encamped at Aluſh.

14. And marching from Aluſh, they encamped at Rephidim; where there was not Water for the People to drink.

15. And marching from Rephidim, they encamped at the Wilderneſs of Sinai.

16. And marching from the Wilderneſs of Sinai, they encamped at Kibroth-hattaavah.

17. And marching from Kibroth-hattaavah, they encamped at Hazeroth.

18. And marching from Hazeroth, they encamped at Rithmah.

19. And marching from Rithmah, they encamped at Rimmon-parez.

20. And marching from Rimmon-parez, they encamped at Libnah.

21. And marching from Libnah, they encamped at Riſſah.

22. And marching from Riſſah, they encamped at Kehelathah.

23. And marching from Kehelathah, they encamped at Mount Shapher.

24. And marching from Mount Shapher, they encamped at Haradah.

25. And marching from Haradah, they encamped at Makheloth,

Ver. 35. *Jazer*] the ſame Ver. 1.

Ver. 37. *Elale*] not the ſame in *Hebrew* as that in *Iſa.* xv. 4.

Ver. 41. *Deſcendant*] *Jair*'s Grandmother being the Grandaughter of *Manaſſeh*, 1 *Chron.* ii. 21, 22. *Gen.* l. 23. but his Grandfather one of *Judah*, 1 *Chron.* ii. 5, 21. *Patrick* ſays *Jair was the Grandſon of Gilead by his Daughter*, whereas the *Daughter*, 1 *Chron.* ii. 21. was *Gilead*'s Siſter.

Ib. *The Towns of Jair*] as 1 *Kings* iv. 13.

Ver. 1. *which they*] The Antecedent to the Relative being moſt probably *the Journeys*, as they are the Subject of the Relation, and particularly mentioned in the next Verſe, beſides that the referring *which* to the People makes a Sort of Redundancy or Superfluity in the Account. So *Caſtalio* renders, *Sequitur jam de itineribus quæ Iſraelitæ fecerunt*, *Now there follows concerning the Journeys which the Iſraelites made.*

Ib. *in*] not *under*.

Ver. 4. *gods*] See *Exod.* xii. 12.

Ver. 8. *from before*] See *Dr. Shaw*'s *Travels*, p. 347.

Ver. 18. *Rithmah*] by *Kadeſh-barnea*, Chap. xii. 16. & xiii. 3, 26. & xxxii. 8.

26. And marching from Makheloth, they encamped at Thahath.

27. And marching from Thahath, they encamped at Tharah.

28. And marching from Tharah, they encamped at Mithkah.

29. And marching from Mithkah, they encamped at Haſhmonah.

30. And marching from Haſhmonah, they encamped at Moſeroth.

31. And marching from Moſeroth, they encamped with the Jaakanites.

32. And marching from the Jaakanites, they encamped at Hor-hagidgad.

33. And marching from Hor-hagidgad, they encamped at Jotbathah.

34. And marching from Jotbathah, they encamped at Abronah.

35. And marching from Abronah, they encamped at Ezion-geber.

36. And marching from Ezion-geber, they encamped in the Wilderneſs of Zin, which is *that* of Kadeſh.

37. And marching from Kadeſh, they encamped at Mount Hor, at the End of the Country of Edom.

38. On which Mount Aaron the Prieſt went up at the Command of the Lord, and died there, in the fortieth Year of the Iſraelites coming out of the Country of Egypt, on the firſt of the fifth Month;

39. Aaron being in his hundred and twenty third Year when he died on Mount Hor.

40. And the Canaanite King of Arad, who dwelt in the South of the Country of Canaan, heard of the coming of the Iſraelites.

41. Who marched from Mount Hor, and encamped at Zalmonah.

42. And marching from Zalmonah, they encamped at Punon.

43. And marching from Punon, they encamped at Oboth.

44. And marching from Oboth, they encamped at the Heaps of Abarim, in the Border of Moab.

45. And marching from the Heaps, they encamped at Dibon-gad.

46. And marching from Dibon-gad, they encamped at Almon-diblathaim.

47. And marching from Almon-diblathaim, they encamped at the Mountains of Abarim, before Nebo.

48. And marching from the Mountains of Abarim, they encamped on the Plains of Moab, at Jordan *againſt* Jericho,

49. Even from Beth-jeſhimoth to Abel-ſhittim.

50. Where the Lord bade Moſes,

51. To ſpeak to the Iſraelites, and ſay to them: When you are paſſed over Jordan into the Country of Canaan,

52. You ſhall drive away all the Inhabitants of it from your Preſence, and cauſe all their Effigies to periſh, as you ſhall all their molten Images, and deſtroy all their Chapels.

53. And when you have driven *them* out of the Country, you ſhall dwell in it: for I give it you to inherit it.

54. You ſhall poſſeſs it by Lot after your Families, and the Tribes of your Fathers, making the Poſſeſſion for many much, and for few little, the Lot for each being where it comes out for him.

55. But if you drive not away the Inhabitants of the Country from your Preſence, thoſe whom you leave of them will be Thorns in your Eyes, and pricking *Goads* in your Sides, and will diſtreſs you in the Country where you dwell.

56. Nay I my ſelf will do to you, as I thought to do to them.

Ver. 31. *with the Jaakanites*] See *Deut.* x. 6. ſo *Jun.* and *Trem. apud filios Jahakanis.*

Ver. 36. *Ezion-geber*] 1 *Kings* ix. 26. & xxii. 48. by which the *Iſraelites* came back again, when they were denied Paſſage through *Edom*, *Deut.* ii. 8.

Ib. that *of Kadeſh*] *Pſal.* xxix. 8. for *Zin* and *Kadeſh* do not appear to be the ſame, Chap. xx. 1. & xxvii. 14. & xxxiv. 4. *Deut.* xxxii. 51. but the Wilderneſs named of either; of *Kadeſh* ſee on Chap. xx. 1.

Ver. 40. *King of Arad*] See Chap. xxi. 1.

Ver. 52. *deſtroy*] as *Lev.* xxvi. 30. where the Verb is the ſame, and does not mean *quite pluck down*, but *deſtroy* in a general or any Manner.

Ib. *Chapels*] *They could not throw down the Mountains*, ſays *Patrick*; and *Poole*, *the Hills themſelves could not be deſtroyed by them.* The *Aſſemblies Annotation* explains it thus, *That is, Idolatrous Chapels.* And *Caſtal.* renders it *ſacella, Chapels*; *Munſt. aras, Altars*; as *Buxt.* in his *Lexic.* gives the Meaning of the *Heb.* Word, *Sacellum, Ara idolorum*; and according to *Joh. Mercer* in *Pagnin. Theſaur. ſignificat Sacellum ſeu Altare, it ſignifies a Chapel or Altar.* Beſides we read of *building* or *making* the ſame, 2 *Kings* xxi. 3. & xxiii. 15. 2 *Chron.* xxxiii. 3, 19. *Jer.* xix. 5. even *on a Hill* or *Hills*, 1 *Kings* xi. 7. & xiv. 23. *and in the Cities*, 2 *Kings* xvii. 9, 29. & xxiii. 5, 19. nay *in a Valley*, *Jer.* vii. 31. & xxxii. 35. and of their being *removed* and *taken away*, 1 *Kings* xv. 14. 2 *Kings* xii. 3. & xiv. 4. & xv. 4, 35. 2 *Chron.* xv. 17. & xvii. 6. & xx. 33. *deſtroyed*, *Ezek.* vi. 3. *broke down*, 2 *Kings* xxiii. 8, 15. and *burnt*, 2 *Kings* xxiii. 15. with *making a Houſe of them*, 1 *Kings* xii. 31. 2 *Kings* xxiii. 19. which are quite inconſiſtent with their being *Hills.* Thus *Benjamin* the *Jew* (to name no more) calls the Chapel of the *Syrian* Monks on Mount *Sinai* by this Name במה N. B. *high places* in the *com. Eng. Bib.* is ſometimes rendered from other *Hebrew* Words, which ſignify ſo properly, as *Num.* xxiii. 3. *Judg.* v. 18. *Job* xxv. 2. *Prov.* viii. 2. & ix. 14. *Jer.* iii. 2, 21. & iv. 11. &c.

CHAP.

CHAP. XXXIV.

AND the Lord told Moſes,

2. That he ſhould give the Iſraelites theſe Directions: When you are come into the Country of Canaan, the ſame which ſhall fall to you for a Poſſeſſion, with the Confines of it;

3. Your ſouth Side ſhall be at the Wilderneſs of Zin, by the Bounds of Edom, and at the End of the Salt Sea eaſtward.

4. And your Border ſhall turn about on the South to the Aſcent of Akrabbim, and paſs on to Zin, and the going out of it on the South ſhall be at Kadeſh-barnea; then going forth to Hazar-addar, it ſhall paſs on to Azmon;

5. From thence it ſhall turn about to the River of Egypt, and its going out ſhall be at the Sea.

6. Moreover your weſt Border ſhall be the great Sea.

7. From whence you ſhall make your north Border *to* Mount Hor,

8. Thence to the Entrance of Hamath, and the going out of it ſhall be at Zedad;

9. Next it ſhall go along to Ziphron, and its going forth ſhall be at Hazar-enan.

10. Beſides you ſhall make your eaſt Border from thence to Shepham;

11. From thence it ſhall go down to Riblah on the Eaſt of Ain, and reach down to the Side of the Sea of Cinnereth eaſtward;

12. So it ſhall go down to Jordan, and the going out of it ſhall be at the Salt Sea. This ſhall be your Country, with the Frontiers of it round about.

13. And Moſes ordered the Iſraelites as follows; This is the Country which you ſhall poſſeſs by Lot, which the Lord commanded to be given to the nine Tribes and the half:

14. Since the Tribes of the Reubenites and Gadites, throughout the Houſholds of their Fathers, and half the Tribe of Manaſſeh have received their Poſſeſſion;

15. Which they did on this ſide Jordan *againſt* Jericho, eaſtward towards the *Sun*-riſing.

16. The Lord further ſaid thus to Moſes:

17. Theſe are the Names of the Men who ſhall appoint the Poſſeſſion of the Country for you; Eleazar the Prieſt, and Joſhua the Son of Nun.

18. You ſhall likewiſe take one Prince of each Tribe to do it;

19. Whoſe Names are theſe: Caleb the Son of Jephunneh, of the Tribe of Judah;

20. And Shemuel the Son of Ammihud, of the Tribe of the Simeonites;

21. Elidad the Son of Chiſlon, of the Tribe of Benjamin;

22. And Bukki the Son of Jogli, Prince of the Tribe of the Danites;

23. Of the Poſterity of Joſeph, Hanniel the Son of Ephod, Prince of the Tribe of the Manaſſehites;

24. And Kemuel the Son of Shiphtan, Prince of the Tribe of the Ephraimites;

25. Elizaphan alſo the Son of Parnach, Prince of the Tribe of the Zebulunites;

26. And Paltiel the Son of Azzan, Prince of the Tribe of the Iſſacharites;

27. With Ahihud the Son of Shelomi, Prince of the Tribe of the Aſherites;

28. And Pedahel the Son of Ammihud, Prince of the Tribe of the Naphtalites.

29. Theſe were they whom the Lord commanded, to appoint the Poſſeſſion for the Iſraelites in the Country of Canaan.

CHAP. XXXV.

BESIDES the Lord ſpoke to Moſes on the Plains of Moab, at Jordan *againſt* Jericho, as follows:

2. Command the Iſraelites that they ſhould give the Levites Cities out of the Poſſeſſion of their Inheritance to dwell in, and Suburbs to the ſame round about them.

3. The Cities being for them to dwell in, whoſe Suburbs ſhall be for their Cattle, Subſtance, and all their Beaſts.

4. Now the Suburbs of the Cities which you ſhall give them, ſhall be a thouſand Cubits outward from the Wall of the City round about.

5. You ſhall alſo meaſure without the City two thouſand Cubits on each Side, Eaſt, South, Weſt and North, and the City ſhall be in the Middle: this ſhall be the Suburbs of the Cities for them.

6. And among the Cities which you give to the Levites, there ſhall be ſix for Refuge, that the Man-ſlayer may flee thither; to which you ſhall put two and forty others.

7. All the Cities which you ſhall give them ſhall be eight and forty, with their Suburbs.

8. And the ſame ſhall be of the Inheritance of the Iſraelites; out of many you ſhall give many, and few out of few: each ſhall give them of his Cities, according to his Poſſeſſion which he has.

9. Moreover the Lord ordered Moſes,

Ver. 4. *on*] this and the two contiguous Verſes deſcribing the ſouth Side.

Ver. 5. *without the City*] The Suburbs being counted Part of the City, ſo that the Extent was 3000 Cubits without the Wall; ſee *Maimon.* as quoted by *Ainſw.*

10. To ſpeak to the Iſraelites in the following manner: When you are paſſed over Jordan into the Country of Canaan,

11. You ſhall bring it to paſs that you may have Cities of Refuge, whither the Man-ſlayer may flee who kills a Perſon by Miſtake.

12. Which ſhall be ſuch Cities to you from the Revenger, that the Man-ſlayer may not die, till he ſtand before the Aſſembly for Judgment.

13. And there ſhall be ſix of them for you, of theſe which you give.

14. Of which three ſhall be on this ſide Jordan, and three in the Country of Canaan.

15. Theſe ſix Cities ſhall be for Refuge to the Iſraelites, and to the Stranger and Sojourner among them, that any one who kills a Perſon by Miſtake may flee thither.

16. Yet if he ſtrike him with an Inſtrument of Iron, ſo that he dies, he is a Murderer, who ſhall be quite put to death:

17. And the ſame ſhall he, if he ſtrikes him with a Stone,

18. Or an Inſtrument of Wood, with the Hand, by which he may, and does die.

19. The Revenger of Blood himſelf may kill the Murderer, when he meets with him.

20. So he may him who thruſts one down in Hatred, or throws at him deſignedly,

21. Or ſtrikes him with his Hand in Enmity, ſo that he dies: *for* the Striker ſhall be quite put to death, being a Murderer.

22. But if he thruſts him down on a ſudden without Enmity, or throws any Thing upon him not deſignedly;

23. Or ſhould it be any Stone that falls upon him, by which he may, and does die, the other neither ſeeing *him*, being his Enemy, nor ſeeking his Hurt;

24. Then the Aſſembly ſhall judge between the Striker and Revenger of Blood, by theſe Judgments.

25. And they ſhall deliver the Man-ſlayer out of the Power of the Revenger of Blood, and reſtore him to the City of his Refuge whither he fled; in which he ſhall abide till the Death of the high Prieſt, who is anointed with the holy Oil.

26. However if he does at all come out of the Bounds of that City,

27. And the Revenger of Blood finds him there, and ſlays him, no Blood ſhall be chargeable to him;

28. Becauſe the other ſhould abide in the City of his Refuge till the high Prieſt's Death, after which he may return to the Country of his Poſſeſſion.

29. And theſe Things ſhall be a Statute of Judgment to you throughout your Generations, in all your Dwellings.

30. Every Murderer who kills a Perſon, ſhall be ſlain by the Evidence of the Witneſſes; but one Witneſs ſhall not teſtify againſt a Perſon, ſo as to put him to death.

31. You ſhall take no Ranſom for the Life of a Murderer, who is ſo wicked that he muſt die; for he ſhall be quite put to death;

32. Nor ſhall you for him, who flees to the City of his Refuge, to dwell again in the Country, till the Death of the Prieſt:

33. That you may not pollute the Country which you are in, for Blood will do it; nor can the Country be purged of the Blood which is ſhed in it, but by his who ſheds it.

34. And thou ſhalt not defile the Country that you inhabit, within which I dwell: for I the Lord dwell amongſt the Iſraelites.

CHAP. XXXVI.

AND the chief Fathers belonging to the Families of the Poſterity of Gilead, the Son of Machir, Manaſſeh's Son, of the Families of Joſeph's Poſterity, came near, and ſpoke before Moſes, and the Princes, the chief Fathers of the Iſraelites,

2. And ſaid; The Lord having commanded our Lord to give the Country for a Poſſeſſion by Lot to the Iſraelites, he was commanded by the Lord to give the Eſtate of Zelophehad our Brother to his Daughters.

3. Now ſhould they be Wives to ſome of the Men of the *other* Tribes of the Iſraelites, their Eſtate would be taken away from that of the Tribe of our Fathers, and the Lot of our Poſſeſſion, and be added to the Eſtate of the Tribe to which they belong.

4. Nay even when the Jubile of the Iſraelites is, it will be the very ſame.

5. And Moſes told the Iſraelites at the Command of the Lord, that the Tribe of the Poſterity of Joſeph ſpoke right:

Ver. 17. *ſtrikes him*] No *throwing* in the *Original*.

Ver. 20. *So*] *But* in the *com. Tranſ.* being quite contrary, as the Caſes are parallel.

Ver. 31. *wicked*] ſo the *Heb.* and not *guilty*.

Ib. *die*] a Verb, not a Noun.

Ver. 34. *thou ſhalt not*] So the *Heb.* with the Liberties and Turns of that Language, as in other Places.

Ver. 3. *to which they belong*] So the *Original* is rightly and properly tranſlated, having no Signification of *received*.

6. What

6. What follows being the Matter which the Lord ordered concerning the Daughters of Zelophehad; Let them be Wives to whom they pleaſe, ſo it be in the Family of the Tribe of their Father.

7. For the Poſſeſſion of the Iſraelites will not go about from Tribe to Tribe, when each of them cleaves to that of the Tribe of his Fathers.

8. Every Daughter therefore who inherits an Eſtate of the Tribes of the Iſraelites, ſhall be Wife to one of the Family of her Father's Tribe; that the Iſraelites may reſpectively inherit the Poſſeſſion of their Fathers.

9. So an Eſtate will not go about from one Tribe to another, when the ſeveral Tribes of the Iſraelites cleave to their own.

10. As the Lord commanded Moſes, ſo the Daughters of Zelophehad did.

11. For Mahlah, Tirzah, Hoglah, Milcah and Nohah, his Daughters, became Wives to their Uncle's Sons;

12. Of the Families of the Poſterity of Manaſſeh, Joſeph's Son, by which their Eſtate remained in the Tribe of their Father's Family.

13. Theſe are the Commandments and Rules, which the Lord gave the Iſraelites in charge by the Miniſtry of Moſes, on the Plains of Moab, at Jordan *againſt* Jericho.

Ver. 6. *Family*] that Branch of the Tribe to which they belonged, as Ver. 8. and as was done, Ver. 11.

Ver. 8. *Every Daughter*] that was an Heireſs or Coheireſs; for this Law was to prevent Eſtates being tranſferred to another Family or Tribe.

Ver. 12. *Tribe of*] *Patrick* ſays, it may be rightly tranſlated *Tribe, and*; but beſides that there is no Partition, nor any thing for [*and*] in *Heb.* the Word is in the conſtructed Form for the Genitive Caſe. And the Senſe is good, being the Tribe of *Manaſſeh* to which their Father's Family belonged, Ver. 1. from which the Eſtate was not taken away, agreeable to Ver. 3, 7.

NOTES

NOTES upon the BOOK called DEUTERONOMY.

CHAP. I.

THESE are the Words which Moſes ſpoke to all Iſrael, on this ſide Jordan in the Wilderneſs, on the Plain over againſt Suph, between Paran, Tophel, Laban, Hazeroth and Di-zahab;

2. There being eleven Days *Journey* from Horeb, by the Way of Mount Seir, to Kadeſh-barnea.

3. Even in the fortieth Year, on the firſt of the eleventh Month, did Moſes ſpeak to the Iſraelites, entirely as the Lord commanded him for them;

4. After he had ſlain Sihon King of the Amorites, who dwelt in Heſhbon, and Og King of Baſhan, who dwelt in Aſhtaroth, at Edrei.

5. On this ſide Jordan in the Country of Moab, was Moſes pleaſed to declare this Law as follows.

6. The Lord our God ſpoke to us thus in Horeb; You have dwelt a great deal on this Mountain:

7. Turn about, take your journey, and go to the Mountain of the Amorites, and to all its neighbouring Places, on the Plain, on the Mountain, and in the Vale, as alſo in the South, and at the Harbour of the Sea; the Country of the Canaanites, and Lebanon, as far as the great River, the River Euphrates.

8. See, I have put the Country before you; go in, and poſſeſs the ſame which the Lord ſware to your Forefathers Abraham, Iſaac and Jacob, that he would give them, and their future Offſpring.

9. And I ſpoke thus to you at that Time; I am not able to bear you alone:

10. The Lord your God having multiplied you, ſo that behold you are this Day as the Stars of Heaven for Multitude;

11. (The Lord God of your Fathers add to you a thouſand times as many as you are, and bleſs you according as he has told you)

12. How can I alone bear the Fatigue of you, your Burden and Strife?

13. Provide you wiſe Men, even ſuch as underſtand and know of your Tribes, that I may put them for the chief of you.

14. And upon your making me this anſwer, The Matter which thou ſpeakeſt to be done is good;

15. I took the chief of your Tribes, wiſe and knowing Men, whom I made the chief over you, Captains of Thouſands, with thoſe of Hundreds, Fifties and Tens, as well as Magiſtrates of your Tribes.

16. Beſides I gave your Judges at the ſame Time the following Charge; Hear between your Brethren, and judge righteouſly between one Man and another, as alſo his Sojourner.

17. You ſhall not acknowledge Faces in Judgment, ſhall hear the little the ſame as the great, not be afraid of any one's Face, ſince the Judgment is God's; and the Matter which is too hard for you, bring to me, that I may hear it.

18. And at that Time I commanded you all the Things which you ſhould do.

19. After this we marched from Horeb, and went through all that great and terrible Wilderneſs which you ſaw, by the Way of the Mountain of the Amorites, as the Lord our God commanded us; and we came to Kadeſh-barnea.

20. When I ſaid to you; You are come to the Mountain of the Amorites, which the Lord our God gives us.

21. See, the Lord thy God has put the Country before thee: go up, inherit, as the Lord God of thy Fathers has ſpoken to thee; do not fear, nor be daunted.

22. And all of you came near to me, and propoſed, Let us ſend Men before us, that they may ſearch the Country for us, and bring us back Word in what Way we ſhould go up, and into what Cities we ſhould enter.

23. Which Thing pleaſing me, I took twelve Men from you, one Perſon of a Tribe;

24. Who turned, and aſcended the Mountain, and went to the Brook of Eſhcol, ſpying it.

Ver. 1. *Suph*] This is quite unlikely to be the *Red Sea*, which was a vaſt Way off, and there is not *Sea* in *Heb.* as Ver. 40. and elſewhere for it. Of the ſame Opinion ſee *Lightfoot*, *Poole* and *Patrick*; and ſo the original Word is given in the *Verſion* of *Pagn.* and *Montan.* with that of *Jun.* and *Trem.* latter *Edit.*

Ver. 5. *pleaſed*] So is this Verb rendered 1 *Sam.* xii. 22. 1 *Chron.* xvii. 27. 2 *Sam.* vii. 29. having never any Signification like *began.*

Ver. 24. *Brook*] As *Num.* xiii. 23, 24. being the ſame *Hebrew* Word.

25. And

25. And they took ſome of the Fruit of the Country with them, and brought down to us, as alſo brought us back Word, that the Country is good which the Lord our God gives us.

26. Nevertheleſs you would not go up, but rebelled againſt the Command of the Lord your God;

27. And murmuring in your Tents, ſaid; Through the Lord's Hatred to us, he has brought us out of the Country of Egypt, to deliver us into the Power of the Amorites, to deſtroy us.

28. Whither ſhould we go up? Our Brethren having made our Hearts faint, by ſaying, The People are greater and taller than we, the Cities great and fortified to Heaven, and we alſo ſaw the Sons of the Anakites there.

29. However I encouraged you; Be in no dread nor fear of them.

30. The Lord your God who goes before you will fight for you, according to all that he did for you in Egypt before your Eyes;

31. As likewiſe what thou haſt ſeen in the Wilderneſs, how the Lord thy God carried thee as a Man does his Child, all the Way which you went, till you came to this Place.

32. Yet in this Thing you did not believe in the Lord your God;

33. Who went before you in the Way, to find out a Place for you to encamp in, with Fire at Night to ſhew you in what Way you ſhould go, and with a Cloud by Day.

34. And the Lord hearing your Words pronounced, was in a Wrath, and ſware thus;

35. Not a Perſon among theſe Men of this evil Generation ſhall ſee the good Country, which I ſware to your Forefathers I would give:

36. Excepting Caleb the Son of Jephunneh, who ſhall ſee it, and to him will I give the Country which he has trod on, and to his Poſterity, becauſe he follows the Lord entirely.

37. The Lord was likewiſe angry with me for your ſakes, and ſaid; Thou alſo ſhalt not enter in there.

38. Joſhua the Son of Nun, who ſtands before thee, ſhall enter in thither: ſtrengthen him, for it is he ſhall make Iſrael poſſeſs it.

39. As to your little ones, who you complained would be a Prey, even your Children who now know not either Good or Evil, they ſhall go in thither, and to them will I give it, that they may inherit it.

40. But do you turn your ſelves about, and march into the Wilderneſs, the Way to the Red Sea.

41. Then you made me this anſwer, We have ſinned againſt the Lord, we will go up and fight, entirely as the Lord our God has commanded us; and girding on each his Weapons of War, you were ready to go up the Mountain.

42. Upon which the Lord ſaid to me; Bid them not go up, nor fight, ſince I am not among you, that you may not be ſmitten before your Enemies.

43. Accordingly I ſpoke to you, yet you would not hearken, but rebelling againſt the Lord's Command, you behaved proudly, and went up on the Mountain.

44. Whereas the Amorites who dwelt on that Mountain coming forth to meet you, purſued you as Bees do, and beat you in Seir to Hormah.

45. So you returned, and wept before the Lord; but he would not hearken to what you ſaid, nor give ear to you.

46. Afterwards you abode at Kadeſh many Days, as thoſe which you ſtaid were.

CHAP. II.

WE then turned about, and marched into the Wilderneſs, the Way to the Red Sea, as the Lord ordered me; and compaſſed Mount Seir many Days.

2. At length the Lord ſaid to me as follows:

3. You have compaſſed this Mountain a great deal; turn your ſelves about northward.

4. And command thou the People thus; You are about to paſs at the Bounds of your Brethren the Poſterity of Eſau, who dwell in Seir, and as they will be afraid of you, take great heed,

5. Not to make war with them: for I will

Ver. 39. *now*] for this was what the Lord ſaid; and the Words of the *com. Tranſ. in that day had* ſpoil the Senſe.

Ver. 42. *Bid them not*] For according to the *preſ. Eng.* it may be ſeen that *I am* is *Moſes*; which none that I know of pretends to be ſo.

Ver. 46. *as thoſe—were*] For what Senſe is our *com. Reading?*

Ver. 1. *Mount Seir*] Which was ſo near as to be within Sight where *Jeruſalem* ſtood, as ſhewn on *Pſa.* cxxv. 2.

Ver. 3. *a great deal*] I do not find that רַב ſignifies *enough*, much leſs *long enough*. In a Specimen of *Ambroſe Uſher*'s *Tranſ.* in MS. made before the *preſent*, is *inogh*, he being *Archbiſhop Uſher*'s elder Brother, *Lewis*'s *Hiſt. of the Tranſ.* p. 340.

Ver. 4. *at*] 'They did not paſs *through* the Coaſt of 'Edom, as we tranſlate it,' writes *Patrick*; ſee *Num.* xx. 21. where the Noun for *Bounds* is the ſame.

Ver. 5. *make war*] as Ver. 9, 24. where the Verb is the ſame, only with a Noun to make the Expreſſion fuller.

not give you any of their Country, ſo far as to tread the Sole of the Foot on, becauſe I have given Mount Seir an Inheritance to Eſau.

6. You ſhall buy Food of them for Money, that you may eat; and alſo purchaſe Water of them for Money, that you may drink.

7. For the Lord thy God has bleſſed thee in all the Work of thy Hand, he has known thy going through this great Wilderneſs: theſe forty Years the Lord thy God having been with thee, thou haſt wanted Nothing.

8. And when we paſſed from our Brethren the Poſterity of Eſau who dwelt in Seir, from the Way of the Plain, from Elath and Ezion-geber, we turned about, and paſſed the Way of the Wilderneſs of Moab.

9. The Lord likewiſe ſaid to me; Thou ſhalt not diſtreſs the Moabites, nor make war with them: for I will not give thee an Inheritance of their Country, becauſe I have given Ar an Inheritance to the Poſterity of Lot.

10. Wherein the Emites dwelt heretofore, a People great, many and tall, like the Anakites.

11. They were alſo counted Giants like the Anakites, and the Moabites called them Emites.

12. The Horites too dwelt in Seir heretofore, but the Poſterity of Eſau ſucceeded them, when they had deſtroyed them from their Preſence, and dwelt in their room; as Iſrael has done to the Country of his Inheritance, which the Lord gave them.

13. Now get ready, paſs you over the Brook Zered: which we did accordingly.

14. And the Time which we were going from Kadeſh-barnea, until we paſſed over the Brook Zered, was thirty eight Years; till the whole Generation of the Warriors was conſumed from within the Camp, as the Lord ſware to them.

15. For even the Hand of the Lord was againſt them, to rout them from within the Camp, till they were conſumed.

16. And when all the Warriors were conſumed, by dying from among the People,

17. Then the Lord ſpoke to me as follows:

18. Thou art paſſing to Day by Ar, the Bounds of Moab.

19. When thou comeſt near over againſt the Ammonites, do not diſtreſs them, nor make war with them: for I will not give thee an Inheritance of the Ammonites Country, becauſe I have given it an Inheritance to the Poſterity of Lot.

20. A Country of Giants that was likewiſe counted, Giants dwelling in it heretofore, whom the Ammonites called Zamzummites;

21. A People great, many and tall, like the Anakites; but the Lord deſtroyed them from their Preſence, ſo that they ſucceeded them, and dwelt in their room.

22. As he did for the Poſterity of Eſau that dwell in Seir, from whoſe Preſence he deſtroyed the Horites, ſo that they ſucceeded them, and have dwelt in their room to this Day.

23. As for the Avites, that dwelt in Hazerim as far as Gaza, the Caphtorites who came out of Caphtor deſtroyed them, and dwelt in their room.

24. Get ready, march, and paſs over the River Arnon; ſee, I deliver into thy Power Sihon the Amorite King of Heſhbon, and his Country: begin to inherit, and make war with him.

25. This Day will I begin to put the Dread and Fear of thee, upon the Perſons of the People under the whole Heaven; who hearing the News of thee, ſhall tremble, and be in anguiſh by reaſon of thee.

26. And I ſent Meſſengers from the Wilderneſs of Kedemoth, to Sihon King of Heſhbon, with theſe peaceable Words;

27. Let me paſs through thy Country; I will go all along in the Way, neither turning aſide to the right Hand, nor the left.

28. Thou ſhalt ſell me Food for Money, that I may eat; and give me Water for Money, that I may drink: only let me paſs through on my Feet;

29. (As the Poſterity of Eſau who dwell in Seir, and the Moabites who dwell in Ar,

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Ver. 7. *For*] God will provide Neceſſaries for you, as it is he who has done it all along: in which Manner I alſo find it expounded by *Jun.* and *Trem.* in *Annot.* The Expoſition of *Poole* and *Patrick*, that the *Iſraelites were able* or *had wherewith to buy*, falls ſhort of what is expreſſed that *they wanted nothing*, nor does it appear that they got *Money* in the Wilderneſs. But *Patrick* aſſerts another Meaning, that *they ſhould not moleſt the Edomites, becauſe they were in no Need:* which if it had been a Reaſon, would have been of a general Kind againſt their moleſting any People; and [for] muſt ſo be referred to the 5th Verſe, where as there is another Reaſon given, this would likely have been put if it had belonged to that.

Ib. *known thy going*] *Targ.* of *Onkelos, ſupplied thee with Neceſſaries.*

Ver. 12. *has done to the Country*] on that ſide *Jordan*, which they had already got poſſeſſion of, the *Heb.* Verb being of the paſt Tenſe; becauſe ſome interpret it otherwiſe.

Ver. 13. *get ready*] Not *ſaid I*, but *ſaid the Lord* is to be underſtood from Ver. 9. however our *Tranſlators* have made no ſuch Addition, Ver. 24. where it is to be underſtood from Ver. 19. after a longer Digreſſion.

Ver. 18. *by*] The *Heb.* Particle here is different from that in Ver. 4. and *Judg.* xi. 18. ſhews the *Iſraelites* did not paſs through any Part of *Moab*, which *Ar* was, Ver. 9.

Ver. 23. *Gaza*] as commonly this *Heb.* Name is given in the *preſ. Tranſ.*

Ver. 25. *Perſons*] or *Heb. Face.*

did

did to me) till I ſhall paſs over Jordan, into the Country which the Lord our God gives us.

30. But that King would not let us paſs through what was his: for the Lord thy God let his Spirit be ſtubborn, and his Heart be ſtout, that he might deliver him into thy Power, as it is this Day.

31. And the Lord ſaid to me, See, I have begun to deliver up Sihon and his Country before thee; begin to inherit, that thou mayeſt do it.

32. So Sihon and all his People came out to meet us, in Battle at Jahaz.

33. And the Lord our God delivered him up before us, ſo that we killed him, his Children, and all his People.

34. We alſo took all his Cities at the ſame Time, and utterly deſtroyed of every City the Men, Women and Children, we left none remaining.

35. Only we made the Beaſts our prey, and the Spoil of the Cities which we took.

36. From Aroer which is upon the Bank of the River Arnon, and the City that is in the River, even to Gilead, there was not a Town which was ſuperior to us: the Lord our God delivered up all before us.

37. Only thou didſt not approach the Country of the Ammonites, any Place of the River Jabbok, or the Cities of the Mountain, or where-ever the Lord our God forbade us.

CHAP. III.

NEXT we turned about, and went up the Way to Baſhan; and Og King of it, with all his People, came out to meet us in War, at Edrei.

2. But the Lord ſaid to me, Do not fear him: for I will deliver him, with all his People, and Country into thy Power; to whom thou ſhalt do, as thou didſt to Sihon King of the Amorites, who dwelt in Heſhbon.

3. Accordingly the Lord our God delivered alſo into our Power Og King of Baſhan, and all his People; whom we killed, till there was none left remaining to him.

4. And we took all his Cities at the ſame Time, there was not a Town which we did not take away from them; being ſixty Cities, the whole Region of Argob, the Kingdom of Og in Baſhan.

5. All theſe Cities were fortified with a high Wall, Gates and Bars, beſides very many Towns.

6. And we utterly deſtroyed them, according to what we did to Sihon King of Heſhbon, namely the Men, Women, and Children of every City.

7. However we made all the Beaſts, and the Spoil of the Cities our prey.

8. Thus we took away at that Time out of the Power of the two Kings of the Amorites, the Country which is on this ſide Jordan, from the River Arnon to Mount Hermon;

9. (The Zidonians calling Hermon Shirion, and the Amorites calling it Shenir)

10. All the Cities of the Plain, with all Gilead, and all Baſhan, to Salchah and Edrei, Cities of the Kingdom of Og in Baſhan.

11. For only Og King of Baſhan was left of the Reſidue of the Giants; behold his Bedſtead was an iron one, is it not in Rabbah of the Ammonites? It being nine Cubits long, and four wide, by a Man's Cubit.

12. And this Country which we inherited at that Time, from Aroer which is by the River Arnon, and half Mount Gilead, with its Cities, I gave to the Reubenites and Gadites.

13. The reſt of Gilead, and all Baſhan, the Kingdom of Og, I likewiſe gave to half the Tribe of Manaſſeh; the whole Region of Argob in all Baſhan, which was called The Country of Giants.

14. Jair the Deſcendant of Manaſſeh took the whole Region of Argob, to the Bounds of the Geſhurites and Maachathites; and has called them by his own Name The Baſhan-Towns of Jair to this Day.

15. And on Machir I beſtowed Gilead:

16. As I did on the Reubenites and Gadites, from Gilead to the River Arnon, the middle of the River, being the Bounds, and to Jabbok a River the Bounds of the Ammonites;

Ver. 29. *did*] that is ſold Proviſions to the *Iſraelites*, not let them paſs through their Country.

Ver. 30. *through what was his*] See *Num.* xx. 18.

Ver. 36. *upon the Bank*] the ſame *Heb.* Words being in *Joſh.* xii. 2. & xiii. 9.

Ib. *City*] *Ainſworth* ſays, *this Citie was Ar*, *Num.* xxi. 15. which may be likely.

Ib. *in the River*] as more fully expreſſed *Joſh.* xiii. 9.

Ver. 4. *Town*] a different *Heb.* Word from that for *Cities* before and after.

Ver. 6. *according to what*] *as we* deſtroyed *unto Sihon* being improper, and the *Heb.* having the Relative for *what*.

Ver. 11. *Ammonites*] who probably had before driven *Og* from the Place of his Reſidence, Chap. ii. 20, 21. and taken away his Bedſtead for a famous Trophy.

Ver. 13. *in all Baſhan*] for *all Baſhan* it ſelf was mentioned before, and that *Argob* was in *Baſhan* appears by Ver. 4. So *Jun.* and *Trem.* tranſlate it by *per*, *throughout*.

Ver. 14. *Deſcendant*] See *Num.* xxxii. 41.

Ver. 16. *middle*] See Chap. ii. 36. *Joſh.* xii. 2. in which latter the *Heb.* is the ſame.

Ib. *of the River*] the Word being the ſame as both before and after.

17. With

17. With the Plain, and Jordan which was the Bounds, from Cinnereth to the Sea of the Plain, the Salt Sea, under the Streams of Piſgah eaſtward.

18. Whom I commanded at that Time as follows; The Lord your God having given you this Country to inherit it, you ſhall paſs over armed before your Brethren the Iſraelites, all who are able Perſons.

19. Only your Wives, Children and Cattle, of which laſt I know that you have many, ſhall abide in your Cities which I have given you;

20. Till the Lord has made your Brethren reſt like your ſelves, and they likewiſe inherit the Country which the Lord your God gives them beyond Jordan; when you ſhall return to your reſpective Inheritances, which I have conferred upon you.

21. Beſides I commanded Joſhua thus at that Time; Thy Eyes having ſeen all which the Lord your God did to theſe two Kings, ſo will the Lord do to all the Kingdoms whither thou art paſſing.

22. Do you not fear them: for the Lord your God himſelf will fight for you.

23. I alſo made the following ſupplication to the Lord at that Time;

24. O Sovereign Lord, thou haſt begun to ſhew thy Servant thy Greatneſs and ſtrong Hand; on which Account who is God in Heaven or Earth, that can do according to thy Works and Power?

25. Let me paſs over, I beſeech thee, and ſee the good Country which is beyond Jordan, that good Mountain, and Lebanon.

26. Nevertheleſs the Lord being in a Wrath with me by reaſon of you, would not hearken to me, but ſaid to me; It is a great deal for thee, ſpeak no more to me of this Matter.

27. Aſcend to the Top of Piſgah, and look up weſtward, northward, ſouthward and eaſtward, and ſee with thy Eyes; but thou ſhalt not paſs over this Jordan.

28. However command Joſhua, nay encourage and ſtrengthen him: for he ſhall paſs over before this People, and he ſhall make them poſſeſs the Country which thou ſhalt ſee.

29. So we abode in the Valley over againſt Beth-peor.

CHAP. IV.

NOW therefore, Iſrael, hearken to the Ordinances and Rules, which I teach you to do; in order that you may live, go in, and inherit the Country which the Lord God of your Fathers gives you.

2. You ſhall neither add to the Word which I command you, nor diminiſh from it; that you may obſerve the Commandments of the Lord your God, which I command you.

3. You ſaw with your own Eyes what the Lord did by reaſon of Baal-peor: for every Man who went after Baal-peor, him the Lord thy God deſtroyed from among you.

4. Whereas you who cleaved to the Lord your God, are all of you alive this Day.

5. See, I have taught you Ordinances and Rules, as the Lord my God commanded me; that you may do ſo within the Country, whither you are going in to inherit it.

6. Obſerve then, and do *them*, ſince it will be your Wiſdom and Underſtanding in the Sight of the People, who upon hearing all theſe Ordinances, will ſay, This great Nation only is a wiſe and underſtanding People.

7. For what great Nation is there that has a god ſo near to it, as the Lord our God is, in all that we call upon him for?

8. And what great Nation is there that has ſuch righteous Ordinances and Rules, as this whole Law which I put before you to Day?

9. Only take heed to thy ſelf, and keep thy Soul thoroughly, leſt thou ſhouldeſt forget the Things which thy Eyes have ſeen, and leſt they ſhould depart from thy Mind any of the Days of thy Life; but cauſe thy Children and Grandchildren to know them;

10. *Particularly* the Day that thou ſtoodeſt before the Lord thy God at Horeb, when the Lord ſaid to me, Gather me the People together, and I will let them hear my Words, that they may learn to fear me all the Days which they live upon the Earth, and may teach their Children.

11. So you came near, and ſtood under the Mountain; and it burnt with Fire to the midſt of Heaven, with Darkneſs, Clouds and Miſt.

Ver. 17. *which was the Bounds*] as the River *Jordan* was from the Sea of *Cinnereth*, *Joſh.* xiii. 27. whence it ran, to the *Salt Sea*.

Ib. *Streams*] the ſame as in Chap. iv. 49.

Ver. 18. *Whom*] *Moſes* evidently ſpeaking now to them in particular, and not to the *Iſraelites* in general.

Ib. *able Perſons*] *Heb. Sons of Ability.*

Ver. 24. *on which Account*] being the *Heb.* Relative; here rendered accordingly by *Jun.* and *Trem. qua.*

Ver. 6. *only*] See of this Particle on *Gen.* xx. 11. which is accordingly here rendered *tantum* by *Jun.* and *Trem.* with *Pagnin.* and in the *Tigur. Verſion duntaxat.*

Ver. 7. *a god*] or *gods*, as in *Gell*'s *Eſſay*, p. 628. but I prefer this, becauſe not with *Nations*, but *Nation*, that might have only one (however owned but one ſupreme) god: it may plainly appear not to be ſpoken of the following true God.

Ver. 9. *any*] as it could not be *all*, conſiſtent with what is before.

12. And

12. And the Lord ſpoke to you from within the Fire, you hearing the Words pronounced, but ſaw no Likeneſs along with it.

13. And he declared to you his Covenant, which he commanded you to perform, the ten Commandments, and wrote them upon two Tables of Stone.

14. Beſides the Lord commanded me at that Time, to teach you Ordinances and Rules, that you might do them in the Country, whither you paſs over to inherit it.

15. Therefore take great heed to your Souls, ſince you ſaw no Likeneſs on the Day the Lord ſpoke to you at Horeb, from within the Fire:

16. Leſt you ſhould be corrupted, and make you a carved Image, the Likeneſs of any Image, the Shape of Male or Female,

17. The Shape of any Beaſt which is on the Earth, the Shape of any winged Fowl which flies in the Air,

18. The Shape of any Thing that creeps on the Ground, the Shape of any Fiſh which is in the Water under the Earth;

19. And leſt thou ſhouldeſt look up to Heaven, and ſeeing the Sun, Moon and Stars, the whole Army of it, ſhouldeſt be driven to bow down to them, and ſerve them; which the Lord thy God has diſtributed to all the People under the whole Heaven.

20. Whereas the Lord took you, and brought you out from the iron Furnace, out of Egypt, that you might be a People poſſeſſed by him, as it is this Day.

21. Moreover the Lord was angry with me upon your account, and ſware that I ſhould not paſs over Jordan, nor enter into the good Country which the Lord thy God gives thee *for* a Poſſeſſion.

22. Though I muſt die in this Country, not paſſing over Jordan; yet you are to paſs over, and inherit that good Country.

23. Take heed to your ſelves, leſt you ſhould forget the Covenant of the Lord your God, which he made with you, and make you a carved Image, the Likeneſs of any Thing that the Lord thy God has forbid thee.

24. For the Lord thy God is a conſuming Fire, a zealous God.

25. When thou haſt begot Children and Grandchildren, and you are become old in the Country, and are corrupt, making a carved Image, the Likeneſs of any Thing, and doing what the Lord thy God is diſpleaſed with, to provoke him;

26. I call to Day Heaven and Earth to give Evidence againſt you, that you ſhall ſpeedily quite periſh from the Country whither you paſs over Jordan to inherit it; you ſhall not have a long Time in it, but be utterly deſtroyed.

27. The Lord will alſo diſperſe you among the People, and you will be left a few Perſons in the Nations, whither he will lead you.

28. And there you will ſerve gods the Work of Men's Hands, Wood and Stone, that neither ſee, hear, eat, nor ſmell.

29. However upon thy enquiring for the Lord thy God from thence, thou ſhalt find *him*, when thou ſeekeſt him with thy whole Heart and Soul.

30. When thou art diſtreſſed, and all theſe Things meet with thee in the latter Days, and thou returneſt to the Lord thy God, hearkening to what he ſays;

31. As the Lord thy God is a merciful God, he will not neglect thee, nor deſtroy thee; neither forget the Covenant of thy Forefathers, which he ſware to them.

32. For aſk now of the former Days which were before thee, ſince the Day that God created Man upon the Earth, and from one End of the Heaven to the other, whether there has been the like of this great Thing, or been heard comparable to it.

33. Has a People heard the Voice of God ſpeaking from within the Fire, as thou haſt, and lived?

34. Or has God tried to come, to fetch him one Nation out of the midſt of another, by Trials, Signs, Miracles, War, a ſtrong Hand, an Arm ſtretched out, and great Terrors, according to all which the Lord your God did for you in Egypt before your Eyes?

35. It was ſhewn to thee, that thou mighteſt know that the Lord himſelf is God, there being none elſe beſides him.

36. He made thee hear his Voice from Heaven, that he might inſtruct thee; and ſhewed thee his great Fire upon the Earth, from within which thou heardeſt his Words.

Ver. 15. *Souls*] thus the *Heb.* and not as in Ver. 23, &c.

Ver. 25. *you are*] this Verb being the 2d Perſ. plur.

Ib. *become old*] for ſo it ſignifies in the Conjug. *Niphal.*

Ver. 33. *lived*] In the *Vulg. Lat. vidiſti, ſeen*; which ſeems to have been only an Error of the *Copiers* from *vixiſti, lived.*

Ver. 34. *War*] by which may be underſtood the *Egyptians* purſuing the *Iſraelites*, and being themſelves deſtroyed in the Sea, which is called the Lord's fighting, *Exod.* xiv. 14, 25.

37. And foraſmuch as he loved thy Forefathers, he choſe their Offspring after them, and brought thee out of Egypt in his own Preſence, by his great Power:

38. To expel Nations, greater and ſtronger than thou, from thy Preſence; that he may bring thee in, to give thee their Country *for* a Poſſeſſion, as it is this Day.

39. So know to Day, and recall to thy Mind, that the Lord himſelf is God in Heaven above, and upon the Earth below, there being none elſe.

40. Do thou therefore obſerve his Ordinances and Commandments, which I command thee to Day, that it may be well with thee, and thy Children after thee, and in order that thy Time may be long in the Country which the Lord thy God gives thee, continually.

41. Then Moſes put apart three Cities on this ſide Jordan, towards the Sunriſing;

42. For the Man-ſlayer to flee thither, who ſhould kill his Neighbour unawares, when he did not hate him in time paſt, that fleeing to one of them, he might live;

43. *Namely* Bezer in the Wilderneſs, in the Country of the Plain belonging to the Reubenites, Ramoth in Gilead belonging to the Gadites, and Golan in Baſhan to the Manaſſites.

44. And this is the Law which Moſes put before the Iſraelites:

45. Theſe are the Teſtimonies, Ordinances and Rules, which he ſpoke to them, when they were come out of Egypt;

46. On this ſide Jordan, in the Valley over againſt Beth-peor, in the Country of Sihon King of the Amorites who dwelt at Heſhbon, whom Moſes and the Iſraelites conquered, when they were come out of Egypt.

47. And they inherited his Country, with that of Og King of Baſhan, the two Kings of the Amorites, who were on this ſide Jordan, at the Sun-riſing;

48. From Aroer which is upon the Bank of the River Arnon, to Mount Sion, that is Hermon;

49. And the whole Plain on this ſide Jordan eaſtward, to the Sea of the Plain, under the Streams of Piſgah.

CHAP. V.

FOR Moſes called all Iſrael, and ſaid to them: Hear, O Iſrael, the Ordinances and Rules, which I ſpeak in your Hearing to Day; that you may learn them, and obſerve to do them.

2. The Lord our God made a Covenant with us at Horeb.

3. The Lord did not make this Covenant with our Forefathers, but with us, all theſe of our own ſelves who are alive here to Day.

4. The Lord ſpoke with you Face to Face on the Mountain, from within the Fire

5. (I ſtanding between the Lord and you at that Time, to declare his Word to you, becauſe you were afraid by reaſon of the Fire, and did not go up on the Mountain) as follows:

6. I am the Lord thy God, who brought thee out of the Country of Egypt, from the Place of Slaves.

7. Thou ſhalt have no other gods in my Preſence.

8. Thou ſhalt not make thee a carved Image, any Likeneſs either of what is in the Heaven above, on the Earth below, or in the Water under it;

9. *Thou* ſhalt neither bow down to them, nor ſerve them: for I am the Lord thy God, a zealous God, who puniſh Children for the Iniquity of the Parents, even to the third and fourth *Generation* of them that hate me;

10. But ſhew Kindneſs to Thouſands, of thoſe who love me, and keep my Commandments.

11. Thou ſhalt not take up the Name of the Lord thy God vainly: for the Lord will not let him be quit who does ſo.

12. Keep the Sabbath Day holy, as the Lord thy God has commanded thee.

13. Six Days ſhalt thou work, and do all thy Buſineſs.

14. But the ſeventh Day being the Sabbath of the Lord thy God, neither ſhalt thou, thy Son, Daughter, Servant-man, Maid, Ox, Aſs, any of thy Cattle, nor Sojourner who is within thy Gates, do any Buſineſs; that thy Servant-man and Maid may reſt as well as thy ſelf.

Ver. 37. *Preſence*] God being then eminently with them, and outwardly manifeſted in the Pillar of the Cloud and Fire, *Exod.* xiii. 21, 22.

Ver. 40. *Country*] as *Exod.* xx. 12. where it is the ſame Word; and the *Earth* in general was not given to *Iſrael.*

Ver. 48. *Sion*] called *Shirion*, Chap. iii. 9.

Ver. 1. *to do*] as the *Heb.* is, not *and.*

Ver. 3. *Forefathers*] *Abraham*, &c.

Ib. *all theſe*] the Elders above forty Years old, to whom this was particularly ſpoken. The *pref. Tranſ.* conveys no better Meaning, than that thoſe who were preſent were all then alive, which is too trifling to be what *Moſes* intended; but it intimates another Meaning, far from being true, as if all whom the Lord made the Covenant with almoſt forty Years before, were alive there when *Moſes* ſpoke this.

Ver. 9. *even*] being here, though not in *Exod.* xx. 5.

15. And

15. And remember that thou waſt a Servant in the Country of Egypt, and the Lord thy God brought thee out from thence, by a ſtrong Hand, and an Arm ſtretched out; therefore he commands thee to keep the Sabbath Day.

16. Honour thy Father and Mother, as the Lord thy God commands thee; that thy Time may be long, and that it may be well for thee, in the Country which the Lord thy God gives thee.

17. Thou ſhalt not murder.

18. Nor ſhalt thou commit Adultery.

19. Nor ſhalt thou ſteal.

20. Nor ſhalt thou give Evidence againſt thy Neighbour falſely.

21. Nor ſhalt thou covet thy Neighbour's Wife; neither ſhalt thou *covet* his Houſe, Land, Servant-man, Maid, Ox, Aſs, or any Thing that he has.

22. Theſe Words the Lord ſpoke to your whole Congregation on the Mountain, from within the Fire, Cloud and Darkneſs, with a loud Voice, and made no Addition; he alſo wrote them upon two Tables of Stone, and gave them to me.

23. And when you heard the Voice from within the Darkneſs, the Mountain burning with Fire, you came near to me, all the Heads of your Tribes, and your Elders,

24. And ſaid; Lo the Lord our God has ſhewn us his Glory and Greatneſs, and we have heard his Voice from within the Fire: this Day we have ſeen that God ſpeaks to Man, and he lives.

25. Why therefore ſhould we now die? For this great Fire will conſume us: if we hear the Voice of the Lord our God any more, we ſhall die.

26. For who is there of all Fleſh that has heard the Voice of the living God, ſpeaking from within the Fire, like us, and has lived?

27. Go thou near, and hear all that the Lord our God ſhall ſay; then do thou ſpeak to us all which he does to thee, that we may hear and do *it*.

28. And the Lord hearkening to the Voice of your Words, when you ſpoke to me, ſaid to me; I have heard the Voice of this People's Words that they have ſpoken to thee, in all which they have done well.

29. Oh that they would have this Mind, to fear me, and obſerve all my Commandments at all Times; that it may be well for them, and their Children for ever.

30. Go, ſay to them, Return to your Tents.

31. But do thou ſtand here with me, that I may ſpeak to thee all the Commandments, the Ordinances and Rules, which thou ſhalt teach them, and they ſhall do in the Country that I give them to inherit it.

32. You muſt therefore obſerve to do as the Lord your God has commanded you, neither turning aſide to the right Hand, nor the left.

33. In all the Way which he has commanded you muſt ye go; that ye may live, and it may be well for you, and the Time may be long in the Country which you ſhall inherit.

CHAP. VI.

AND theſe are the Commandments, Ordinances and Rules, which the Lord your God commanded to teach you, to do in the Country whither you paſs to inherit it:

2. That thou mayeſt fear the Lord thy God, to obſerve all his Ordinances, and his Commandments, which I command thee, thy Son and Grandſon, all the Days of thy Life; and that thy Time may be long.

3. So thou muſt hear, O Iſrael, and obſerve to do; by which it will be well for thee, and by which thou wilt increaſe exceedingly: as the Lord God of thy Fathers promiſed thee, *in* a Country flowing with Milk and Honey.

4. Hear, O Iſrael, the Lord our God is one Lord,

5. And thou ſhalt love the Lord thy God with all thy Heart, with all thy Soul, and all thy Might.

6. Moreover theſe Things which I command thee to Day ſhall be in thy Heart.

7. Beſides thou ſhalt teach them ſtrictly to thy Children, and ſpeak of them, when thou art ſitting in thy Houſe, walking in the Way, lying down, and getting up.

8. As alſo tie them for a Sign upon thy Hand, and they ſhall be for Frontlets between thy Eyes.

9. Nay thou ſhalt write them upon the Poſts of thy Houſe, and on thy Gates.

10. And when the Lord thy God has brought thee into the Country, which he ſware to thy Forefathers, Abraham, Iſaac and Jacob, that he would give thee, great and good Cities which thou haſt not built,

11. As likewiſe Houſes full of every good Thing which thou haſt not filled, and Ciſterns hewn out which thou haſt not hewed, Vine-

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Ver. 11. *Ciſterns hewn out*] in the Rocks to hold Water; the Noun and Verb being both the ſame, as in *Jer.* ii. 13.

yards

yards and Olive-yards which thou haſt not planted, ſo that thou eateſt, and art ſatisfied;

12. Take heed to thy ſelf, leſt thou ſhouldeſt forget the Lord, who brought thee out of the Country of Egypt, from the Place of Slaves.

13. Thou ſhalt fear the Lord thy God, ſerve him, and ſwear by his Name.

14. You ſhall not go after other gods, any of thoſe of the People who are round about you:

15. Since the Lord thy God is a zealous God among you, leſt he ſhould be angry with thee, and deſtroy thee from the Surface of the Ground.

16. You ſhall not tempt the Lord your God, as you did at Maſſah.

17. You ſhall diligently obſerve the Commandments of the Lord your God, with his Teſtimonies and Ordinances which he has commanded thee.

18. And thou ſhalt do what the Lord approves of and likes; that it may be well for thee, and thou mayeſt go in, and inherit the good Country of which he ſware to thy Forefathers;

19. That he would drive away all thy Enemies from thy Preſence, as he himſelf ſpoke.

20. When thy Son aſks thee thus hereafter, For what are the Teſtimonies, Ordinances and Rules, which the Lord our God commanded you?

21. Thou ſhalt ſay to him; We were Slaves to Pharaoh in Egypt, and the Lord brought us out from thence by a ſtrong Hand.

22. He alſo ſhewed great and grievous Signs and Miracles againſt Egypt, againſt Pharaoh and all his Family, in our Sight;

23. As well as brought us out thence, that he might have us in, to give us the Country of which he ſware to our Forefathers.

24. Thus the Lord commanded us to do all theſe Ordinances, to fear the Lord our God; for our Good at all Times, that he may keep us alive, as at this Day.

25. And it will be Righteouſneſs to us; when we obſerve to do all this Commandment before the Lord our God, as he has commanded us.

CHAP. VII.

WHEN the Lord thy God has brought thee into the Country, whither thou art going in to inherit it, and has caſt out many Nations from thy Preſence, the Hittites, Girgaſhites, Amorites, Canaanites, Perizzites, Hivites, and Jebuſites, ſeven Nations greater and ſtronger than thou;

2. Whom when the Lord thy God has delivered up before thee, that thou mayeſt ſmite them; thou ſhalt quite deſtroy them, ſhalt make no Agreement with them, nor be favourable to them.

3. Neither ſhalt thou be joined to them by Marriage, *thou* ſhalt not give thy Daughter to his Son, nor take his Daughter for thy Son.

4. For it will turn aſide thy Son from following me, that they may ſerve other gods; ſo the Lord will be angry with you, and deſtroy thee quickly.

5. But thus ſhall you do to them, you ſhall break down their Altars, break their Statues in Pieces, cut down their Groves, and burn their carved Images in the Fire.

6. For thou art a holy People to the Lord thy God: he has choſen thee to be a peculiar People to himſelf, above any other that are upon the Surface of the Ground.

7. The Lord neither had a love for you, nor choſe you, for the Multitude of you more than any other, ſince you were the feweſt of all People.

8. But for his mere Love to you, and becauſe he would obſerve the Oath which he ſware to your Forefathers, the Lord brought you out with a ſtrong Hand, and redeemed you from the Place of Slaves, from the Power of Pharaoh King of Egypt.

9. Do thou know then, that the Lord thy God is God himſelf, a faithful God, keeping Covenant and Kindneſs, with thoſe who love him, and keep his Commandments, to a thouſand Generations;

10. But recompenſing ſuch as hate him, to their Face, to deſtroy them: he will not delay to recompenſe ſuch a one to his Face.

11. Thou ſhalt therefore keep the Commandments, Ordinances and Rules, which I command thee this Day to do.

12. And becauſe you hearken to theſe Rules, keep and do them, the Lord thy God

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Ver. 12. *Take heed to thy ſelf*] as in Chap. iv. 9, 23. & xi. 16. & xii. 13, 19, &c. *Exod.* xxxiv. 12. ſo Chap. viii. 11. & xv. 9.

Ver. 15. *he—deſtroy*] in his Anger, rather than *his Anger deſtroy.*

Ver. 18. *mayeſt go in*] which Diſobedience might yet have hindered, or deferred; ſo Chap. viii. 1.

Ver. 1. *ſeven*] While *Poole* and *Patrick* in comparing this with the ten named *Gen.* xv. 19, 20, 21. ſuppoſe the other three were periſhed or mixed with theſe, they ſeem not to have obſerved that the Extent of Land there ſpoken of, was larger than this which the *Iſraelites* had at firſt.

Ver. 4. *it*] i. e. *that Thing*, or *ſuch a Marriage*, the Verb being ſingular; which altered into *they*, makes the Reading as if the following *they* denoted the ſame Perſons, whereas that is wrong.

will

will keep with thee the Covenant and Kindneſs, which he ſware to thy Forefathers.

13. Nay he will love, bleſs, and multiply thee, as alſo bleſs the Fruit of thy Womb and that of thy Ground, thy Corn, Wine and Oil, the Young of thy Cows, and the Flocks of thy Sheep, in the Country which he ſware to thy Forefathers that he would give thee.

14. Thou wilt be bleſſed the moſt of all People: there will not be among you Male or Female barren, nor among thy Cattle.

15. And the Lord will take away all Sickneſs from thee, and will not lay any of the bad Diſeaſes of Egypt, which thou knoweſt, on thee; but will put them on all who hate thee.

16. And thou ſhalt conſume all the People whom the Lord thy God delivers to thee, thy Eye ſhall have no compaſſion upon them; nor ſhalt thou ſerve their gods, for it will be a Snare to thee.

17. Though thou mayeſt ſay in thy Heart, Theſe Nations are greater than I, how can I expel them?

18. Thou ſhalt not be afraid of them, remembering well what the Lord thy God did to Pharaoh and all Egypt;

19. The great Trials which thy Eyes ſaw, with the Signs, Miracles, the ſtrong Hand, and Arm ſtretched out, by which the Lord thy God brcught thee out: ſo will he do to all the People, of whoſe Preſence thou art afraid.

20. And the Lord thy God will alſo ſend the Hornet among them, till thoſe who are left, and hide from thy Face, periſh.

21. Thou ſhalt not be in dread of their Preſence: for the Lord thy God is in the midſt of thee, a great and aweful God.

22. And he will caſt out thoſe Nations from thy Preſence by little and little: thou ſhalt not be able to conſume them quickly, leſt the wild Beaſts ſhould multiply againſt thee.

23. However the Lord thy God will deliver them up before thee, and vex them with great Vexation, till they are deſtroyed.

24. He will even deliver their Kings into thy Power, and thou ſhalt make their Name periſh from under the Heaven: there ſhall not a Man ſtand before thee, till thou haſt deſtroyed them.

25. The carved Images of their gods ſhall you burn in the Fire: thou ſhalt not deſire the Silver or Gold that is upon them, and take for thy ſelf, leſt thou ſhouldeſt be inſnared by it; becauſe it is an Abomination to the Lord thy God.

26. Nor ſhalt thou bring an Abomination into thy Houſe, leſt thou ſhouldeſt be accurſed like it: thou ſhalt utterly deteſt it, and utterly abhor it, becauſe it is accurſed.

CHAP. VIII.

ALL the Commandments which I enjoin thee to Day, you ſhall obſerve to do; that you may live, multiply, go in, and inherit the Country of which the Lord ſware to your Forefathers.

2. And thou ſhalt remember the whole Way, wherein the Lord thy God has made thee go theſe forty Years in the Wilderneſs; in order to afflict thee, to try thee, that it might be known what was in thy Heart, whether thou wouldeſt obſerve his Commandments, or not:

3. When he afflicted thee, and making thee hungry, cauſed thee to eat Manna, which thou didſt not know, nor did thy Fathers; that he might let thee know that Man does not live upon Bread alone, for he lives upon all that proceeds out of the Lord's Mouth.

4. Thy Cloaths did not wear out upon thee, nor thy Foot ſwell, theſe forty Years.

5. So thou mayeſt know with thy Heart, that as a Man chaſtiſes his Son, the Lord thy God chaſtiſes thee.

6. Therefore thou ſhalt obſerve the Commandments of the Lord thy God, to go in his Ways, and to fear him.

7. For he is bringing thee into a good Country, one of Brooks of Water, Fountains and Lakes, that come out both of the Vallies and Mountains;

8. A Country of Wheat, Barley, Vines, Figs and Pomegranates; a Country of Olives for Oil, and Honey;

9. A Country wherein thou ſhalt eat Vic-

Ver. 16. *nor ſhalt thou ſerve their gods*] on which *Patrick* writes thus, "In the *Hebrew*, *and thou ſhalt* "*not ſerve their gods*;" as if that was any Difference.

Ver. 23. *vex*] So *Jun.* and *Trem.* have it *divexabit*, as likewiſe *Buxt.* puts the Meaning of the Verb in his *Lexic.* which gives Signification to its Noun here accompanying it, that is rendered *vexation* in the *com. Eng. Tranſlation*, Chap. xxviii. 20. *vexed*, *Ezek.* xxii. 5. and *plur. vexations*, 2 *Chron.* xv. 5.

Ver. 2. *afflict*] thus *Caſtal. Jun.* and *Trem. Pagn. Munſt.* with the *vulg. Lat.* and *Tigur. Verſions* have *affligeret*; and *Montan. affligendum.*

Ib. *that it might be known*] which *Jun.* and *Trem.* explain in *Annot. ut tu cognoſcas*, *that thou mayeſt know*; but it may be referred to others, eſpecially of future Times, to whom the *Iſraelites* were for Examples, 1 *Cor.* x. 6, 11. ſince God did know, 1 *Kings* viii. 39. *John* ii. 25. *Acts* i. 24. *Pſa.* xliv. 21.

Ver. 4. *not wear out*] but muſt *wax old.*

Ver. 5. *know*] the ſame Verb ſo rendered in Ver. 2, 3. and ſcarce ſignifies *conſider.*

tuals without Scarcity, not wanting any Thing in it; a Country whoſe Stones are Iron, and out of whoſe Mountains thou ſhalt dig Braſs.

10. And when thou haſt eat, and art ſatisfied, thou ſhalt bleſs the Lord thy God, for the good Country which he has given thee.

11. Take heed to thy ſelf, leſt thou ſhouldeſt forget the Lord thy God, not to obſerve his Commandments, Rules and Ordinances, which I command thee to Day:

12. Leſt when thou haſt eat, and art ſatisfied, as alſo haſt built and dwelleſt in good Houſes,

13. When thy Herds and Flocks are multiplied, thy Silver and Gold is multiplied to thee, and all that thou haſt is ſo;

14. Thy Heart ſhould be exalted, and thou ſhouldeſt forget the Lord thy God, who brought thee out of the Country of Egypt, from the Place of Slaves;

15. Who made thee go in the great and terrible Wilderneſs, of fiery Serpents, Scorpions and Drought, wherein there was no Water; who brought Water for thee out of the Rock of Flint;

16. Who made thee eat Manna in the Wilderneſs, which thy Fathers did not know, that he might afflict thee, and that he might try thee, to do well for thee at thy End:

17. And ſhouldeſt ſay in thy Heart, My Power, and the Strength of my Hand has got me this Wealth.

18. Whereas thou ſhalt remember the Lord thy God, for it is he gives thee Power to get Wealth; that he may confirm his Covenant which he ſware to thy Forefathers, as it is this Day.

19. And if thou doſt at all forget the Lord thy God, go after other gods, ſerve them, and bow down to them; I teſtify againſt you to Day, that you will utterly periſh.

20. As the Nations that the Lord cauſes to periſh from your Preſence, ſo will you periſh, becauſe you do not hearken to what the Lord your God ſays.

CHAP. IX.

HEAR, O Iſrael, thou art now about to paſs over Jordan, that thou mayeſt go in to inherit Nations greater and ſtronger than thy ſelf, Cities great and fortified to Heaven;

2. A People great and tall, the Sons of the Anakites, whom thou knoweſt, and haſt heard *ſay*, Who can ſtand before the Sons of Anak?

3. Know therefore now, that the Lord thy God, he who paſſes on before thee, is a conſuming Fire, he will deſtroy them, and he will bring them down before thee; ſo that thou ſhalt expel them, and make them periſh quickly, as the Lord has ſpoken to thee.

4. Do not ſay thus in thy Heart, when the Lord thy God has driven them away from before thee, For my Virtue the Lord has brought me in to inherit this Country; whereas for the Wickedneſs of theſe Nations the Lord expels them from thy Preſence.

5. Neither for thy Virtue, nor the Uprightneſs of thy Heart, doſt thou go in to inherit their Country; but for the Wickedneſs of theſe Nations the Lord thy God expels them from thy Preſence, and that he may confirm the Matter which the Lord ſware to thy Forefathers, Abraham, Iſaac and Jacob.

6. So know that the Lord thy God does not give thee this good Country, to inherit it, for thy Virtue; ſince thou art a People of a ſtiff Neck.

7. Remember without forgetting, how thou didſt provoke the Lord thy God to wrath in the Wilderneſs: even from the Time that thou cameſt out of the Country of Egypt, till you arrived at this Place, you have been rebellious againſt the Lord.

8. At Horeb eſpecially you provoked the Lord to wrath, inſomuch that he was angry with you, to deſtroy you.

9. When I went up the Mountain to receive the Tables of Stone, thoſe of the Covenant which the Lord made with you, I ſtaid there forty Days and forty Nights, neither eating nor drinking any Thing.

10. And the Lord gave me two Tables of Stone written with the Finger of God, upon which was according to all the Words that the Lord ſpoke to you on the Mountain, from within the Fire, on the Day of the Congregation.

11. And at the End of forty Days and forty Nights, the Lord giving me the two Tables of Stone, thoſe of the Covenant;

Ver. 16. *afflict thee*] by keeping thee in ſuch a Wilderneſs, as Ver. 2.

Ver. 1. *now*] at that Time, but not that preſent Day, Chap. i. 3. *Joſh.* iv. 19.

Ver. 8. *eſpecially*] this *Heb.* Conjunction ſo denoting ſometimes, which the Senſe may ſhew it does here: ſuch a Meaning, with Examples of it, ſee in *Noldius Concord.* ſub) ſignif. 20.

12. He

12. He ſaid to me, Get ready, go down quickly from hence; for thy People whom thou haſt brought out of Egypt are corrupted: they are quickly turned aſide from the Way which I commanded them, having made them a molten Image.

13. Beſides the Lord ſaid to me as follows; I ſee plainly that this People are thoſe of a ſtiff Neck:

14. Let me alone, that I may deſtroy them, and blot out their Name from under Heaven; and I will make thee a Nation ſtronger and greater than they.

15. Accordingly I turned, and came down from the Mountain, which was burning with Fire, and the two Tables of the Covenant were in both my Hands.

16. And I ſaw plainly that you had ſinned againſt the Lord your God, having made you a molten Calf: you had quickly turned aſide from the Way which the Lord commanded you.

17. Upon this I took the two Tables, and throwing them out of both my Hands, broke them in your Sight.

18. Then I fell down before the Lord, as at firſt forty Days and forty Nights, neither eating nor drinking any Thing; for all your Sins which you had committed, by doing what the Lord was diſpleaſed with, to provoke him.

19. For I was afraid by reaſon of the Anger and Wrath, with which the Lord was enraged againſt you, to deſtroy you; however he hearkened to me alſo at that Time.

20. The Lord was likewiſe very angry with Aaron, to deſtroy him; but I prayed alſo for him at the ſame Time.

21. And I took your Sin, the Calf which you had made, and burning it in the Fire, pounded it, ground it well, till it was made ſmall into Duſt; then I threw the Duſt of it into the Brook that comes down from the Mountain.

22. Moreover at Taberah, Maſſah and Kibroth-hattaavah, you were provoking the Lord to wrath.

23. Nay when the Lord ſent you from Kadeſh-barnea, to go up, and inherit the Country which I have given you; ye rebelled againſt the Command of the Lord your God, neither believing him, nor hearkening to what he ſaid.

24. You have been rebellious againſt the Lord, ever ſince I knew you.

25. When I fell down before the Lord the forty Days and forty Nights which I did, becauſe he ſpoke of deſtroying you;

26. I prayed to the Lord in this manner; O Sovereign Lord, do not ſlay thy People and Poſſeſſion, that thou haſt redeemed by thy Greatneſs, that thou haſt brought out of Egypt by a ſtrong Hand.

27. Remember thy Servants, Abraham, Iſaac and Jacob; do not look at the Stubbornneſs of this People, at their Wickedneſs, or Sin:

28. Leſt thoſe of the Country from whence thou broughteſt us out ſhould ſay, By reaſon the Lord was not able to bring them into the Country which he promiſed them, and for his Hatred to them, he had them out to kill them in the Wilderneſs.

29. Whereas they are thy People and Poſſeſſion, that thou haſt brought out by thy great Power, and Arm ſtretched out.

CHAP. X.

AT that Time the Lord ſaid to me; Carve thee out two Tables of Stone like the former, and come up the Mountain to me; make thee alſo an Ark of Wood.

2. And I will write upon the Tables the Words that were upon the former ones, which thou haſt broke, and thou ſhalt put them in the Ark.

3. So I made an Ark of Shittim-wood, and carving out two Tables of Stone like the former, went up the Mountain, with the two Tables in my Hand.

4. And he wrote upon them, according to the former Writing, the ten Commandments, which the Lord ſpoke to you on the Mountain, from within the Fire, on the Day of the Congregation, and the Lord gave them to me.

5. Then I turned, and came down from the Mountain, putting the Tables in the Ark which I had made; where they are, as the Lord commanded me.

6. And the Iſraelites marched from the

Ver. 25. *the forty*] the ſame that are mentioned Ver. 18. and again Chap. x. 10.

Ver. 3. *I made*] *Moſes* having ſet *Bezaleel* to make it, *Exod.* xxxvi. 2. & xxxvii. 1. as it appears to be the ſame by Ver. 5. *Exod.* xxv. 21. and the Wood it was made of, with no Mention elſewhere of any other.

Ver. 6. *And the*] This and the next Verſe being a Digreſſion from what *Moſes* was ſpeaking of, it may be accounted for, that it was to ſhew God's farther Reconciliation to the People, after they had ſinned by the Calf; ſince he led them on their Journey, and *Eleazar* was made to ſupply the Room of *Aaron* when he died; beſides on this Occaſion a more particular Account is given of thoſe Places, than was before, or perhaps could have conveniently been, in *Num.* xxxiii.

Wells

Wells of the Jaakanites to Moſerah: there Aaron died, and was buried there, whoſe Son Eleazar executed the Prieſthood in his room.

7. From thence they marched to Gudgodah, and thence to Jotbathah, a Country with Rivers of Water.

8. At that Time the Lord put apart the Tribe of Levi, to carry the Ark of his own Covenant, to ſtand before himſelf to miniſter to him, and to bleſs in his Name, to this Day.

9. Therefore Levi has no Share nor Poſſeſſion with his Brethren: the Lord himſelf is his Poſſeſſion, as the Lord thy God ſpoke to him.

10. And I ſtaid on the Mountain according to the former Days, forty Days and forty Nights; when the Lord hearkening to me alſo at that Time, would not ſlay thee.

11. On the contrary he ſaid to me, Get ready, go to march before the People, that they may go in, and inherit the Country, which I ſware to their Forefathers that I would give them.

12. And now, O Iſrael, what does the Lord thy God require of thee, but to fear himſelf, to go in all his Ways, as alſo to love him, and ſerve himſelf, with thy whole Heart and Soul,

13. To obſerve the Commandments of the Lord, and his Ordinances, which I command thee to Day, for thy own Good?

14. Lo the Heaven and Heaven of Heavens belong to the Lord thy God, the Earth and all that is in it:

15. However the Lord had affection for thy Fathers to love them; and choſe their Offspring after them, even you the moſt of all People, as it is this Day.

16. Circumciſe therefore the Foreſkin of your Heart, and make your Neck ſtiff no more.

17. For the Lord your God himſelf is the God of gods, and Lord of lords, a great, powerful and aweful God, who will not reſpect Faces, nor take a Bribe.

18. He does Juſtice to the Fatherleſs and Widow, and loves a Stranger, to give him Food and Raiment.

19. So do you love a Stranger, ſince you were ſuch in the Country of Egypt.

20. Thou ſhalt fear the Lord thy God, ſerve him, as alſo cleave to him, and ſwear by his Name.

21. He is thy Praiſe, and he thy God, who has done for thee theſe great and aweful Things, which thou haſt ſeen with thy Eyes.

22. Thy Forefathers went down to Egypt, being ſeventy Perſons; and now the Lord thy God has made thee as the Stars of Heaven for Multitude.

CHAP. XI.

THOU ſhalt therefore love the Lord thy God, and keep his Charge, Ordinances, Rules and Commandments, at all Times.

2. And know ye to Day: for it is not your Children, who have not known, and who have not ſeen the Chaſtiſement of the Lord your God, his Greatneſs, ſtrong Hand, and Arm ſtretched out;

3. As likewiſe his Signs and Deeds which he did within Egypt, to Pharaoh King of it, and his whole Country;

4. And what he did to the Egyptian Army, their Horſes and Chariots, how he made the Water of the Red Sea flow over their Heads, when they purſued after you, and the Lord has made them periſh to this Day;

5. Moreover what he has done for you in the Wilderneſs, till you arrived at this Place;

Ib. *Wells*] Being diſſatisfied with what *Interpreters* ſay to reconcile this Verſe with *Num.* xxxiii. 31. I obſerve thoſe Wells are there omitted, as the Owners of them are named at the Place where they lived, ſome of whoſe Wells for their Flocks might be come to before *Moſera* or *Moſeroth*; ſo that the *Iſraelites* might go from the Wells of the *Jaakanites* to *Moſera* as here, and from thence to *Jaakan*, as in *Num.* and one of theſe two, as they belonged to each other, might be ſufficient to mention in one Place. *Jotbathah* in the following Verſe being the ſame as in *Num.* and the other ſo much alike, it is incredible that they ſhould be all different Places. And if they had went back from one Place to the other, of which it is pretended one of the Accounts is, they muſt of courſe have returned to the Place they went back from, becauſe the Journey afterwards is the ſame. Nor is the Device of *Jun.* and *Trem.* allowable, to add *and* before *Moſerah*, for it makes both Abſurdity and Tautology; and *to* is here denoted the ſame as at the two Names in the next Verſe by final ה

Ib. *there*] in that Country, on Mount *Hor*, *Num.* xx. 28. & xxxiii. 38. which may well enough conſiſt together, eſpecially as *Mount Hor* might be within the Bounds of *Moſerah*. They might travel round to the ſame Parts, ſo that *Aaron* might die *there*, though not *then*. This *Hor-hagidgad*, *Num.* xxxiii. 32. makes the more likely, which was probably not far from that Mountain, and therefore ſo diſtinguiſhed: for the Opinions of others, eſpecially *Jews*, on this Verſe, conſult *Buxtorf*, *Vindic.* p. 933, &c.

Ver. 8. *At that Time*] after *Moſes* was come down from the Mountain, Ver. 5.

Ver. 15. *However*] So *Caſtal.* has turned it *tamen*, *Munſt. verumtamen*; which Meaning *Noldius* gives to this *Heb.* Particle under *Signif.* 8, & 9. even in this very Text, and it may be left to the Senſe to juſtify it.

Ver. 2. *know you*] *for you have ſeen with your own Eyes, &c.* Ver. 7.

6. What

6. What he did alſo to Dathan and Abiram, the Sons of Eliab, the Son of Reuben, how the Earth opened its Mouth, and ſwallowed them up, together with their Families, Tents, and all living Subſtance that accompanied them, in the midſt of all Iſrael.

7. For you have ſeen with your own Eyes every great Deed of the Lord, which he has done.

8. So you ſhall keep all the Commandments, which I command thee to Day: that you may be ſtrong, go in, and inherit the Country, whither you are paſſing to inherit it;

9. And that you may have the Time long in the Country which the Lord ſware to your Forefathers, that he would give them and their Offspring, a Country flowing with Milk and Honey.

10. For the Country whither thou art going in to inherit it, is not like that of Egypt, from whence you came out; in which thou didſt ſow thy Seed, and water with thy Foot, like a Garden of Herbs.

11. But this whither you are paſſing to inherit it, is a Country of Mountains and Vallies, drinking Water of the Rain of Heaven;

12. A Country which is of the Lord thy God's ſeeking, whoſe Eyes are continually on it, from the Beginning of the Year to the End of it.

13. And if you at all hearken to my Commandments which I enjoin you to Day, to love the Lord your God, and to ſerve him with your whole Heart and Soul;

14. Then will I give Rain for your Land in its Seaſon, the firſt and latter Rain; that thou mayeſt gather thy Corn, Wine and Oil.

15. I will give Graſs too in thy Field for thy Cattle; and thou ſhalt eat, and be ſatisfied.

16. Take heed to your ſelves, leſt your Heart ſhould be enticed, and you ſhould turn aſide, ſerve other gods, and bow down to them.

17. When the Lord would be angry with you, and ſhut up the Heaven, ſo that there ſhould be no Rain, and the Ground would not yield its Increaſe: thus would you periſh quickly from the good Country which the Lord gives you.

18. Therefore you ſhall put theſe Words of mine in your Heart and Soul, as alſo tie them for a Sign upon your Hand, and they ſhall be for Frontlets between your Eyes.

19. Beſides you ſhall teach them to your Children, by ſpeaking of them, when thou art ſitting at home, walking in the Way, lying down, and getting up.

20. Nay thou ſhalt write them upon the Poſts of thy Houſe, and on thy Gates:

21. That your own Days and your Children's may be multiplied, in the Country which the Lord ſware to your Forefathers, that he would give them, as the Days of Heaven upon the Earth.

22. For if you will at all obſerve all theſe Commandments, which I order you to do, to love the Lord your God, to go in all his Ways, and to cleave to him;

23. Then will the Lord diſinherit all theſe Nations from your Preſence, and you ſhall inherit Nations greater and ſtronger than your ſelves.

24. Every Place which the Sole of your Foot ſhall tread on ſhall be yours: from the Wilderneſs and Lebanon, from that

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Ver. 6. *living Subſtance*] This *Hebrew* Word is but twice more in the *Scripture*, viz. *Gen.* vii. 4, 23. where it is ſo rendered.

Ib. *accompanied them*] *Heb. was at their Feet. Chald.* and *Greek, with them*; *Jun.* and *Trem. ſequebantur eos, followed them*, as this *Heb.* Expreſſion uſually ſignifies, and ſo may denote *Korah* (otherwiſe omitted here) and thoſe with him, who followed *Dathan* and *Abiram* to their Tents, *Num.* xvi. 32. it being ſtrange for *Feet* to mean *Poſſeſſion*.

Ver. 8. *command thee*] not *you*.

Ver. 10. *Foot*] by digging Trenches with the Spade. *Dr. Shaw* explains this Paſſage well from the preſent Practice of the *Egyptian* Gardeners; who, when their Pulſe, Melons, Sugar-canes, &c. (all which are commonly planted in Rills) require to be refreſhed, ſtrike out a Plug, that is fixed in the Bottom of a Ciſtern; and then the Water guſhing out, is conducted from one Rill to another by the Gardener; who is always ready, as Occaſion requires, to ſtop and divert the Torrent, by turning the Earth againſt it with his Foot, and opening at the ſame time, with his Mattock, a new Trench to receive it. *Travels*, p. 431.

Ver. 11. *Mountains*] not a plain Country like *Egypt*, which being pretty much ſo, was watered by the overflowing of the *Nile*.

Ib. *Rain*] Whereas *Egypt* was watered from the River by the Labour of Man, *Canaan* did not admit of it, nor want it, but was watered with Rain by God himſelf, Ver. 12, 14.

Ver. 12. *ſeeking*] for the *Iſraelites*; ſo *Zion* is called *Sought out*, *Iſa.* lxii. ult. and the like is ſaid of God, 1 *Sam.* xiii. 14. *Ezek.* xxii. 30. It does not appear this *Heb.* Verb ever ſignifies *careth for*, and as the next Words denote that, would be Tautology here.

Ver. 13. *at all*] See on 1 *Kings* ix. 6.

Ver. 14. *the firſt*] of which *Prideaux* writes in Not. 25. to *Maimonides*, Cap. 1. *Of the Law of the Poor and Stranger*, *Prima deſcendebat tempore Autumni poſt jactam ſementum*, *the firſt Rain fell in Autumn after the Sowing of the Seed*; but *Corten* travelling in thoſe Parts ſays, *The firſt Rain ordinarily begins in the Middle or End of October, and they ſow their Corn in November and December*, *Compendious Library*, Vol. ii. p. 119, 121. which agrees too with *Amos* ix. 13. *Lev.* xxvi. 5. & *Iſa.* xxx. 23. and not the other. The latter Rain was in the Spring in the firſt Month, *Joel* ii. 23. and of theſe Rains is alſo Mention together, *Jer.* v. 24. *Hoſ.* vi. 3.

Ver. 18. *and they*] not *bind them upon your hand, that they may be between your eyes*.

Ver. 23. *diſinherit*] being the ſame Verb with the following, but in a different Conjugation, which gives it a contrary Meaning.

Ver. 24. *Wilderneſs*] at the South of *Canaan*, as *Lebanon* was at the North, *Euphrates* on the Eaſt, and the *Mediterranean Sea* on the Weſt.

River which is Euphrates, even to the hindermoſt Sea ſhall your Bounds be.

25. No Man ſhall ſtand in your Preſence: the Lord your God will put the Dread of you, and the Fear of you, upon the Surface of the whole Country which you ſhall tread on, as he has ſpoken to you.

26. See, I put before you to Day, a Bleſſing and a Curſe:

27. A Bleſſing, when you hearken to the Commandments of the Lord your God, which I give you in charge to Day;

28. And a Curſe, if you do not, but turn aſide out of the Way which I command you to Day, to go after other gods, that you do not know.

29. And when the Lord thy God has brought thee into the Country, whither thou art going in to inherit it, thou ſhalt put the Bleſſing upon Mount Gerizzim, and the Curſe upon Mount Ebal.

30. Are they not beyond Jordan, behind the Way of the Sun's ſetting, in the Country of the Canaanites who dwell in the Plain, over againſt Gilgal, by the Oaks of Moreh?

31. For you ſhall paſs over Jordan, to go in to inherit the Country that the Lord your God gives you; which you ſhall inherit, and dwell in.

32. And you ſhall obſerve to do all the Ordinances and Rules, which I put before you to Day.

CHAP. XII.

THESE are they which you ſhall obſerve to do, in the Country which the Lord God of thy Fathers gives thee, to inherit it, all the Days that you live upon the Earth.

2. You ſhall quite deſtroy all the Places, where the Nations that you ſhall inherit ſerved their gods, upon the high Mountains, upon the Hills, and under every green Tree.

3. And you ſhall demoliſh their Altars, break their Statues, burn their Groves with Fire, cut down the carved Images of their gods, and deſtroy the Name of them from that Place.

4. You ſhall not do ſo to the Lord your God.

5. But to the Place which he ſhall chooſe out of all your Tribes, to put his Name there, being his Habitation, ſhall you ſeek, and thither thou ſhalt come.

6, Thither too ſhall you bring your Burnt-offerings, Sacrifices and Tithes, and the Lifted-offering that you have, as alſo what you vow, and your Free-offerings, with the Firſtlings of your Herds and Flocks.

7. And you ſhall eat there before the Lord your God, and be glad in all that you, and your Families, take in Hand, wherein he has bleſſed thee.

8. You ſhall not do according to all that we do here now, each one whatſoever he approves of.

9. For hitherto you are not come to the Reſt and Poſſeſſion, which the Lord thy God gives thee.

10. But you ſhall paſs over Jordan, and dwell in the Country which the Lord your God makes you poſſeſs; who will give you reſt from all your Enemies round about, and you ſhall dwell ſecurely.

11. And there will be a Place which the Lord your God will chooſe, to make his Name remain there; thither ſhall you bring all that I command you, your Burnt-offerings and Sacrifices, your Tithes, and the Lifted-offering that you have, with every choice Thing of your Vows which you make to the Lord.

12. And you ſhall be glad before the Lord your God, with your Sons, Daughters, Servant-men and Maids; as alſo the Levite who is within your Gates, becauſe he has no Part or Poſſeſſion with you.

13. Take heed to thy ſelf, that thou doſt not offer up thy Burnt-offerings in every Place which thou ſeeſt.

14. But in the Place that the Lord will chooſe in one of thy Tribes, there ſhalt thou offer up thy Burnt-offerings, and there do all which I command thee.

15. However thou mayeſt kill and eat Fleſh, whatever thy Mind deſires, according to the Bleſſing of the Lord thy God which he has given thee, within any of thy Gates:

Ver. 29. *Gerizzim*] See Chap. xxvii. 12.

Ver. 30. *behind*] as the *Heb.* is, i. e. beyond where the Sun ſet, at the Place in which *Moſes* and the *Iſraelites* then were.

Ib. *Gilgal*] *Moſes* himſelf ſetting the Name to the Place where the *Iſraelites* ſhould be circumciſed, *Joſh.* v. 9. and ſo might ſay and write this; without the Shift of anſwering as in *Biblioth. Biblic. Introd.* to Obj. 18. that the whole Verſe ſeems inſerted by ſome Reviſer of the *Pentateuch* after *Moſes*.

Ib. *Oaks*] as *Gen.* xii. 6.

Ver. 4. *not do ſo*] not worſhip God, as the Gentiles did their gods, upon Mountains, under green Trees, &c. but in the Place alone that God ſhould chooſe; as both *Poole* and *Patrick* expound it, and the next Verſe beginning with a manifeſt Oppoſition in *Heb.* ſhews; ſee alſo Ver. 13, 14.

Ver. 6. *Lifted-offering*] to wit the Firſt-fruits, *Num.* xviii. 11, 12, 13. *Deut.* xxvi. 2.

Ver. 9. *thy God gives thee*] the *Heb.*

Ver. 11. *choice Thing*] for *choice* is not an Adjective to *Vows*, being ſingular, and put firſt, as a *Heb.* Adjective is not before its Subſtantive, *Buxt. Theſ.* Lib. ii. Cap. 1. and it was the Thing that was vowed which was to be brought.

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the unclean and clean may eat it, like the Deer and Hart.

16. Only you ſhall not eat the Blood, you ſhall pour it out upon the Ground like Water.

17. Thou muſt not eat within thy Gates, the Tithe of thy Corn, Wine or Oil, the Firſtlings of thy Herd or Flock, any Thing of thy Vows which thou makeſt, thy Free-offerings, or the Lifted-offering that thou haſt.

18. But thou ſhalt eat them before the Lord thy God, in the Place which he ſhall chooſe, with thy Son, Daughter, Servant-man, Maid, and the Levite who is within thy Gates: and thou ſhalt be glad before the Lord thy God, in all that thou takeſt in Hand.

19. Take heed to thy ſelf, that thou doſt not forſake the Levite, all the Time thou haſt upon the Earth.

20. When the Lord thy God ſhall make thy Bounds large, as he has promiſed thee, and thou thinkeſt, I will eat Fleſh, becauſe thy Mind deſires to do it; thou mayeſt eat Fleſh whatever thy Mind does deſire.

21. If the Place where the Lord thy God ſhall chooſe to put his Name is far off from thee, thou ſhalt kill of thy Herd and Flock, which the Lord has given thee, as I have commanded thee; and ſhalt eat within thy Gates whatever thy Mind deſires.

22. Even as the Deer and Hart are eat, ſo ſhalt thou eat it: the unclean and clean may eat it together.

23. Only be reſolved not to eat Blood, becauſe the Blood is the Life; and thou ſhalt not eat the Life with the Fleſh.

24. Inſtead of eating it, thou ſhalt ſhed it upon the Ground like Water.

25. Thou ſhalt not eat it, that it may be well for thee and thy Children after thee, when thou doeſt what the Lord approves of.

26. Only thy holy Things which thou haſt, and thoſe of thy Vows, ſhalt thou take, and go to the Place that the Lord ſhall chooſe.

27. And ſhalt offer thy Burnt-offerings, the Fleſh and Blood, upon the Altar of the Lord thy God; on which the Blood of thy Sacrifices ſhall be poured out, and thou ſhalt eat the Fleſh.

28. Obſerve, as well as hear, all theſe Things which I command thee; that it may be well for thee and thy Children after thee for ever, when thou doeſt what the Lord thy God likes, and approves of.

29. When he has cut off the Nations, whither thou art going to inherit them, from thy Preſence, and thou ſucceedeſt them, dwelling in their Country;

30. Take heed to thy ſelf, that thou art not inſnared by following them, after they are deſtroyed from thy Preſence, and that thou doſt not ſeek to their gods, ſaying, How did theſe Nations ſerve their gods, that I may alſo do ſo?

31. Thou ſhalt not do ſo to the Lord thy God: for every Thing that is abominable to the Lord, which he hates, they do to their gods; for they even burn their Sons and Daughters in the Fire, to them.

32. Every Thing which I command you, obſerve to do it: thou ſhalt neither add to it, nor diminiſh from it.

CHAP. XIII.

WHEN there riſes up among you a Prophet, or a Dreamer of Dreams, and gives thee a Sign or Miracle,

2. And it comes to paſs for what he ſpeaks to thee thus, Let us go after other gods (whom thou doſt not know) and ſerve them;

3. Thou ſhalt not hearken to the Words of that Prophet, or that Dreamer of Dreams: for the Lord your God tries you, that it may be known whether you love him, with your whole Heart and Soul.

4. You ſhall go after the Lord your God, fear him, obſerve his Commandments, hearken to what he ſays, ſerve him, and cleave to him.

5. And that Prophet, or that Dreamer of Dreams, ſhall be put to death, becauſe he has ſpoken Apoſtaſy againſt the Lord your God, who brought you out of the Country of Egypt, and redeemed you from the Place of Slaves, to thruſt thee out of the Way which the Lord thy God commanded thee to go in: thus ſhalt thou take away the Evil from amongſt you.

6. When thy Brother the Son of thy Mother, or thy own Son or Daughter, or the Wife of thy Boſom, or thy Friend who is as thy ſelf, entices thee ſecretly, for you to go, and ſerve other gods; whom neither thou nor thy Fathers knew,

7. Of the gods of the People that are round about you, near to thee, or far off from thee, from one End of the Earth to the other:

Ver. 21. *kill*] See *Lev.* xvii. 3.

Ver. 2. *for what*] which it doubtleſs was, and makes good Senſe; while *whereof* is languid, if not inſignificant, or abſurd with *ſaying*.

Ver. 3. *that it may be known*] See Chap. viii. 2.

Ver. 7. *from one End*] any where on the whole Earth. The Interpretation of *Poole* and *Patrick*, that this was ſpoken againſt the Pretence of the Univerſality of Idol-

8. Thou

8. Thou ſhalt not conſent to him, nor hearken to him; nay thy Eye ſhall have no compaſſion upon him, thou ſhalt neither ſpare, nor conceal him.

9. But ſhalt kill him quite, thy own Hand being on him firſt to put him to death, and afterwards that of all the People.

10. Thou ſhalt even ſtone him with Stones, that he may die; becauſe he has attempted to thruſt thee away from the Lord thy God, who brought thee out of the Country of Egypt, from the Place of Slaves:

11. That all Iſrael may hear, and fear, and no more do ſuch an evil Thing as this among you.

12. When thou heareſt ſay in one of thy Cities, which the Lord thy God gives thee to dwell there;

13. There are ſome ungodly Men gone out from among you, and have thruſt away the Inhabitants of their City, by ſaying, Let us go, and ſerve other gods; whom thou doſt not know:

14. Then ſhalt thou enquire, ſearch, and aſk well, and behold it being Truth, a confirmed Thing, *that* this Abomination is done among you;

15. Thou ſhalt quite put the Inhabitants of that City to the Sword, deſtroying it utterly, and all that are therein, with its Cattle, in the ſame manner.

16. Beſides thou ſhalt gather all the Spoil of it into the midſt of its Street, and burn it entirely, as likewiſe the City, with Fire, to the Lord thy God; nay it ſhall be an everlaſting Heap, be no more built.

17. Thus ſhall there not cleave aught of the curſed Thing to thy Hand; that the Lord may turn back from his fervent Anger, and grant thee Mercies, having mercy upon thee, and may multiply thee, as he ſware to thy Forefathers:

18. When thou hearkeneſt to what the Lord thy God ſays, by obſerving all his Commandments which I bid thee to Day, by doing what he approves of.

CHAP. XIV.

YOU are Children of the Lord your God; you ſhall not cut your ſelves, nor make Baldneſs between your Eyes for the Dead.

2. For thou art a holy People to the Lord thy God; and the Lord has choſen thee to be a peculiar People to himſelf, above any other that are upon the Surface of the Ground.

3. Thon ſhalt eat no abominable Thing.

4. Theſe are the Beaſts which you may eat; the Ox, ſuch as belong either to the Sheep or Goats,

5. The Hart, Roe-buck, Fallow-deer, wild Goat, Stag, wild Bull, and wild Roe:

6. As you may every Beaſt that divides the Hoof, having it with a Cleft all through in two, that brings up the Cud of them.

7. But theſe you ſhall not eat, of them that bring up the Cud, or of ſuch as divide the cloven Hoof; the Camel, Hare and Rabbit, though they bring up the Cud, yet not dividing the Hoof, are unclean to you.

8. On the other hand the Hog though he divides the Hoof, yet not chewing the Cud, is unclean to you: you ſhall neither eat of their Fleſh, nor touch their Carcaſes.

9. Theſe you may eat of all which are in the Waters; all that have Fins and Scales.

10. But all which have no Fins nor Scales you ſhall not eat, it being unclean to you.

11. All clean Birds you may eat.

12. But theſe are they of which you ſhall not eat; the Eagle, Oſſifrage, Oſprey,

13. Glede, Vulture, and the Kite of each Kind,

14. And all Sorts of Ravens,

15. The Brood of the Oſtrich, the Night-hawk, Cuckow, and the Hawk of each Sort.

16. The Owl, Night-owl, Daw,

17. Pelican, Magpie, Cormorant,

18. Stork, the Heron of each Kind, the Lapwing and Bat.

19. And every creeping flying Thing, ſhall be unclean to you, it ſhall not be eat.

20. All clean Fowls you may eat.

21. You ſhall not eat any Carcaſe, thou ſhalt give it to the Stranger who is within thy Gates, that he may eat it, or ſell *it* to a Foreigner; becauſe thou art a holy People to the Lord thy God: thou ſhalt not boil a Kid in the Milk of his Dam.

22. Thou ſhalt throughly give the Tithe of all the Increaſe of thy Seed, that the Field brings forth Year by Year.

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worſhip, which would be ſuggeſted to them, ſeems to have no Foundation in the Text, and is the leſs probable as the reſt of the World had ſo many and various gods.

Ver. 1. *between your Eyes*] whither the Hair of the Forehead would in a manner hang, if not cut; ſee *Lev.* xix. 27. & xxi. 5.

Ver. 4. *ſuch as &c.*] *Heb. the Cattle of the Sheep, and the Cattle of the Goats.*

Ver. 5. *wild Bull*] rather a *Bull* than *Ox*, as being wild.

Ver. 6. *in two*] *Hoofs*, which the *Heb.* has, or *a double one*; not *claws*, which the Beaſts that might be eat have not.

Ver. 12. *theſe*] See *Lev.* xi. 13, &c. with the *Notes*, which need not be repeated here.

Ver. 21. *boil*] *Exod.* xxiii. 19.

23. And

23. And thou ſhalt eat before the Lord thy God, in the Place where he ſhall chooſe to make his Name dwell, the Tithe of thy Corn, Wine and Oil, with the Firſtlings of thy Herd and Flock; that thou mayeſt learn to fear the Lord thy God at all Times.

24. However when the Way is too much for thee, ſo as thou canſt not carry it; becauſe the Place where the Lord thy God ſhall chooſe to put his Name is far from thee, when he bleſſes thee;

25. Thou ſhalt make *it* into Money, and tying up that with thee, go to the Place which the Lord thy God ſhall chooſe.

26. And thou mayeſt give the Money for any Thing which thy Mind deſires, for Oxen, Sheep, Wine, ſtrong Drink, or whatever thy Mind requires; and thou ſhalt eat there before the Lord thy God, being glad, as likewiſe thy Family:

27. Not forſaking the Levite who is within thy Gates, becauſe he has no Part or Poſſeſſion with thee.

28. At the Term of three Years thou ſhalt bring out the whole Tithe of thy Increaſe in that Year, and lay *it* up within thy Gates.

29. And the Levite, becauſe he has no Part or Poſſeſſion with thee, the Stranger, Fatherleſs and Widow, who are within thy Gates, ſhall come, eat, and be ſatisfied; that the Lord thy God may bleſs thee, in all the Work of thy Hand which thou doeſt.

CHAP. XV.

AT the Term of ſeven Years thou ſhalt make a Releaſe,

2. And this is the Manner of it: every one who has a Debt in his Power, who lends to his Neighbour, ſhall releaſe, ſhall not exact of his Neighbour or Brother, becauſe it is called the Lord's Releaſe.

3. Thou mayeſt exact of a Foreigner; but what is thine with thy Brother, thy Hand ſhall releaſe:

4. Only when there is none poor among you; for the Lord will throughly bleſs thee, in the Country which the Lord thy God gives thee *for* a Poſſeſſion to inherit it:

5. But it will be if thou doſt at all hearken to what he ſays, by obſerving to do all theſe Commandments which I enjoin thee to Day.

6. For the Lord thy God bleſſes thee, as he promiſed thee: ſo that thou ſhalt take in pledge of many Nations, but not give in pledge; and rule over many Nations, but they ſhall not rule over thee.

7. When there is a poor Man among you, one of thy Brethren, within one of thy Gates in thy Country which the Lord thy God gives thee; thou ſhalt not make thy Heart ſtout, nor ſhut up thy Hand from thy poor Brother:

8. But ſhalt open thy Hand wide to him, and throughly lend him on pledge ſufficient for his Want, in what there is wanting to him.

9. Take heed to thy ſelf, that there be Nothing in thy ungodly Heart to ſay, The ſeventh Year, that of Releaſe approaches; upon which thy Eye is evil to thy poor Brother, ſo that thou wilt not give to him; and when he calls to the Lord againſt thee, it will be Sin in thee.

10. Thou ſhalt wholly give to him, and it ſhall not be ill to thy Heart when thou doſt: for by reaſon of this Thing the Lord thy God will bleſs thee in all thy Work, and in all that thou takeſt in Hand.

11. For the Poor will not ceaſe from within the Country: therefore I command thee, that thou ſhalt open thy Hand wide to thy afflicted and poor Brother there.

12. When thy Brother, a Hebrew Man or Woman, is ſold to thee, and has ſerved thee ſix Years, in the ſeventh thou ſhalt let him go free from thee.

13. And when thou doſt, thou ſhalt not let him go empty.

14. Thou ſhalt furniſh him liberally from thy Flock, Floor and Wine-preſs; giving him of what the Lord thy God has bleſſed thee with.

15. As thou ſhalt remember that thou waſt a Slave in the Country of Egypt, and

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Ver. 24. *beeauſe the Place*] adding *or* makes it a different Caſe, when it is not.

Ver. 26. *requires*] or *requeſts*; not *deſires*, as ſaid already, but ſomething farther.

Ver. 28. *Term*] being in the third Year, Chap. xxvi. 12. ſee Chap. xv. 1. and ſo twice between the Sabbatical Years, when the Land lying unſown, the Tithe was not gathered.

Ver. 1. *Term*] for it was in the ſeventh Year, not at the *End* of it, Ver. 9, 12. ſee 2 *Kings* xviii. 10.

Ver. 2. *not exact*] in that Year only as it ſeems, and as *Ainſworth* and *Poole* expound it: for beſides the Reaſons which the latter gives, great Inconveniencies muſt needs attend a perpetual Releaſe from Debts, ſuch as the Debtor not paying when he might, to be quit ſo, People refuſing to lend to others in Neceſſity, uſing ſevere Methods to get in their Debts, &c.

Ver. 4. *none poor*] in any particular Place, or Part of the Country, according to which it does not interfere with Ver. 11.

Ver. 10. *in all thy Work*] The old *Jewiſh* wiſe Men well obſerve, that *the Bleſſing does not come on Idleneſs*; ſee *Menaſſeh Ben Iſrael Conciliator*, Quæſt. 6. in *Exod.*

Ver. 12. *ſix*] See *Exod.* xxi. 2.

the Lord thy God redeemed thee; therefore I command thee this Thing to Day.

16. However if he ſays to thee, I will not go out from thee, becauſe he loves thee and thy Family, ſince it is well for him with thee;

17. Then ſhalt thou take an Awl, and thruſt through his Ear, at the Door, and he ſhall be a Servant to thee for ever; and to thy Servant-maid alſo thou ſhalt do ſo.

18. Thou ſhalt not think it hard, when thou letteſt him go free from thee, becauſe he has ſerved thee in ſix Years double what one who is hired does: ſo the Lord thy God will bleſs thee in all that thou doeſt.

19. Every Firſtling that is a Male, which is brought forth of thy Herd or Flock, ſhalt thou conſecrate to the Lord thy God: thou ſhalt not work with the Firſtling of thy Cow, nor ſhear the Firſtling of thy Sheep.

20. Before the Lord thy God ſhalt thou eat it Year by Year, in the Place which the Lord ſhall chooſe, as likewiſe thy Family.

21. But when there is a Blemiſh in it, it being either lame or blind, *or having* any ill Blemiſh, thou ſhalt not ſacrifice it to the Lord thy God.

22. Thou ſhalt eat it within thy Gates, the unclean and clean together, like the Deer and Hart.

23. Only thou ſhalt not eat the Blood of it, thou ſhalt ſhed it upon the Ground like Water.

CHAP. XVI.

OBSERVE the Month of Abib, and keep the Paſſover to the Lord thy God: for in that Month he brought thee out of Egypt at Night.

2. So thou ſhalt ſacrifice the Paſſover to the Lord thy God of the Flock and Herd, in the Place where the Lord ſhall chooſe to make his Name dwell.

3. Thou ſhalt not eat leavened Bread with it, but ſeven Days unleavened Cakes, the Bread of Affliction; becauſe thou cameſt out of the Country of Egypt in Haſte, that thou mayeſt remember the Day of thy coming out thence all the Days of thy Life.

4. Nay thou ſhalt have no Leaven ſeen in all thy Bounds ſeven Days; nor ſhall there abide all Night till the Morning, any of the Fleſh which thou ſacrificeſt in the Evening on the firſt Day.

5. Thou muſt not ſacrifice the Paſſover, within one of thy Gates which the Lord thy God gives thee.

6. But at the Place where the Lord thy God ſhall chooſe to make his Name dwell, ſhalt thou do it in the Evening, as the Sun is going down, at the appointed Time that thou cameſt out of Egypt.

7. Which thou ſhalt boil, and eat there; then turn in the Morning, and go to thy Tents.

8. Six Days ſhalt thou eat unleavened Cakes; and on the ſeventh it ſhall be a ſolemn Day to the Lord thy God, thou ſhalt do no Buſineſs.

9. Seven Weeks ſhalt thou count up for thy ſelf, and begin it from the Hook's firſt being in the ſtanding Corn.

10. Thou ſhalt alſo keep the Feaſt of Weeks to the Lord thy God, with the Tribute of a Free-offering that thou haſt, which thou ſhalt give; according as he bleſſes thee.

Ver. 18. *double*] Servants as it ſeems being then hired for three Years, *Iſa.* xvi. 14. half the Time from one Sabbatical Year to another.

Ver. 19. *Firſtling of*] being Females, in Contradiſtinction to that before, and becauſe the Firſtlings which were Males were given to be ſacrificed the 8th Day, *Exod.* xiii. 15. & xxii. 30.

Ib. *Cow*] *Bullock* being a *young Bull*, from which a *Firſtling* does not *come*.

Ver. 20. *thou*] whereas the Males belonged to the Prieſts, *Num.* xviii. 8, 17, 18. in which Manner *Patrick* expounds it: and conſequently *Ainſworth* very wrong, 'this is not meant of the Owner, but ſpoken to the 'Prieſt;' which Ver. 19, 22. alone may diſprove, where *thou* is plainly the ſame.

Ver. 2. *Flock and Herd*] on the ſeven Days of unleavened Bread belonging to the Paſſover, Ver. 3. *Num.* xxviii. 16, 17, 19, 24.

Ver. 6. *is going down*] according as on *Exod.* xii. 6. and *at the going down of the Sun* the next Day began.

Ib. *at the appointed Time*] namely of the Month *Abib*, in the Night after the 14th Day, Ver. 1. not the appointed Time of the Day, ſince the *Iſraelites* did not begin going from *Egypt*, till the next Morning or latter Part of the Night, *Exod.* xii. 22, 29, &c.

Ver. 7. *boil*] Since the *Heb.* Word ſignifies *boil*, and not *roaſt*, and the Lamb for the Paſſover was not to be boiled at all, but roaſted, *Exod.* xii. 9. this may mean what was dreſſed the following Days, as in Ver. 2. eſpecially as here is nothing of [*it*] in the *Original*; to which Purpoſe *Ainſworth* alſo remarks on it; ſee *Ezek.* xlvi. 24. 1 *Sam.* ii. 13. nay it being the ſame Verb doubled in *Exod.* xii. 9. what it ſignifies was not to be done at all to the Paſchal Lamb.

Ver. 8. *ſolemn Day*] See *Lev.* xxiii. 36.

Ver. 9. *Seven Weeks*] in which Time was their Harveſt; ſee *Exod.* ix. 32. *Lev.* xxiii. 16.

Ib. *firſt being*] This might ſeem precarious and uncertain, were it not for fuller Information, which ſee *Lev.* xxiii. 10.

Ver. 10. *give*] Notwithſtanding *the Lord thy God* is ſo very frequent, ſo near together, and twice in this Verſe; after the *Hebrew* Manner ſometimes in that Age, when the great Convenience of Pronouns was leſs adopted into Language than now; our *Tranſlators* have needleſsly made an Addition of it here with *unto*, inſtead of which *him* would have been ſufficient, and better.

11. And

11. And thou ſhalt be glad before the Lord thy God, with thy Son, Daughter, Servant-man, Maid, the Levite who is within thy Gates, the Stranger, Fatherleſs and Widow, who are among you, in the Place where he ſhall chooſe to make his Name dwell.

12. For thou ſhalt remember, that thou waſt a Slave in Egypt; ſo ſhalt obſerve, and do theſe Ordinances.

13. Thou ſhalt keep thee the Feaſt of Tabernacles ſeven Days, when thou haſt gathered in what is of thy Floor and Wine-preſs.

14. And ſhalt be glad at thy Feaſt, with thy Son, Daughter, Servant-man, Maid, the Levite, Stranger, Fatherleſs and Widow, who are within thy Gates.

15. Seven Days ſhalt thou feaſt to the Lord thy God, in the Place which the Lord ſhall chooſe; becauſe he bleſſes thee in all thy Increaſe, and the Work of thy Hands, and ſhalt really be glad.

16. Three Times in a Year ſhall every Male of thine appear in the Preſence of the Lord thy God, at the Place which he ſhall chooſe; in the Feaſt of unleavened Cakes, the Feaſt of Weeks, and that of Tabernacles: and they ſhall not appear in the Lord's Preſence empty.

17. Each one *ſhall give* according to the Gift that he has, according to the Bleſſing which the Lord thy God has given thee.

18. Judges and Magiſtrates ſhalt thou appoint thee within all thy Gates, which the Lord thy God gives thee, throughout thy Tribes; and they ſhall judge the People with righteous Judgment.

19. Thou ſhalt not turn aſide Judgment, nor acknowledge Faces: nor ſhalt thou take a Bribe; becauſe that blinds the Eyes of the Wiſe, and perverts the Words of the Righteous.

20. Righteouſneſs it ſelf ſhalt thou follow; that thou mayeſt live, and inherit the Country which the Lord thy God gives thee.

21. Thou ſhalt not plant thee a Grove of any Wood near the Altar of the Lord thy God, which thou ſhalt make thee;

22. Nor ſhalt thou ſet thee up a Statue, which he hates.

CHAP. XVII.

THOU ſhalt not ſacrifice to the Lord thy God, a Bullock or Sheep in which there is a Blemiſh, any Thing ill: for it is Abomination to him.

2. When there is found among you, within one of thy Gates which the Lord thy God gives thee, a Man or Woman who has done what he is diſpleaſed with, by tranſgreſſing his Covenant;

3. Having gone, and ſerved other gods, and bowed down to them, whether the Sun, Moon, or any of the Army of Heaven, which I have not commanded;

4. And it is told thee, who upon hearing *it*, enquireſt well, and behold it is Truth, a confirmed Thing, *that* this Abomination is done in Iſrael:

5. Then ſhalt thou bring out that Man, or that Woman, who has done this evil Thing, which of them ſoever it is, to thy Gate; and ſtone them with Stones, that they may die.

6. Upon the Evidence of two or three Witneſſes ſhall he who deſerves to die be put to death, he ſhall not upon the Evidence of one Witneſs.

7. The Hand of the Witneſſes ſhall be on him firſt to put him to death, and afterwards the Hand of all the People: thus ſhalt thou take away the Evil from among you.

8. When a Matter for Judgment is too myſterious for thee, between different Sorts of Blood, between one Cauſe and the other, or between one Blow and another, Matters of Controverſy within thy Gates; thou ſhalt get ready, and go up to the Place which the Lord thy God ſhall chooſe;

9. And coming to the Prieſts, Levites, and to the Judge who ſhall be in thoſe Days, thou ſhalt enquire, and they ſhall tell thee the Manner of Judgment.

10. So thou ſhalt do according to the Sentence of the Matter, which they tell thee of that Place which the Lord ſhall chooſe, even obſerve to do entirely as they teach thee.

11. According to the Sentence of the Law which they teach thee, and the Judgment that they ſpeak to thee, ſhalt thou do,

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Ver. 17. *he has*] in *Heb. of his Hand.*

Ver. 19. *nor*] The ſecond Part of the Verſe begins here, as pointed in the *Heb.* and not as in the *Eng. Bible:* for the two Reaſons that conclude it, belong only to the taking a Bribe or Gift; which *Croſs* has well obſerved, in *Tag. Art*, p. 192, 193.

Ver. 8. *myſterious*] as nearer to *wonderful* the *Heb.* than *hard.*

Ib. *different Sorts of Blood*] Murder and Man-ſlaughter.

Ib. *one Blow and another*] deſigned and accidental. *Vulg. Lat. Leproſy and not Leproſy*; which may be amazing to ſuch as are unacquainted with the wild Work that there is in *Tranſlations.*

not

not turning aſide from the Matter which they tell thee, to the right Hand or left.

12. And that Man who does proudly, not hearkening to the Prieſt who ſtands to miniſter there to the Lord thy God, or to the Judge, ſhall die; ſo thou ſhalt take away the Evil from Iſrael.

13. Thus all the People ſhall hear, and fear, and behave proudly no more.

14. When thou art come into the Country which the Lord thy God gives thee, doſt inherit it, and dwell therein, and ſhalt ſay, I will put a King over me, like all the Nations that are round about me;

15. Thou ſhalt ſolely put the King over thee whom the Lord thy God ſhall chooſe: from among thy Brethren ſhalt thou put one; thou muſt not ſet a ſtrange Man over thee who is not thy Brother.

16. However he ſhall not have many Horſes, nor make the People return to Egypt, in order to get many; becauſe the Lord has enjoined you, to return that Way again no more.

17. Neither ſhall he have many Wives, that his Mind may not turn aſide; nor ſhall he have very much Silver and Gold.

18. And when he ſits upon the Throne of his Kingdom, he ſhall write him a Copy of this Law in a Book, from *that which* is before the Prieſts, the Levites.

19. Which ſhall be with him, and he ſhall read in it all the Days of his Life; in order that he may learn to fear the Lord his God, to obſerve all the Words of this Law and theſe Ordinances, to do them.

20. That his Mind may not be lifted up above his Brethren, and he turn aſide from the Commandment to the right Hand or left; in order that he and his Children may have a long Time, in his Kingdom within Iſrael.

CHAP. XVIII.

THE Prieſts, the Levites, being the whole Tribe of Levi, ſhall have no Share nor Poſſeſſion with Iſrael; they ſhall eat the Lord's Offerings by Fire, and what he poſſeſſes.

2. So he ſhall have no Poſſeſſion among his Brethren: the Lord himſelf being his Poſſeſſion, as he ſaid to him.

3. And this ſhall be the Due of the Prieſts from the People, from thoſe who offer Sacrifices, whether Bullock or Sheep; there ſhall be given to the Prieſt the Shoulder, the two Cheeks and Maw.

4. The firſt of thy Corn, Wine and Oil, as alſo the firſt of the Fleece of thy Flock ſhalt thou give him.

5. For the Lord thy God has choſen him out of all thy Tribes, that he may ſtand to miniſter in the Name of the Lord, and his Sons at all Times.

6. And when a Levite comes from one of thy Gates out of all Iſrael, where he ſojourned, and comes with the whole Deſire of his Soul, to the Place which the Lord ſhall chooſe;

7. He ſhall miniſter in the Name of the Lord his God, like all his Brethren the Levites, who ſtand there before the Lord.

8. They ſhall have Shares alike to eat, beſides each one's Sales from *his* Anceſtors.

9. When thou art come into the Country which the Lord thy God gives thee, thou ſhalt not learn to do according to the Abominations of thoſe Nations.

10. There ſhall not be found among you he who makes his Son or Daughter paſs through the Fire, uſes Divinations, is an Aſtrologer, Soothſayer, Wizard,

11. Uſes Enchantment, enquires of a familiar Spirit, is a Sorcerer, or ſeeks to the Dead.

Ver. 14. *ſhalt ſay*] which ſhews God only permitted, not commanded them to have a King; agreeable likewiſe to 1 *Sam.* viii. 7, 9, 22. & xii. 13, 17. and *Joſephus*, *Antiq.* Lib. i. 8.

Ver. 1. *being*] for they were the whole Tribe.

Ib. *by Fire*] See *Num.* xviii. 9.

Ib. *what he poſſeſſes*] other Things beſides ſuch Offerings.

Ver. 2. *he*] *Levi*, as a Tribe, the *Heb.* being thus.

Ver. 3. *to the Prieſt*] him who offers the Sacrifice, *Lev.* vii. 32, 33. ſo the *Breaſt* is omitted, as being given to the Prieſts in common, *Lev.* vii. 31. which ſhews the *Breaſt* is here rightly left out, notwithſtanding Expoſitors have found it an inſuperable Difficulty.

Ib. *two Cheeks and Maw*] being added as they were now about to enjoy the promiſed Country, and ſo a larger Share might be afforded to the Prieſts: which alſo makes this as rational, as the *Commentators* had left it before unmeaning.

Ver. 10. *paſs through the Fire*] When expreſſed thus, as it commonly is in *Scripture*, it is ſuppoſed by ſome not to be burning to death, as in *Jer.* vii. 31. or at leaſt ſometimes not; but *Ezek.* xvi. 21. & xx. 26. & xxiii. 37, 39. and its being called an *Abomination*, *Jer.* xxxii. 35. make it appear otherwiſe, and *Jer.* 7. 31. may be explanatory of this, eſpecially as it is allowed Children were burned to *Molech*; and clear enough it ſeems, that 2 *Kings* xxiii. 10. means the ſame as *Jer.* vii. 31. and that it was done otherwiſe than to *Molech*, *Jer.* xix. 5. *Pſa.* cvi. 38. nay 2 *Chron.* xxviii. 3. thus ſhews the Meaning of this Expreſſion in 2 *Kings* xvi. 3. Accordingly our learned *Selden* ſays, *Non modo traductos, ſed etiam crematos in idoli ſacrificium pueros illos conſtanter affirmo: I firmly aſſert the Boys were not only had through, but alſo burnt in Sacrifice to the Idol*, *De Diis Syris Syntag.* i. 6. where he proceeds to prove it by divers both profane and ſacred Teſtimonies.

Ib. *Wizard*] the Word being maſculine.

Ver. 11. *ſeeks to the Dead*] in diſtinct *Heb.* Words, and as *Iſa.* viii. 19.

12. For every one who does theſe Things is abominable to the Lord; and by reaſon of theſe Abominations the Lord thy God expels them from thy Preſence.

13. Thou ſhalt be perfect with the Lord thy God.

14. For thoſe Nations whom thou ſhalt ſucceed, hearkened to Aſtrologers and Diviners; but the Lord thy God does not ſo permit thee.

15. The Lord thy God will raiſe thee up a Prophet, from among you, of thy Brethren, like me; to whom you ſhall hearken.

16. According to all that thou didſt thus requeſt of him at Horeb, on the Day of the Congregation, Let me no more hear the Voice of the Lord my God, nor let me ſee this great Fire again, that I may not die.

17. And the Lord ſaid to me; They have done well in what they have ſpoken.

18. I will raiſe them up a Prophet, from among their Brethren, like thee; will put my Words in his Mouth, and he ſhall ſpeak to them all that I command him.

19. Nay the Man who will not hearken to my Words which he ſhall declare in my Name, I will require *it* of him.

20. But that Prophet who ſhall preſumptuouſly ſpeak a Matter in my Name, which I do not command him to ſpeak, or who ſhall ſpeak in the Name of other gods, ſhall die.

21. And if thou ſhalt ſay in thy Heart, How ſhall we know what Matter the Lord does not ſpeak?

22. What a Prophet ſpeaks in the Name of the Lord, and the Matter does not fall out, nor come to paſs, that is a Matter which the Lord has not ſpoken: the Prophet has done it preſumptuouſly, thou ſhalt not be afraid of him.

CHAP. XIX.

WHEN the Lord thy God has cut off the Nations, whoſe Country he gives thee, and thou ſucceedeſt them, dwelling in their Cities and Houſes;

2. Thou ſhalt ſet thee apart three Cities within thy Country, which the Lord thy God gives thee to inherit it:

3. Preparing thee a Way, and dividing the Bounds of thy Country into three Parts, which he makes thee poſſeſs, that it may be for every Man-ſlayer to flee thither.

4. And this is the Caſe of a Man-ſlayer who ſhall flee thither, that he may live: He who kills his Neighbour unawares, when he did not hate him in time paſt;

5. For inſtance, one who goes with his Neighbour into a Wood to fell Trees, and ſtriking his Hand with the Ax to cut down a Tree, the Iron comes off from the Wood, and hits his Neighbour, ſo that he dies; he ſhall flee to one of theſe Cities, that he may live:

6. Leſt the Revenger of Blood ſhould purſue after the Man-ſlayer when his Heart is hot, and overtaking him when the Way is long, ſhould deſtroy the Life of him; whereas he does not deſerve Death, becauſe he did not hate him in time paſt.

7. Therefore I command thee, that thou ſhalt ſet thee apart three Cities.

8. And when the Lord thy God ſhall enlarge thy Bounds, as he ſware to thy Forefathers, and ſhall give thee all the Country which he promiſed them he would;

9. If thou obſerveſt this whole Commandment to do it, which I command thee to Day, to love the Lord thy God, and go in his Ways at all Times; thou ſhalt add thee three Cities more, to thoſe three:

10. That there may not be innocent Blood ſhed within thy Country, which the Lord thy God gives thee *for* a Poſſeſſion, and Blood be charged upon thee.

11. But when a Man hates his Neighbour, and lying in wait for him, riſes up againſt him, and deſtroys the Life of him, ſo that he dies, and flees to one of theſe Cities;

12. The Elders of his City ſhall ſend, and fetching him from thence, deliver him into the Power of the Revenger of Blood, that he may die.

13. Thy Eye ſhall have no compaſſion upon him, but thou ſhalt take away the *Guilt*

Ver. 15. *a Prophet*] *Chriſt Jeſus*, *Acts* vii. 37. and as there was no other Prophet like *Moſes*, Ch. xxxiv. 10.

Ver. 2. *three Cities*] on the other ſide *Jordan* in the Country of *Canaan*, three being already ſet apart on that Side, Chap. iv. 41, 42, 43. and ſix appointed for both, *Num.* xxxv. 13, 14.

Ver. 5. *Iron comes off from the Wood*] ſo the *Heb.*

Ver. 6. *deſtroy the Life of him*] literally, and as in Ver. 11. *Gen.* xxxvii. 21.

Ver. 8. *when*] So this Particle, being not the ſame that begins the next Verſe, is rendered 1 *Sam.* xv. 17. *Pſa.* l. 18. *Prov.* iii. 24. & iv. 12. *Job* vii. 4. & xvii. 16. and has that Meaning put to it by *Noldius* in *Concordan. Jun.* and *Trem.* likewiſe have it here *quum*, and the *vulg. Lat. Bib. cum.* And ſurely the Lord's ſwearing does not admit of [if,] as though it might not be true.

Ib. *enlarge thy Bounds, as he ſware*] to the River *Euphrates*, Chap. i. 7, 8. *Gen.* xv. 18.

Ib. *Bounds*] For *coaſt* being by the Sea, could not well be enlarged.

Ib. *promiſed them he would*] to their Poſterity, as he did, and not to themſelves.

Ver. 9. *Commandment*] The *Heb.* is thus, and properly, it being the Love of God in Obedience of him, as follows; for which alſo read *Gell*'s *Serm.* 16. in *Eſſay towards Amend. of the laſt Eng. Tranſ.*

of innocent Blood from Iſrael, that it may be well for thee.

14. Thou ſhalt not remove thy Neighbour's Bounds, which they have formerly made, in thy Poſſeſſion that thou ſhalt poſſeſs, in the Country which the Lord thy God gives thee to inherit it.

15. One Witneſs ſhall not riſe up againſt a Perſon, for any Iniquity or Sin, through any Sin which he commits: upon the Evidence of two Witneſſes, or that of three, ſhall a Matter be confirmed.

16. When an injurious Witneſs riſes up againſt a Perſon, to teſtify an unjuſt Thing againſt him;

17. Both the Men who have the Controverſy ſhall ſtand before the Lord, before the Prieſts and Judges who ſhall be in thoſe Days.

18. And the Judges ſhall enquire well, and behold if the Witneſs is a falſe one, who has given Evidence againſt his Brother falſely;

19. Then ſhall you do to him, as he intended to do to his Brother; ſo ſhalt thou take away the Evil from among you.

20. And thoſe who are left ſhall hear, fear, and do again no more ſuch an evil Thing as this among you.

21. Thus ſhall thy Eye have no compaſſion: there ſhall be Life for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot.

CHAP. XX.

WHEN thou goeſt out to a Battle againſt thy Enemies, and ſeeſt Horſes and Chariots, more People than you, be not afraid of them: for the Lord thy God is with thee, who brought thee up from the Country of Egypt.

2. And as you get near to the Battle, the Prieſt ſhall approach, and ſpeak to the People,

3. Saying to them; Hear, O Iſrael, you are got near now to Battle againſt your Enemies; let not your Heart be cowardly, be not afraid, neither tremble for fear, nor be in dread by reaſon of them.

4. For the Lord your God goes with you, to fight for you with your Enemies, to ſave you.

5. The Officers ſhall alſo ſpeak to the People as follows; What Man ſoever has built a new Houſe, and not dedicated it, let him go back to his Houſe; leſt he ſhould die in the Battle, and another Man dedicate it.

6. And what Man ſoever has planted a Vineyard, and not made uſe of it, let him go back home; leſt he ſhould die in the Battle, and another Man make uſe of it.

7. What Man ſoever too has eſpouſed a Woman, and not taken her, let him go back home; leſt he ſhould die in the Battle, and another Man take her.

8. Nay the Officers ſhall ſpeak further to the People thus, What Man is fearful, and of a cowardly Heart, let him go back home; that his Brethren's Heart may not be faint like his own.

9. And as ſoon as the Officers have done ſpeaking to them, they ſhall appoint Captains of the Army, for Heads of the People.

10. When thou art come near to a City to fight againſt it, thou ſhalt proclaim Peace to it.

11. And if it anſwers thee with Peace, and opens to thee; all the People who are found in it ſhall be tributary to thee, and ſerve thee.

12. And if it will not make peace with thee, but will make war with thee, thou ſhalt lay ſiege againſt it.

13. And when the Lord thy God delivers it into thy Power, thou ſhalt put every Male of it to the Sword.

14. However the Women, Children, Cattle, and all that is in the City, the whole Spoil of it, ſhalt thou make thee a prey of, and eat the Spoil of thy Enemies which the Lord thy God gives thee.

15. So ſhalt thou do to all the Cities that are very far off from thee, which are not ſome of the Cities themſelves of theſe Nations.

16. Only of the Cities of theſe People, which the Lord thy God gives thee *for* a Poſſeſſion, thou ſhalt not keep alive any that breathes;

17. But ſhalt quite deſtroy them, the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebuſites, as the Lord thy God has commanded thee:

18. In order that they may not teach you to do according to all their Abominations, which they do to their gods, whereby you will ſin againſt the Lord your God.

Ver. 5. *dedicated it*] Not a Queſtion, but as in *Judg.* vii. 3.

Ver. 6. *make uſe of*] or *make common* for the Uſe of the Owner, which was in the fifth Year, *Lev.* xix. 23, 24, 25. but the Word does not ſignify *to eat of*, nor *gather the grapes of*, as rendered Chap. xxviii. 30.

Ver. 9. *for Heads*] being a Prepoſition and Noun in *Hebrew*.

19. When

19. When thou beſiegeſt a City a long Time, by fighting againſt it to take it, thou ſhalt not deſtroy the Trees of it, by ſtriking an Ax againſt them, when thou mayeſt eat of them; ſo ſhalt not cut them down (becauſe the Trees of the Field are *for* Man) to go from before thee into the Siege.

20. However the Trees which thou knoweſt that they are not Trees of Food, thou mayeſt deſtroy, and cut them down, building Fortifications againſt that City which makes war with thee, till it is ſubdued.

CHAP. XXI.

WHEN there is one found ſlain in the Country which the Lord thy God gives thee to inherit it, *having* fallen in the Field, it being not known who killed him;

2. The Elders and Judges ſhall go out, and meaſure to the Cities which are round about him who is ſlain.

3. Next the Elders of that very City which is neareſt to the Slain, ſhall take a Heifer of the Herd that has not been worked with, which has not drawn in a Yoke;

4. And they ſhall have it down into a rugged Valley, which has not been tilled nor ſown, and ſhall cut off its Head there in the Valley.

5. Then the Prieſts the Sons of Levi ſhall go nigh (ſince the Lord thy God has choſen them to miniſter to him, and bleſs in the Name of the Lord, according to whoſe Command both every Controverſy and Blow ſhall be)

6. All the Elders of that City in the mean time who are neareſt to the Slain, waſhing their Hands over the Heifer, the Head of which is cut off in the Valley;

7. And they ſhall ſpeak in this manner, Our Hands did not ſhed this Blood, nor our Eyes ſee *it:*

8. Purge *it* from thy People Iſrael whom thou haſt redeemed, O Lord, and let not innocent Blood be put among thy People Iſrael. So the Blood ſhall be purged from them.

9. Thus wilt thou take away the *Guilt of* innocent Blood from among you, when thou doeſt what the Lord approves of.

10. When thou goeſt out to a Battle againſt thy Enemies, and the Lord thy God delivers them into thy Power, ſo that thou takeſt them priſoners;

11. And ſeeing among the Priſoners a Woman of beautiful Features, thou art ſo in love with her, that thou wouldeſt take *her* for thy Wife;

12. Thou ſhalt bring her home to thy Houſe, and ſhe ſhall ſhave her Head, and cut her Nails.

13. She ſhall alſo put away the Raiment of her Captivity from her, and abide in thy Houſe, weeping for her Father and Mother the Space of a Month; and after that thou ſhalt go in to her, when thou haſt married her to be thy Wife.

14. Afterwards if thou art not pleaſed with her, thou mayeſt ſend her away at her own Mind, but ſhalt not ſell her at all for Money, not make Merchandiſe of her, foraſmuch as thou haſt humbled her.

Ver. 19. *Trees of the Field*] It is plain they were ſuch as bore Fruit, becauſe they might eat of them, and for the Diſtinction that follows of others not bearing Fruit, which the adverſative or diſcretive Conjunction רַק *however* clearly ſhews; yet *Poole* interprets theſe to be *unfruitful Trees*, and the ſame with thoſe in the next Verſe, which requires no farther Anſwer. Beſides it is ſtrange ſo many, but that they follow one another as uſual, tranſlate after this crude Manner, *Is the Tree of the Field a Man, that it ſhould come againſt thee in the Siege?* as in *Joſephus*, the *Greek*, *Chaldee*, *Arabick* and *Vulgar Tranſlations*, by *Patrick* from *Selden de Jure Nat. & Gent.* Lib. vi. 12. eſpecially ſince it does not appear the *Heb.* Word ſignifies *againſt:* therefore *Ainſworth* (to omit others) renders, 'is the tree of the field a man, to go 'in from before thee (which he interprets *flee from thee)* 'into the bulwarke?' But this is ſtill more jejune and inſignificant; either of which would belong to other Trees as well as Fruit-trees, unleſs they only were ſuppoſed capable of fighting or running away. Nay ſome venture to add [not] only to make the ſame Meaning ſtronger in this Faſhion, *the Tree of the Field is not a Man, Patrick, &c.*

Ib. *to go*] or *be carried*, as they might when they were cut down; but the *Heb.* does not at all ſignify *employ*.

Ver. 2. *meaſure*] if it be not certain without it.

Ver. 3. *which has not drawn*] for that was working, ſo that *and* ſhould not be added in tranſlating.

Ver. 7. *they*] both the Prieſts and Elders; or rather the former on Behalf of the latter, theſe anſwering, as the *Hebrew* may denote, in Concord to the Affirmation and Supplication.

Ver. 8. *Purge*] and *ſhall be purged*, the ſame Verb paſſive; which I do not find ever ſignifies either *to be merciful*, or *to forgive*.

Ver. 12. *ſhave*] by Way of Purification, to join her with the *Iſraelites*.

Ib. *cut*] *Heb. do*, as there is the ſame Verb for *dreſſed*, 2 *Sam.* xix. 24.

Ver. 13. *Captivity*] be not like a Captive in her intended Huſband's Houſe.

Ib. *go in to her*] *lie with her*, as this means, *Gen.* xvi. 2, 4. & xix. 31, 32. & xxix. 23, 30. ſo not before they were married.

Ver. 14. *Afterwards*] for I cannot agree with ſome, that this was before Marriage.

Ib. *humbled her*] 'It muſt be acknowledged, ſays *Pa*'*trick*, that this is an uſual Phraſe, for having had carnal 'Knowledge of a Woman;' adding, 'from which I 'ſee no Reaſon why we ſhould depart in this Place:' yet preſently explains it of her being kept a Month, &c. in Hope of Marriage, and rejected at laſt. *Ainſworth*

15. When

15. When a Man has two Wives, one beloved and the other ſlighted, who both bear him Children, and ſhe who is ſlighted has the firſt-born Son;

16. At the Time that he makes his Sons poſſeſs what he has, he muſt not appoint the Son of the beloved for the firſt-born, before the Son of the ſlighted who is ſo.

17. But he ſhall acknowledge the latter to be the Firſt-born, by giving him a double Portion of all that it is found he has; becauſe he being the Beginning of his Power, the Right of the Firſt-born belongs to him.

18. When a Man has an unruly and rebellious Son, who will not hearken to what his Father or Mother ſays, not even though they correct him;

19. They ſhall then take hold of him, and have him out to the Elders of his City, at the Gate of his Place,

20. And ſhall ſay to the Elders of his City, This our Son is unruly and rebellious, he will not hearken to what we ſay, is a Glutton and a Drunkard.

21. Upon which all the Men of it ſhall ſtone him with Stones, ſo that he may die, thus ſhalt thou take away the Evil from among you; and all Iſrael ſhall hear, and fear.

22. Beſides when there is in a Man a Sin deſerving Death, and he is put to death, thou hanging him upon a Tree;

23. His dead Body ſhall not abide all Night upon it, but thou ſhalt wholly bury him the ſame Day, becauſe he who is hanged is curſed of God, that thy Country may not be defiled, which the Lord thy God gives thee *for* a Poſſeſſion.

CHAP. XXII.

THOU ſhalt not ſee thy Brother's Ox or his Sheep driven away, and hide thy ſelf from them; thou ſhalt throughly bring them back to him.

2. But if thy Brother is not near thee, or thou doſt not know him; thou ſhalt take it into thy Houſe, and it ſhall be with thee till he ſeeks for it, when thou ſhalt reſtore it to him.

3. And ſo ſhalt thou do with his Aſs, ſo alſo ſhalt thou do with his Raiment, nay thou ſhalt do ſo with any loſt Thing of thy Brother, which being loſt from him, thou findeſt it; thou muſt not hide thy ſelf.

4. Thou ſhalt not ſee thy Brother's Aſs or his Ox fall in the Way, and hide thy ſelf from them; thou ſhalt throughly help up with him.

5. A Woman ſhall not have on a Man's Things, nor ſhall a Man put on the Raiment of a Woman: for every one who does theſe Things is abominable to the Lord thy God.

6. When a Bird's Neſt happens to be before thee in the Way, in any Tree, or upon the Ground, with young ones or Eggs, and the Dam ſitting upon either of them; thou ſhalt not take the Dam together with the Brood.

7. Thou ſhalt quite let the Dam go, and take the Brood to thy ſelf; that it may be well for thee, and thou mayeſt have the Time long.

8. When thou buildeſt a new Houſe, thou ſhalt make a Breaſt-work to thy Roof; that thou mayeſt not cauſe Blood to be on thy Houſe, when any one falls from it.

9. Thou ſhalt not ſow thy Vineyard with diverſe Kinds; that the Product of thy Seed which thou ſoweſt, may not be conſecrated with the Increaſe of thy Vineyard.

10. Thou ſhalt not plough with an Ox and an Aſs together.

11. Thou ſhalt not wear a Thing mixed of Woolen and Linen together.

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gives a very different Senſe, but with the ſame Deſign, to ſhew it was not after Marriage, that is he would have this Verb uſed for unlawful Copulations; which may be granted, not excluding the lawful, as certainly it cannot be proved but it might have been uſed for the latter, eſpecially with the Circumſtance here attending it of being put away by the Huſband, in which Caſe I believe the *Scripture* yields no Occaſion of uſing it elſewhere; but has it however for a married Woman, *Judg.* xix. 24. *Lam.* v. 11. and probably a Man's own Wife, *Ezek.* xxii. 10. (ſee *Lev.* xx. 18.) if not Ver. 11. To conclude, does the *Holy Scripture* repreſent unlawful Things, even Fornication, to be lawful? And did the *Iſraelites* raviſh all the Women they took captive? May I never ſo interpret.

Ver. 15. *who both bear him Children*] The *Vulg. Lat.* on the contrary, *and he has begot of them Children*; but adverſe to the *Heb.* and poſſibly through Change of *genuerint* and *eo*, into *genuerit* and *eis*, in the *Lat.*

Ver. 1. *driven away*] as the *Heb.* means, by a wild Beaſt, Dog, &c. which might be more uſual than to go aſtray of it ſelf, from the Herd or Flock.

Ver. 2. *into*] *Heb. to the middle* or *midſt of*, i. e. quite within the Outhouſe, Stall or Fold.

Ver. 3. *hide thy ſelf*] get away from it, pretending not to ſee it, Ver. 1, 4.

Ver. 7. *let the Dam go*] *Diogenes Laertius* writes in the *Life of Xenocrates*, that a Sparrow being purſued by a Hawk, fled into his Boſom, which he ſecured, ſaying he ought not to betray a Supplicant.

Ver. 8. *Breaſt-work*] a Fence at the Outſide.

Ver. 9. *that—not*] Concerning this ſee *Gen.* iii. 3.

Ib. *conſecrated*] or *ſanctified*, which the Verb ſignifies frequently, but never *to be defiled* throughout the *Scripture*, according to *Buxtorf*'s *Concordance*, &c. So *Caſtal.* has *conſecres*, *Munſt.* and the *Tigur. Verſ. ſanctifices*, *Pagnin.* and *Montan. ſanctificetur*, the *Vulg. Lat. ſanctificientur*, the *Septuag.* ἁγιασθῇ, *Jun.* and *Trem. ſanctus ſit*, *ſhould be holy*. It ſeems to denote ſuch as ſhould be ſet apart for Tithes or Firſt-fruits, which muſt not be ſeveral

12. Thou

12. Thou ſhalt make thee Fringes upon the four Skirts of thy Covering which thou art covered with.

13. When a Man takes a Wife, and having gone in to her, hates her;

14. So that he makes Occaſions of Words againſt her, and puts out an ill Name upon her, ſaying, I took this Woman, and when I approached her, found her not a Virgin;

15. The Father and Mother of the young Woman ſhall take, and bring out that of her Virginity, to the Elders of the City at the Gate.

16. And her Father ſhall ſay to them; I gave my Daughter to this Man for a Wife, and he hates her;

17. So that behold he makes Occaſions of Words, ſaying, I found thy Daughter not a Virgin; and yet this is that of my Daughter's Virginity; and they ſhall ſpread the Cloth before the Elders of that City.

18. Who upon this ſhall take the Man, and chaſtiſe him.

19. Beſides they ſhall fine him a hundred *Shekels* of Silver, and give to the young Woman's Father, becauſe he has put out an ill Name upon a Virgin of Iſrael; and ſhe ſhall be his Wife, he muſt not ſend her away all his Days.

20. But if this Matter is true, that of Virginity being not found for the young Woman;

21. They ſhall bring her out to the Door of her Father's Houſe, and the Men of her City ſhall ſtone her with Stones, that ſhe may die; becauſe ſhe has done Vileneſs in Iſrael, by committing Whoredom at her Father's Houſe: ſo ſhalt thou take away the Evil from among you.

22. When a Man is found lying with a Woman who is married to a Huſband, they ſhall be put to death both of them; the Man who lies with the Woman, and ſhe her ſelf: ſo ſhalt thou take away the Evil from Iſrael.

23. When a young Woman who is a Virgin is eſpouſed to a Man, and a Man meeting with her in the City, lies with her;

24. You ſhall bring them both out to the Gate of that City, and ſtone them with Stones, that they may die; the young Woman by reaſon that ſhe did not cry out being in the City, and the Man by reaſon that he humbled his Neighbour's Wife: ſo ſhalt thou take away the Evil from among you.

25. But if a Man finds an eſpouſed young Woman in the Field, and forcing her, lies with her; the Man alone who lay with her ſhall die.

26. Whereas thou ſhalt do Nothing to the young Woman, who has no Sin for Death: ſince as a Man riſes up againſt his Neighbour, and kills him dead, ſo is this Matter;

27. Becauſe he found her in the Field, the eſpouſed young Woman cried out, and none ſaved her.

28. When a Man finds a young Woman *that* is a Virgin, who is not eſpouſed, and taking hold of her, lies with her, and they are found;

29. The Man who lay with her ſhall give her Father fifty *Shekels* of Silver; and ſhe ſhall be his Wife, foraſmuch as he has humbled her, he muſt not ſend her away all his Days.

30. A Man ſhall not take his Father's Wife, nor uncover his Father's Skirt.

CHAP. XXIII.

HE *whoſe* ſecret Part is wounded, bruiſed or cut off, ſhall not come into the Congregation of the Lord.

Things mixed together. Of which however the *Commentators* have written obſcurely and diſſatisfactorily, as if they did not know how it was ſanctified.

Ib. *with*] *Vulg. Lat. pariter, together.*

Ver. 17. *this*] The Word being plural in the *Heb.* only becauſe its Subſtantive *Virginity* is, which is there never ſingular.

Ib. *that of*] as comprehended in the *Heb.* Nouns, and here was to paſs for a full Proof or Demonſtration, more than mere *tokens*.

Ib. *Cloth*] As what ſhe either wore or lay in on the Wedding-night, where the ſanguinary Mark was; eſpecially in thoſe who were young, as the *Iſraelites* married their Daughters for the ſake of Increaſe. Of which other *Commentators* have ſaid too much, conſidering the Subject; and that to the Diſcredit of the *Scripture*, as if this Law was never uſed; though beſides what others relate, *Dr. Perry* gives a recent Inſtance of that Kind practiſed at *Grand Cairo*, and *Pitts* of *Exon* that it is ſtill the Cuſtom among the *Turks* or *Moors*: or as if it was not to be underſtood literally, but denoted the Proof of other Witneſſes; though this muſt be the only one that could be brought, and as ſuch the Inſertion of it in the Law is juſtifiable, beſides it being a great Means of keeping Women honeſt; and certainly the Law-giver would not have choſen to expreſs other more expreſſible Things in ſuch a Manner.

Ver. 28. *taking hold*] This being by Force, and that in *Exod.* xxii. 16, 17. by Perſuaſion, no wonder if the Penalties are not the ſame.

Ver. 1. *bruiſed*] This *Heb.* Word coming from a Verb that ſignifies *to bruiſe*, and is rendered *contrite* in the *com. Tranſ. Iſa.* lvii. 15. *Pſa.* xxxiv. 18. and in the other only Place where it is, viz. *Pſa.* xc. 3. *deſtruction*; can ſcarce, one may think, be ſuppoſed to ſignify as now it ſtands *the ſtones*, for which there appears no other Proof than mere Imagination.

Ver. 1, 2, 3. *not come into the Congregation*] not be married to an *Iſraelite*, as the *Jewiſh Doctors* generally expound it, *Selden, De Jure Nat. & Gent.* Lib. v. 16. & *De Succeſſione in Pontif.* Lib. ii. 2. and as may ſeem by *Neh.* xiii. 1, 3, 23, 25, 27, 30. beſides the Difficulty of applying it otherwiſe.

2. A Baſtard ſhall not come into the Congregation of the Lord, even to the tenth Generation ſhall not he who is of him come into it.

3. An Ammonite and Moabite ſhall not come into the Congregation of the Lord, even to the tenth Generation ſhall not he who is of them come into it for ever:

4. By reaſon that they did not meet you with Victuals and Drink, in the Way when you came out of Egypt; and becauſe they hired againſt thee Balaam the Son of Beor, from Pethor of Meſopotamia, to curſe thee.

5. Nevertheleſs the Lord thy God would not hearken to Balaam, but did himſelf turn the Curſe into a Bleſſing for thee; becauſe the Lord thy God loved thee.

6. Thou ſhalt never ſeek their Peace, nor Welfare all thy Days.

7. Thou ſhalt not abhor an Edomite, becauſe he is thy Brother: thou ſhalt not abhor an Egyptian, becauſe thou waſt a Stranger in his Country.

8. The Children who are born of them ſhall come into the Congregation of the Lord in their third Generation.

9. When the Army goes out againſt thy Enemies, thou ſhalt take heed of every evil Thing.

10. When there is among you a Man who is not clean by reaſon of what happens at Night, he ſhall go forth without the Camp, not coming within it.

11. But at the Appearance of the Evening he ſhall waſh in Water, and as ſoon as the Sun is ſet come within the Camp.

12. Moreover thou ſhalt have a Space without the Camp, whither thou ſhalt go out abroad;

13. And ſhalt have a Paddle upon thy Weapon, ſo that when thou eaſeſt thy ſelf abroad, thou ſhalt dig with it, and turning back, cover thy Excrements.

14. For the Lord thy God will go about within thy Camp, to deliver thee, and give up thy Enemies before thee, ſo thy Camp ſhall be holy; that he may not ſee a filthy Thing among you, and turn back from after thee.

15. Thou ſhalt not deliver up a Servant to his Maſter, who is got away from his Maſter to thee.

16. He ſhall dwell with thee among you, in the Place which he chooſes, within one of thy Gates where it is well to him: thou ſhalt not oppreſs him.

17. There ſhall be no Proſtitute of the Daughters of Iſrael, nor ſhall there be a Sodomite of the Sons of Iſrael.

18. Thou ſhalt not bring the Hire of a Harlot, nor the Price of a Dog, to the Houſe of the Lord thy God for any Vow; becauſe both of them are Abomination to him.

19. Thou ſhalt not lend on Uſury to thy Brother, whether with Uſury of Money, Food, or any Thing which is lent in that Manner.

20. To a Stranger thou mayeſt lend ſo, but ſhalt not to thy Brother; that the Lord thy God may bleſs thee in all that thou takeſt in Hand, in the Country whither thou art going to inherit it.

21. When thou makeſt a Vow to the Lord thy God, thou ſhalt not delay performing it: for he will fully require it of thee, and it would be Sin in thee.

22. But if thou refraineſt vowing, that will not be Sin in thee.

23. What comes out of thy Lips thou ſhalt obſerve, and do; when thou voweſt a Free-offering to the Lord thy God, which thou ſpeakeſt with thy Mouth.

24. When thou goeſt into thy Neighbour's Vineyard, thou mayeſt eat thy fill of Grapes according to thy Appetite; but ſhalt not put into thy Veſſel.

25. When thou goeſt into thy Neighbour's ſtanding Corn, thou mayeſt pluck off the Ears with thy Hand; but ſhalt not move a Hook in it.

CHAP. XXIV.

WHEN a Man takes a Woman, and having married her, if ſhe is not in Favour with him, becauſe he finds Something filthy in her; he may write her a Writing of Divorce, and giving *it* into her Hand, ſend her from his Houſe.

2. And when ſhe is gone out thence, ſhe may go, and be another Man's.

3. Should the latter Man then hate her, and write her a Writing of Divorce, and

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Ver. 2. *to the tenth Generation*] for ſuch they ſay might marry with Proſelites.

Ib. *of him*] ſo the *Heb.* לו and in the next Verſe להם *of them*, according to Ver. 8. and certainly a Perſon did not live to *his tenth Generation.*

Ver. 3. *for ever*] at any Time hereafter. But to expound it as others do, that they ſhould never enter, makes no Senſe of ſaying, *even to the tenth Generation.* To inforce that *Patrick* obſerves, there were more than ten Generations paſt in *Nehemiah*'s Time; whereas I don't ſuppoſe it was to be counted from the Time *Moſes* ſpoke this, but from an *Ammonite* or *Moabite* becoming a Proſelite to *Iſrael*, and ſo *for ever* conſiſts well with *even to the tenth Generation.*

Ver. 10. *what happens*] without *uncleanneſs.*

Ver. 1. *may*] as in the next Verſe, and as this was but a permiſſive Precept, *Matt.* xix. 8. *Mark* x. 4, 5. *Mal.* ii. 16.

giving

giving *it* into her Hand, ſend her from his Houſe, or when the latter Man dies who took her for his Wife;

4. Her former Huſband who ſent her away muſt not take her again to be his Wife, after ſhe is defiled, for that will be Abomination before the Lord: and thou ſhalt not make the Country ſin, which the Lord thy God gives thee *for* a Poſſeſſion.

5. When a Man takes a new Wife, he ſhall not go out to War, nor ſhall any Buſineſs be impoſed upon him: he ſhall be quit at home one Year, and chear his Wife whom he has taken.

6. The lower or upper Millſtone ſhall not be taken in pledge, becauſe that is taking the Life in pledge.

7. When a Man is found ſtealing a Perſon of his Brethren the Iſraelites, and makes merchandiſe of him, ſelling him, that Thief ſhall be put to death; ſo ſhalt thou take away the Evil from among you.

8. Take heed in the Plague of Leproſy to obſerve exceedingly, and to do, according to all that the Prieſts the Levites teach you; obſerving to do as I commanded them.

9. Remember what the Lord thy God did to Miriam, in the Way when you were come out of Egypt.

10. When thou lendeſt a Loan of any Thing to thy Neighbour, thou ſhalt not go into his Houſe to take his Pledge:

11. Thou ſhalt ſtand without, and the Man to whom thou lendeſt ſhall bring it out to thee abroad.

12. And if the Man is poor, thou ſhalt not lie down with his Pledge:

13. Thou ſhalt throughly reſtore it to him when the Sun ſets, that he may lie down in his own Cloaths, and bleſs thee; ſo it will be Righteouſneſs to thee before the Lord thy God.

14. Thou ſhalt not oppreſs one who is hired, poor and needy, whether of thy own Brethren, or thy Strangers who are in thy Country within thy Gates.

15. On his Day ſhalt thou give *him* his Wages, and not let the Sun ſet upon it, becauſe he is poor, and lifts up his Mind to it; that he may not call to the Lord againſt thee, and it be Sin in thee.

16. Fathers ſhall not be put to death for their Children, nor ſhall Children for the Fathers: each one ſhall be put to death for his own Sin.

17. Thou ſhalt not turn aſide the Judgment of the Stranger *or* Fatherleſs, nor take a Widow's Garment in pledge.

18. But ſhalt remember that thou waſt a Slave in Egypt, and the Lord thy God redeemed thee from thence: therefore I command thee to do this Thing.

19. When thou reapeſt thy Harveſt in thy Field, and forgetteſt a Sheaf there, thou ſhalt not return to fetch it; the Stranger, Fatherleſs, or Widow ſhall have it: that the Lord thy God may bleſs thee in all the Work of thy Hands.

20. When thou beateſt off thy Olives, thou ſhalt not bruſh the Branches behind thee; the Stranger, Fatherleſs, or Widow ſhall have ſuch.

21. When thou gathereſt in thy Vineyard, thou ſhalt not glean the Grapes behind thee; the Stranger, Fatherleſs, or Widow ſhall have ſuch.

22. And thou ſhalt remember that thou waſt a Slave in the Country of Egypt: therefore I command thee to do this Thing.

CHAP. XXV.

WHEN there is a Controverſy between Men, and they come to Judgment, that they may be judged; he who is righteous ſhall be juſtified, and he that is wicked condemned.

2. And if the wicked one deſerves to be beat, the Judge ſhall make him lie down, and cauſe him to be beat in his Preſence, by Stripes in Number according to his Wickedneſs:

3. He may beat him with forty, not more; leſt beating him more, with many above theſe, thy Brother ſhould appear vile to thee.

4. Thou ſhalt not muzzle the Ox when he treads out *the Corn*.

5. When Brothers dwell together, and one of them dies, having no Child, the Wife of the Deceaſed ſhall not be a ſtrange Man's abroad: her Huſband's Brother ſhall go in to her, having taken her for his Wife, and do a Huſband's Brother's Part to her.

6. And the Firſt-born whom ſhe bears ſhall ſtand up in the Name of his deceaſed Brother, that his Name may not be blotted out of Iſrael.

7. But if the Man does not like to take his Brother's Wife, ſhe ſhall go up to the Elders at the Gate, and ſay, My Huſband's Brother refuſes to raiſe up a Name for his Brother in Iſrael, he is not willing to do the Part of my Huſband's Brother.

8. Upon which the Elders of his City

Ver. 15. *ſet*] Look to *Lev.* xix. 13.

Ver. 20. *behind thee*] ſo the *Heb.* here, and the ſame in the next Verſe.

Ver. 3. *forty*] of which the *Jews* afterwards abated one, 2 *Cor.* xi. 24. *Miſhna* in Maccoth, Cap. 3. 10.

ſhall

ſhall call him, and ſpeak to him, who ſtanding faſt, and ſaying, I do not like to take her;

9. His Brother's Wife ſhall come to him in their Preſence, and pulling off his Shoe from his Foot, ſhall ſpit in his Face, and make this Anſwer, Thus ſhall it be done to the Man who will not build up his Brother's Houſe.

10. And his Name ſhall be called in Iſrael, The Family of him *whoſe* Shoe was pulled off.

11. When Men contend together one with another, and the Wife of one going near to deliver her Huſband from the Hand of the other who beats him, puts forth her Hand, and takes hold of his ſecret Parts;

12. Thou ſhalt cut off her Hand, thy Eye ſhall have no compaſſion.

13. Thou ſhalt not have ſeveral Weights in thy Bag, a great and a little one.

14. Thou ſhalt not have ſeveral Meaſures in thy Houſe, a great and a little one.

15. Thou ſhalt have a perfect and juſt Weight, thou ſhalt have a perfect and juſt Meaſure; that thy Time may be long in the Country which the Lord thy God gives thee.

16. For abominable to him is every one who does theſe Things, doing Injuſtice.

17. Remember what Amalek did to thee, in the Way when you were come out of Egypt;

18. How he met thee there, and killed the hindermoſt of thee, all who were weak behind thee, when thou waſt faint and weary; and he did not fear God.

19. Therefore when the Lord thy God makes thee reſt from all thy Enemies round about, in the Country which he gives thee *for* a Poſſeſſion to inherit it, thou ſhalt not forget to blot out the Remembrance of Amalek from under Heaven.

CHAP. XXVI.

AND when thou art come into the Country which the Lord thy God gives thee *for* a Poſſeſſion, and doſt inherit it, dwelling therein;

2. Thou ſhalt take ſome of the firſt of all the Fruit of the Ground, which thou ſhalt bring of thy Country that the Lord thy God gives thee, putting *it* into a Baſket, and going to the Place which he ſhall chooſe, to make his Name dwell there.

3. And thou ſhalt come to the Prieſt who is in thoſe Days, and ſay to him, I declare this Day to the Lord thy God, that I am come into the Country which the Lord ſware to our Forefathers he would give us.

4. With that the Prieſt ſhall take the Baſket out of thy Hand, and ſet it before the Altar of the Lord thy God.

5. Before whom thou ſhalt make the following Declaration: My Father was a Syrian periſhing, and went down to Egypt, ſojourning there with a few Perſons; but became there a great, numerous, and large Nation.

6. At which the Egyptians dealt ill with us, afflicted us, and put hard Service upon us;

7. Yet when we cried to the Lord God of our Fathers, the Lord hearkened to what we ſaid, and looked on our Affliction, Labour and Oppreſſion.

8. Then he brought us out of Egypt by a ſtrong Hand, and an Arm ſtretched out, as likewiſe by great Fear, by Signs and Miracles.

9. He further brought us to this Place, and has given us this Country, a Country flowing with Milk and Honey.

10. And now behold I have brought the firſt Fruit of the Ground, which thou haſt given me, O Lord. So ſetting it before the Lord thy God, thou ſhalt worſhip before him.

11. Afterwards thou, with the Levite, and the Stranger who is among you, ſhalt be glad for all the Good, which the Lord thy God has given thee and thy Family.

12. When thou haſt done taking the Tithe of all thy Crop in the third Year, the Year of Tithe, and haſt given *it* to the Levite, Stranger, Fatherleſs and Widow, that they may eat within thy Gates, and be ſatisfied;

13. Thou ſhalt ſay before the Lord thy God; I have taken away what is conſecrated

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Ver. 2. *take*] at the Feaſt of Weeks or Pentecoſt, *Lev.* xxiii. 16. *Exod.* xxiii. 19. which *Poole* interprets very uncertainly, 'either upon his firſt ſettlement, or once 'every year at one of their three feaſts.'

Ver. 5. *Father*] *Jacob*; for it is he of whom the following Words are ſpoken.

Ib. *Syrian*] by his Mother, *Gen.* xxv. 20. & xxviii. 5. and Grandfather *Abraham*, *Gen.* xxiv. 4. beſides which *Jacob* himſelf lived twenty Years as ſuch, *Gen.* xxxi. 41.

Ib. *periſhing*] by Famine, *Gen.* xlii. 2, 5. & xliii. 1, 8. & xlv. 6, 7, 11. as it is connected with going down to *Egypt*, and as *Jacob* was not in ſuch a Condition when he went to dwell with *Laban*; ſince his Parents ſent him directly thither, Chap. xxvii. 43. & xxviii. 2, 5. and would certainly furniſh him for the Journey: ſo that *Poole*'s Interpretation is quite void, who expounds this to be, 'Either through want and poverty; ſee *Gen.* xxviii. 11, '20. & xxxii. 10. or through the rage of his brother '*Eſau*, and the treachery and cruelty of his father in law '*Laban*.'

from

from home, and alſo given it to the Levite, Stranger, Fatherleſs and Widow, according to the whole Commandment which thou didſt command me; have neither tranſgreſſed nor forgot thy Commandments.

14. I have not eat of it in my Sorrow, nor taken away any of it for an unclean Thing, nor given any of it for the Dead: I have hearkened to what the Lord my God ſaid, have done entirely as thou didſt command me.

15. Look from Heaven thy holy Habitation, and bleſs thy People Iſrael, with the Ground which thou haſt given us, as thou didſt ſwear to our Forefathers, a Country flowing with Milk and Honey.

16. This Day the Lord thy God commands thee to do theſe Ordinances and Rules; thou ſhalt therefore obſerve and do them, with thy whole Heart and Soul.

17. Thou haſt affirmed to Day the Lord is a God to thee, that thou wilt go in his Ways, obſerve his Ordinances, Commandments and Rules, and hearken to what he ſays.

18. And the Lord has affirmed to Day thou art a peculiar People to him, as he ſpoke to thee, and muſt obſerve all his Commandments.

19. That he may put thee the higheſt of all Nations which he has made, in Praiſe, Name and Glory; and that thou mayeſt be a holy People to the Lord thy God, as he has ſpoken.

CHAP. XXVII.

AND Moſes, with the Elders of Iſrael, commanded the People as follows: Obſerve all the Commandments which I order you to Day.

2. And at the Time that you paſs over Jordan, to the Country which the Lord thy God gives thee, thou ſhalt ſet thee up great Stones, and plaiſter them with Lime.

3. Upon theſe thou ſhalt write all the Words of this Law, when thou art paſſed over; in order that thou mayeſt go into the Country which the Lord thy God gives thee, a Country flowing with Milk and Honey, as the Lord God of thy Fathers has ſpoken to thee.

4. So when you are paſſed over Jordan, you ſhall ſet up theſe Stones which I command you to Day at Mount Ebal, and thou ſhalt plaiſter them with Lime.

5. And ſhalt build there to the Lord thy God an Altar of Stones, moving no Iron upon them.

6. With whole Stones ſhalt thou build it, and offer up Burnt-offerings upon it to the Lord thy God.

7. Thou ſhalt alſo ſacrifice Peace-offerings, and eat there, being glad before him.

8. Moreover thou ſhalt write upon the Stones all the Words of this Law, expreſſing *them* well.

9. Beſides Moſes, and the Prieſts the Levites, ſpoke as follows to all Iſrael; Attend, and hearken, O Iſrael, this Day thou art become a People to the Lord thy God.

10. Therefore ſhalt thou hearken to what he ſays, doing his Commandments and Ordinances, which I command thee to Day.

11. Moſes further commanded the People thus on that Day:

12. Theſe ſhall ſtand upon Mount Gerizzim to bleſs the People, when you are paſſed over Jordan, Simeon, Levi, Judah, Iſſachar, Joſeph and Benjamin:

13. As theſe ſhall on Mount Ebal for curſing, Reuben, Gad and Aſher, with Zebulun, Dan and Naphtali.

14. And the Levites ſhall ſpeak, and ſay to all the Men of Iſrael with an exalted Voice:

15. The Man is curſed who makes a carved or molten Image, an Abomination to the Lord, the Work of the Artificer's Hands, and puts *it* into a ſecret Place; and all the People ſhall make anſwer, So let it be.

16. He is curſed who makes his Father or Mother baſe; and all the People ſhall ſay, So let it be.

17. He is curſed who removes his Neighbour's Bounds; and all the People ſhall ſay, So let it be.

Ver. 17. *to Day*] 'The Word *this* is not in the *Hebrew*, as it is in the foregoing Verſe,' *Patrick*.

Ver. 18. *to Day*] 'For the Word *this* is not in the *Hebrew*,' *Patrick's Com.* again.

Ver. 2. *at the Time*] not the ſame Day they paſſed over *Jordan*, *Joſh.* viii. 32. *Patrick* obſerves 'the marginal 'Reference in our Bibles unto *Joſh.* iv. 1. can have no 'reſpect to this Place.'

Ver. 12. *upon*] The Valley between theſe two Mounts being not above a Furlong broad, as in *Maundrell's Journey from Aleppo to Jeruſalem*, ſo that the People between might hear. That Author further informs us, that *Gerizzim* is on the South, and *Ebal* on the North, and the firſt is the more fertile: which I obſerve agrees with the Deſcription of *Benjamin* the *Jew* of *Tudela*, who ſays, בהר גריזי' מעיינות ופרדסים והר עיבל יבש כאבני' וסלעים *On Mount Gerizzim are Fountains and Orchards, but Mount Ebal is dry like Stones and Rocks*; ſee *Joſh.* viii. 33.

Ib. *Simeon, &c.*] Sons of the free Women, *Leah* and *Rachel*.

Ver. 13. *Reuben*] who loſt his Birthright, *Gen.* xlix. 4. 1 *Chron.* v. 1.

Ib. *Zebulun*] the youngeſt of the Sons of *Leah*, whom *Jacob* eſteemed leſs than *Rachel*, and the other four were the Servant-maids Children.

18. He is curſed who makes the Blind go in a wrong Way; and all the People ſhall ſay, So let it be.

19. He is curſed who turns aſide the Judgment of the Stranger, Fatherleſs or Widow; and all the People ſhall ſay, So let it be.

20. He is curſed who lies with his Father's Wife, becauſe he uncovers his Father's Skirt; and all the People ſhall ſay, So let it be.

21. He is curſed who lies with any Beaſt; and all the People ſhall ſay, So let it be.

22. He is curſed who lies with his Siſter, either his Father's or Mother's Daughter; and all the People ſhall ſay, So let it be.

23. He is curſed who lies with his Mother-in-law; and all the People ſhall ſay, So let it be.

24. He is curſed who ſmites his Neighbour ſecretly; and all the People ſhall ſay, So let it be.

25. He is curſed who takes a Bribe to ſmite a Perſon in innocent Blood; and all the People ſhall ſay, So let it be.

26. He is curſed who does not confirm the Words of this Law, by doing them; and all the People ſhall ſay, So let it be.

CHAP. XXVIII.

AND if thou wilt at all hearken to what the Lord thy God ſays, to obſerve to do all his Commandments which I enjoin thee to Day, he will make thee the higheſt of all Nations of the Earth.

2. Nay all theſe Bleſſings will come to thee, overtaking thee, when thou hearkeneſt to what the Lord thy God ſays.

3. Thou ſhalt be bleſſed in the City, as thou ſhalt alſo in the Field.

4. The Fruit of thy Body ſhall be bleſſed, the Fruit of thy Land, and that of thy Cattle, the Young of thy Cows, and the Flocks of thy Sheep.

5. Thy Baſket and Kneading-veſſel ſhall be bleſſed.

6. Thou ſhalt be bleſſed when thou comeſt in, as thou ſhalt when thou goeſt out.

7. The Lord will make thy Enemies, who riſe up againſt thee, be ſmitten before thee: coming out againſt thee one Way, they will flee ſeven Ways before thee.

8. The Lord will command a Bleſſing to be with thee in thy Barns, and in all that thou takeſt in Hand, bleſſing thee in the Country which the Lord thy God gives thee.

9. The Lord will eſtabliſh thee for a holy People to himſelf, as he has ſworn to thee, when thou obſerveſt the Commandments of the Lord thy God, and goeſt in his Ways.

10. And all the People of the Earth, ſeeing that thou art called by the Name of the Lord, will be afraid of thee.

11. And the Lord will make thee abound in what is good, in the Fruit of thy Body, the Fruit of thy Cattle, and that of thy Ground, in the Country which the Lord ſware to thy Forefathers that he would give thee.

12. The Lord will open his good Treaſury to thee, the Heaven to give thy Land Rain in its Seaſon, and to bleſs all the Work of thy Hand; ſo that thou ſhalt lend to many Nations, but ſhalt not borrow.

13. Beſides the Lord will make thee the Head, and not the Tail, as thou ſhalt be only above, and not below; when thou hearkeneſt to the Commandments of the Lord thy God, which I give thee in charge to Day, to obſerve and do *them*;

14. And doſt not turn aſide from any of the Things which I command you to Day, to the right Hand or left, to go after other gods to ſerve them.

15. But if thou wilt not hearken to what the Lord thy God ſays, to obſerve to do all his Commandments and Ordinances, which I command thee to Day; all theſe Curſes will come to thee, overtaking thee.

16. Thou ſhalt be curſed in the City, as thou ſhalt alſo in the Field.

17. Thy Baſket and Kneading-veſſel ſhall be curſed.

18. The Fruit of thy Body ſhall be curſed, and that of thy Land, the Young of thy Cows, and the Flocks of thy Sheep.

19. Thou ſhalt be curſed when thou comeſt in, as thou ſhalt when thou goeſt out.

20. The Lord will ſend on thee Curſing, Vexation and Rebuke, in all that thou takeſt in Hand and doeſt; till thou art deſtroyed, and till thou periſheſt quickly, by reaſon of the Evil of thy Deeds, by which thou forſakeſt me.

21. The Lord will make the Peſtilence cleave to thee, till he has conſumed thee from the Country, whither thou art going in to inherit it.

22. The Lord will ſmite thee with the Conſumption, Fever, Inflammation, violent

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Ver. 5. *Kneading-veſſel*] or *trough*, as the Word ſignifies, and is rendered *Exod.* viii. 3. & xii. 34. and ſuitably put with *Baſket*.

Ver. 11. *good*] See *Gen.* xxiv. 10.

Ver. 14. *you*] not *thee*, as in the next Verſe.

Burning,

Burning, Sword, Blaſting and Mildew; and they ſhall purſue thee till thou periſheſt.

23. Thy Heaven alſo which is over thy Head will be *like* Braſs, and the Earth which is under thee *like* Iron.

24. The Lord will make the Rain of thy Country Duſt and Powder; it ſhall come down from Heaven upon thee, till thou art deſtroyed.

25. The Lord will make thee be ſmitten before thy Enemies: going out againſt them one Way, thou wilt flee ſeven Ways before them; and wilt be diſturbed in all the Kingdoms of the Earth.

26. Thy dead Body too will become Food to all the Fowls of the Air, and to the Beaſts of the Earth, none frightening *them* away.

27. The Lord will ſmite thee with the Boil of Egypt, the Piles, Scurvy and Itch, of which thou canſt not be cured.

28. The Lord will ſmite thee with Diſtraction, Blindneſs, and Aſtoniſhment of Heart.

29. So that thou wilt feel about at Noon, as the Blind does in Darkneſs, and not make thy Ways proſperous: nay thou wilt be only oppreſſed, and ſpoiled at all Times, none ſaving.

30. Thou wilt eſpouſe a Wife, and another Man will lie with her; wilt build a Houſe, and not dwell in it; plant a Vineyard, and not make uſe of it.

31. Thy Ox will be killed in thy Sight, and thou wilt eat none of it; thy Aſs will be taken by force from before thee, and not be reſtored to thee; thy Sheep will be given to thy Enemies, none ſaving *them* for thee.

32. Thy Sons and Daughters will be given to another People, for whom thy Eyes will look and fail every Day, and there will be Nothing in the Power of thy Hand.

33. A People whom thou doſt not know will eat the Fruit of thy Ground, and all that thou laboureſt for; whereas thou wilt be only oppreſſed, and cruſhed at all Times.

34. Inſomuch that thou wilt be diſtracted, for what thou ſeeſt with thy Eyes.

35. The Lord will ſmite thee with a grievous Boil, upon the Knees and Legs, *nay* from the Sole of thy Foot to thy Crown, of which thou canſt not be cured.

36. The Lord will cauſe thee, and thy King whom thou ſetteſt up over thee, to go to a Nation which neither thou nor thy Fathers have known; where thou mayeſt ſerve other gods, Wood and Stone.

37. And thou wilt become an Aſtoniſhment, Proverb and Taunt, among all the People whither the Lord leads thee.

38. Thou wilt carry out much Seed into the Field, and gather in little: for the Locuſts will conſume it.

39. Thou wilt plant and dreſs Vineyards, and not drink the Wine, nor gather: for the Worms will eat what there is.

40. Thou wilt have Olive-trees in all thy Borders, and not anoint thee with Oil: for thy Olive-tree will caſt off.

41. Thou wilt beget Sons and Daughters, and not have them: for they will go into Captivity.

42. All the Wood and Fruit of thy Ground, will the Locuſts inherit.

43. The Stranger who is among you, will get up very high above thee, and thou wilt come down very low.

44. He will lend to thee, and thou wilt not to him: he will be the Head, and thou wilt be the Tail.

45. Thus will all theſe Curſes come to thee, purſuing thee, and overtaking thee, till thou art deſtroyed; becauſe thou doſt not hearken to what the Lord thy God ſays, to obſerve his Commandments and Ordinances, which he enjoins thee.

46. And they ſhall be on thee for a Sign and Token, and on thy Offſpring for ever:

47. Foraſmuch as thou doſt not ſerve the Lord thy God, with Gladneſs and Chearfulneſs of Heart, for the Abundance of all Things.

48. And thou wilt ſerve thy Enemies, whom the Lord will ſend againſt thee, in Hunger, Thirſt, Nakedneſs, and Want of all Things; nay he will put an iron Yoke upon thy Neck, till he has deſtroyed thee.

49. The Lord will bring up a Nation againſt thee from far, from the End of the Earth, as an Eagle that flies ſwiftly, a Na-

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Ver. 23. *Braſs—Iron*] denoting great Drought, and thence Famine.

Ver. 25. *diſturbed*] *Heb. for Diſturbance*; rendered *trouble*, 2 *Chron.* xxix. 8. *vexation*, *Iſa.* xxviii. 19. coming from the Verb but twice uſed, and tranſlated *tremble*, *Eccleſ.* xii. 3. *vex*, *Hab.* ii. 7. ſo *Jun.* and *Trem. Pagn.* and *Montan.* with *Munſt.* have here *commotionem.*

Ver. 27. *Boil of Egypt*] *Pliny* obſerves that *Egypt* was a Country ſubject to Diſeaſes of this Kind, they being common there; inſomuch that when *Italy* was infeſted with a Diſtemper of ſuch a Sort, Phyſicians came from *Egypt* to cure it, *Nat. Hiſt.* Lib. xxvi. Cap. 1.

Ver. 30. *uſe of it*] See Chap. xx. 6.

Ver. 39. *what there is*] *Heb. it*, the Fruit, as underſtood in the next Verſe.

Ver. 49. *from the End of the Earth*] the *Romans*, whoſe Empire extended to the weſtern Ocean, agreeable to what *Manaſſeh Ben Iſrael* writes, *De Termino Vitæ*, Lib. iii. Sect. 3.

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tion whoſe Language will be unintelligible to thee;

50. A Nation of a fierce Countenance, that will neither reſpect the Face of the Old, nor ſhew favour to the Young.

51. It will alſo eat the Fruit of thy Cattle, and that of thy Ground, till thou art deſtroyed: one which will not leave thee Corn, Wine or Oil, the Young of thy Cows, or Flocks of thy Sheep, till it has made thee periſh.

52. Beſides it will beſiege thee at all thy Gates, till thy high and fortified Walls come down, wherein thou truſteſt in all thy Country: it will even beſiege thee at all thy Gates, in thy whole Country which the Lord thy God gives thee.

53. Nay thou wilt eat the Fruit of thy Body, the Fleſh of thy Sons and Daughters, whom the Lord thy God gives thee, in the Siege and Streightneſs, with which the Enemy will ſtreighten thee.

54. The Man who is tender among you, and very delicate, will have an evil Eye towards his Brother, the Wife of his Boſom, and the reſt of his Children whom he has left;

55. Not to give one of them any of the Fleſh of his Children, that he will eat, without leaving him any; in the Siege and Streightneſs, with which thy Enemy will ſtreighten thee at all thy Gates.

56. The tender and delicate Woman among you, who will not try to ſet the Sole of her Foot upon the Ground, for Delicateneſs and Tenderneſs, will have an evil Eye towards the Huſband of her Boſom, her Son and Daughter;

57. As alſo towards her Infant who comes out from between her Feet, and her Children whom ſhe bears: for ſhe will eat them ſecretly, through the Want of all Things, in the Siege and Streightneſs, with which thy Enemy will ſtreighten thee at thy Gates.

58. If thou wilt not obſerve to do all the Things of this Law, written in this Book, to fear this glorious and fearful Name The Lord thy God;

59. The Lord will make thy own Plagues and thoſe of thy Offspring wonderful, great and confirmed ones, with grievous and confirmed Diſtempers.

60. Moreover he will bring on thee again all the Diſeaſes of Egypt, by reaſon of which thou art afraid, and they will cleave to thee.

61. Every Sickneſs and Plague likewiſe which is not written in the Book of this Law, will the Lord bring them upon thee, till thou art deſtroyed.

62. And you will be left few Perſons, whereas you were as the Stars of Heaven for Multitude; becauſe thou doſt not hearken to what the Lord thy God ſays.

63. As the Lord too was joyful concerning you, to do well for you, and multiply you; ſo will he be joyful concerning you, to make you periſh, and deſtroy you: and you will be plucked away from the Country, whither thou art going to inherit it.

64. And the Lord will diſperſe thee among all People, from one End of the Earth to the other; where thou mayeſt ſerve other gods, that neither thou nor thy Fathers knew, Wood and Stone.

65. Among which Nations thou wilt not be quiet, nor will the Sole of thy Foot have reſt; but the Lord will give thee there a trembling Heart, Failing of Eyes, and Sorrow of Mind.

66. Inſomuch that thy Life will *as it were* hang at a diſtance from thee, and thou wilt be in dread Night and Day, believing thou ſhalt not live.

67. In the Morning thou wilt ſay, Oh that it was Evening! as thou wilt in the Evening, Oh that it was Morning! for the Dread of thy Heart which thou wilt have, and the Sight of thy Eyes which thou wilt ſee.

68. To conclude, the Lord will have thee back the Way to Egypt in Ships, of which I ſaid to thee, Thou ſhalt ſee it again no more; where you will be put to ſale to your Enemies, for Servant-men and Maids, and none will buy.

Ver. 55. *without*] as this Word is rendered, *Job* iv. 20. & vi. 6. *Jer.* ii. 15. & ix. 11. *Jun.* and *Trem.* with *Nold.* in *Concord.* have it in the ſame Senſe thus, *ſo that he will not leave him any:* and the *Heb.* Partition of the Verſe at *any* may evince it, not as pointed in the *Engliſh Tranſlation.*

Ver. 57. *towards her Infant*] to eat it, as appears by that which follows; and anſwerable to that in Ver. 55. rather than to grudge it ſome of what ſhe would eat; as in Ver. 54, 56. ſo that *Father Houbigant*, as the Author of *State of Heb.* calls him cordially, and he may go coin new Criticiſms, ſince here is no Impropriety, nor conſequently Need to take away ב from one Word, and ת out of another, p. 418, 419, 420, 421.

Ver. 59. *confirmed*] that will not abate: a Participle in *Niphal*, *to be firm* or *ſtedfaſt*, but not ſignifying *to continue long*; ſo it is turned in the *com. Bib. eſtabliſhed*, 1 *Sam.* iii. 20. *ſtand faſt*, *Pſa.* lxxxix. 28. elſewhere almoſt always *ſure* or *faithful*; ſo the Verb, 1 *Sam.* vii. 16. *Pſa.* lxxviii. 37. 1 *Chron.* xvii. 23, 24. 2 *Chron.* i. 9. & xx. 20. *Iſa.* vii. 9. never like this in the *com. Tranſ.*

Ver. 66. *Night and Day*] The *Eng. Tranſ.* having the Words tranſpoſed ſeems plainly an Overſight.

Ver. 68. *Ships*] Many of the captive *Jews* being tranſported to *Egypt*, after *Titus* had taken *Jeruſalem*, *Joſephus Bell. Jud.* Lib. vii. 16.

Ib. *of which*] namely *Egypt*, not *the way:* for by returning to *Egypt* in Ships, they did not ſee the Way in which they came from it; and it was not *the way*, but *Egypt*, where they were to be ſold.

Ib. *put to ſale*] for they could not be ſold, if none ſhould buy.

CHAP.

CHAP. XXIX.

THESE are the Words of the Covenant, which the Lord commanded Moſes to make with the Iſraelites, in the Country of Moab, beſides the Covenant which he made with them at Horeb.

2. And Moſes called all Iſrael, and ſaid to them: You have ſeen all that the Lord did in your Sight in the Country of Egypt, to Pharaoh, all his Servants, and his whole Country;

3. The great Trials which thy Eyes ſaw, thoſe great Signs and Miracles.

4. Yet the Lord has not cauſed your Heart to know, Eyes to ſee, nor Ears to hear, to this Day.

5. And I having conducted you forty Years in the Wilderneſs, your Garments did not decay from you, nor thy Shoe decay from thy Foot.

6. You neither eat Bread, nor drank Wine or ſtrong Drink; in order for you to know that I am the Lord your God.

7. Upon your coming alſo to this Place, Sihon King of Heſhbon, and Og King of Baſhan, came out to meet us in Battle, and we beat them:

8. Whoſe Country we took, and gave it for a Poſſeſſion to the Reubenites, Gadites, and half the Tribe of Manaſſeh.

9. So obſerve the Things of this Covenant, and do them; that you may have ſucceſs in all which you do.

10. You ſtand to Day all of you before the Lord your God, your chief ones of your Tribes, your Elders and Magiſtrates, *with* all the Men of Iſrael,

11. Your Children, Wives, and thy Stranger who is within thy Camp, whether a Hewer of thy Wood, or a Drawer of thy Water;

12. To come into the Covenant of the Lord thy God, and into his Oath, which the Lord thy God makes with thee to Day:

13. That he may eſtabliſh thee to Day a People to himſelf, and he may be a God to thee, as he promiſed thee, and as he ſware to thy Forefathers, Abraham, Iſaac and Jacob.

14. Neither with you alone, do I make this Covenant and Oath:

15. For it is both with him who ſtands here with us to Day, before the Lord our God, and with him who is not here with us to Day;

16. Becauſe you know how we dwelt in the Country of Egypt, and how we paſſed within the Nations, through which you paſſed.

17. And you ſaw their Abominations and filthy Idols, Wood and Stone, Silver and Gold, which were with them:

18. Leſt there ſhould be among you Man, Woman, Family, or Tribe, whoſe Heart turns away to Day from the Lord our God, to go to ſerve the gods of thoſe Nations; leſt there ſhould be a Root among you, that bears Fruit of Hemlock and Wormwood:

19. Who upon his hearing the Words of this Curſe, bleſſes himſelf in his Heart thus, I ſhall have Peace, though I go in the Imagination of my own Heart, to add Drunkenneſs to Thirſt.

20. The Lord will not pardon him, but then his Anger and Zeal will ſmoak againſt that Man, every Curſe that is written in this Book will lie on him, and the Lord will blot out his Name from under Heaven.

21. Even the Lord will ſeparate him to what is ill, from all the Tribes of Iſrael, according to all the Curſes of the Covenant that are written in this Book of the Law.

22. And the following Generation of your Children will ſay, who ſhall riſe up after you, and the Foreigner who ſhall come from a Country far off, when they ſee the Plagues of that Country, and the Diſeaſes with which the Lord makes it ſick;

23. All the Land of it being burnt with Brimſtone and Salt, not ſown, nor ſprouting forth, nor any Graſs coming up on it, like the Overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his Anger and Wrath;

24. Nay all Nations will ſay, Wherefore has the Lord done thus to this Country? Why is the Heat of this great Anger?

25. To which it will be anſwered: Be-

Ver. 4. *not cauſed*] The Means which he uſed were ineffectual.

Ver. 11. *whether a*] which makes it intelligible, as in 2 *Chron.* xv. 13.

Ver. 16. *through which*] to conſiſt with the Expreſſion juſt before.

Ver. 17. *Wood, &c.*] The *Jeruſalem Targum* ſays, the wooden and ſtone ones were put in the Streets; thoſe of Silver and Gold in the Houſe, for fear they ſhould be ſtolen away.

Ver. 18. *Hemlock*] as it is *Hoſ.* x. 4. and muſt be a Vegetable.

Ver. 19. *add Drunkenneſs to Thirſt*] not only have a wicked Deſire or Intent, but more than ſatisfy it in Wickedneſs. *Patrick*, when *Poole* had propoſed it, would have the Words tranſpoſed, *Thirſt unto Drunkenneſs:* whereas there is Nothing for *to* before *Thirſt*, and *Eth* (which is wrongly put *Beth*, a different *Heb.* Particle, in his *Comment.*) frequently enough ſignifies *to*; and this is the Order of them in the *Original.*

Ver. 23. *All*] *whole* being improper, beſides that in the *com. Reading* it is *the whole land of land* before; but here *all the Land* or Ground *of the Country.*

Ib. *Salt*] for *omnis locus in quo reperitur, ſterilis eſt, nihilque gignit: in what Place ſoever there is Salt found, it is barren, and bears nothing*, *Pliny*, *Nat. Hiſt.* Lib. xxx. 7.

cauſe they have forſaken the Covenant of the Lord God of their Fathers, which he made with them, when he brought them out of the Country of Egypt.

26. As they have gone, and ſerved other gods, and bowed down to them, gods that that they did not know, nor he diſtribute to them.

27. Therefore was the Lord angry with that Country, to bring upon it every Curſe which is written in this Book.

28. And the Lord has rooted them out from their own Ground, in Anger, Wrath, and great Fury: throwing them out into another Country, as at this Time.

29. Secret Things belong to the Lord our God, but thoſe which are revealed to us and our Children for ever, that we may perform all the Things of this Law.

CHAP. XXX.

HOWEVER when all theſe Things come to thee, the Bleſſing and the Curſe which I put before thee, and thou recalleſt *them* to thy Mind, in all the Nations whither the Lord thy God has driven thee;

2. So that thou returneſt to him, and hearkeneſt to what he ſays, entirely as I command thee to Day, and thy Children, with thy whole Heart and Soul;

3. Then will the Lord thy God turn back thy Captivity, having compaſſion upon thee, and gather thee again from all the People, whither he has diſperſed thee.

4. If there is any of thine driven to the End of the Heaven, from thence will the Lord thy God gather thee, and from thence fetch thee;

5. And he will bring thee into the Country which thy Fathers inherited, and thou ſhalt inherit it; nay he will do ſo well for thee, that he will multiply thee more than thy Fathers.

6. The Lord thy God will alſo circumciſe thy Heart, and that of thy Offspring, to love himſelf with thy whole Heart and Soul, that thou mayeſt live.

7. Beſides the Lord thy God will put all theſe Curſes upon thy Enemies, and upon the Haters of thee who perſecute thee;

8. As thou returneſt, and hearkeneſt to what the Lord ſays, and doeſt all his Commandments which I order thee to Day.

9. Nay the Lord thy God will make thee abound in all the Work of thy Hand, in the Fruit of thy Body, in that of thy Cattle, and that of thy Ground for Good: for the Lord will again be joyful concerning thee for Good, as he was concerning thy Fathers;

10. When thou hearkeneſt to what the Lord thy God ſays, to obſerve his Commandments and Ordinances, that are written in this Book of the Law; when thou returneſt to him, with thy whole Heart and Soul.

11. For this Commandment which I enjoin thee to Day, is not hid from thee, nor is it far off.

12. It is not in Heaven, for thee to ſay, Who ſhall go up to Heaven for us, fetch it to us, and let us hear it, that we may do it?

13. Nor is it beyond the Sea, for thee to ſay, Who ſhall paſs over the Sea for us, fetch it to us, and let us hear it, that we may do it?

14. But the Word is very near thee, in thy Mouth and Heart, for thee to perform the ſame.

15. See I have put before thee to Day, Life, and what is good; as alſo Death, and what is ill:

16. Since I command thee to Day to love the Lord thy God, to go in his Ways, and to obſerve his Commandments, Ordinances and Rules; that thou mayeſt live, and multiply, and the Lord thy God may bleſs thee in the Country, whither thou art going in to inherit it.

17. On the contrary if thy Heart turns away, and thou wilt not hearken, but art driven away, ſo that thou worſhippeſt other gods, and ſerveſt them;

18. I declare to you to Day, that you will utterly periſh, will not have the Time long in the Country whither thou art paſſing over Jordan to go in to inherit it.

19. I call Heaven and Earth to bear witneſs againſt you to Day, *that* I have put Life and Death before thee, Bleſſing and Curſing: ſo chooſe Life, that thou and thy Offspring may live;

20. By loving the Lord thy God, by hearkening to what he ſays, and cleaving to

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Ver. 28. *rooted them out from their own Ground—throwing them, &c.*] How fine and natural the Image! And how clear in the *Original*, by *Ground* and *Country* being from different Words there! But confounded, and ſo obſcured, in our *Tranſlation*.

Ver. 29. *Tyndal* tranſlating and publiſhing the *Books* of the *New Teſt.* and the *Pentateuch*, concluded his *Prologe* to *Deut.* with Reference to this Verſe in theſe Words, *To ſerch gods ſecretes blindeth a man, as is well proued by the ſwarmes of our ſophiſters, whoſe wyſe bokes are now when we loke in the ſcripture, founde but full of foliſhnes.*

Ver. 3. *again*] as in Ver. 9.

Ver. 12. *let us hear it*] The Verb being ſingular, and of the third Perſon in *Hiphil.*

Ver. 19. *thee*] *Hebrew.*

him

him (for of him is thy Life, and the Length of thy Time) that thou mayeſt dwell in the Country which the Lord ſware to thy Forefathers, Abraham, Iſaac and Jacob, that he would give them.

CHAP. XXXI.

AND Moſes went, and ſpoke theſe Words to all Iſrael,

2. Saying to them; I being now in my hundred and twentieth Year, can no more go out and come in, the Lord having ſaid to me, Thou ſhalt not paſs over this Jordan.

3. The Lord thy God himſelf will paſs over before thee, he will deſtroy theſe Nations from before thee, and thou ſhalt inherit them: Joſhua himſelf ſhall paſs over before thee, as the Lord has ſpoken.

4. And the Lord will do to them, as he did to Sihon and Og Kings of the Amorites, and to their Country, whom he deſtroyed.

5. For the Lord will deliver them up before you, that you may do to them, according to every Commandment which I have bid you.

6. Be you courageous, and valiant, do not fear, nor be afraid by reaſon of them: for the Lord thy God himſelf goes with thee, he will not neglect thee, nor forſake thee.

7. Beſides Moſes called to Joſhua, and ſaid to him in the Sight of all Iſrael; Be courageous, and valiant: for thou ſhalt go with this People into the Country which the Lord ſware to their Forefathers that he would give them, and thou ſhalt make them poſſeſs it.

8. And the Lord himſelf will go before thee, he will be with thee, will not neglect thee, nor forſake thee: do not fear, nor be daunted.

9. Moſes alſo wrote this Law, and gave it to the Prieſts, the Sons of Levi, who carried the Ark of the Lord's Covenant, and to all the Elders of Iſrael.

10. Whom he commanded as follows; At the Term of ſeven Years, in the Solemnity of the Year of Releaſe, in the Feaſt of Tabernacles,

11. When all Iſrael come to appear in the Preſence of the Lord thy God, in the Place which he ſhall chooſe, thou ſhalt read this Law before them in their Hearing.

12. Gather the People together, Men, Women and Children, with thy Stranger who is within thy Gates: that they may hear, and that they may learn, as alſo fear the Lord your God, and obſerve to do all the Things of this Law;

13. And that their Poſterity who do not know may hear, and learn to fear the Lord your God, all the Days that you live in the Country, whither you are paſſing over Jordan to inherit it.

14. And the Lord ſaid to Moſes, Lo thy Time draws near for thee to die; call Joſhua, and preſent your ſelves in the publick Tent, that I may command him. Accordingly Moſes and Joſhua went, and preſenting themſelves in the publick Tent,

15. The Lord appeared there in the Pillar of a Cloud, which ſtood at the Tent-door.

16. And he ſaid to Moſes: Behold when thou art laid down with thy Fathers, this People will riſe up, and go a whoring after the gods of the Strangers of the Country, whither they are going in among them, and forſake me, breaking my Covenant which I have made with them.

17. Upon which I ſhall be angry with them at that Time, when I will not only forſake them, and hide my Face from them, but they ſhall be conſumed, many Evils and Diſtreſſes coming on them; ſo that they will ſay at that Time, Are not theſe Evils come on us, becauſe our God is not among us?

18. I will even wholly hide my Face at that Time, for every Evil which they have done, becauſe they are turned away to other gods.

19. Now therefore write this Poem for your ſelves, and teach it to the Iſraelites, putting it in their Mouths; that it may be a Witneſs for me againſt them.

20. For when I have brought them into the Country, of which I ſware to their Fathers, that flows with Milk and Honey, and they have eat, are ſatisfied, and become fat; they will turn away to other gods, and ſerve them, contemning me, and breaking my Covenant.

21. So that when many Evils and Diſtreſſes come on them, this Poem will teſtify for a Witneſs to their Face, ſince it ſhall not be forgot out of the Mouths of their

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Ver. 20. *of him*] as is eaſy to be underſtood.

Ver. 2. *can no more*] ſince he muſt go no further with them, according to the next Words, and muſt die, Ver. 14. for otherwiſe he had natural Ability, Chap. xxxiv. 7. yet doubtleſs not as when younger.

Ver. 10. *Term*] See Chap. xv. 1.

Ver. 13. *Poſterity*] not the ſame Word with that in the foregoing Verſe.

Ver. 15. *at*] See *Exod.* xxxiii. 9. *over* is inconſiſtent with *in*.

Ver. 20. *contemning*] See *Num.* xiv. 11.

Offspring: for I know their Imagination which they practiſe at this Time, before I have had them into the Country of which I ſware.

22. Accordingly Moſes wrote this Poem that Day, and taught it to the Iſraelites.

23. He alſo commanded Joſhua the Son of Nun as follows: Be courageous, and valiant: for thou ſhalt have the Iſraelites into the Country of which I ſware to them, and I will be with thee.

24. And when Moſes had done, having written the Words of this Law in a Book till they were finiſhed,

25. He commanded the Levites who carried the Ark of the Lord's Covenant thus;

26. Take this Book of the Law, and put it at the Side of the Ark of the Covenant of the Lord your God, that it may be there for a Witneſs againſt thee.

27. For I know thy Rebellion and ſtiff Neck: lo while I am yet alive with you to Day, you are rebellious againſt the Lord, and much more after my Death.

28. Gather together to me all the Elders of your Tribes, and your Magiſtrates; that I may ſpeak theſe Words in their Hearing, and call Heaven and Earth to bear witneſs againſt them.

29. For I know that after my Death you will become quite corrupt, and turn aſide from the Way which I have commanded you; ſo that Evil will befal you in the latter Days, becauſe you do what the Lord is diſpleaſed with, by provoking him with the Work of your Hands.

30. So Moſes ſpoke in the Hearing of the whole Congregation of Iſrael, the Words of this Poem, till they were finiſhed.

CHAP. XXXII.

GIVE ear, high Heaven, while I ſhall ſpeak; and hear, thou Earth, the Matters of my Mouth.

2. My Doctrine ſhall drop as drops the Rain, my Speech diſtil as does the Dew: now mild like Miſts to tender Herbs, now ſharp like Showers on noxious Weeds.

3. For it is the Name of the Lord that I proclaim: aſcribe you Greatneſs to our God;

4. To him firm with the Rock, but beyond Compare, whoſe Work is perfect, for all his Ways are right: the true God, and in Nothing amiſs, moſt righteous and unerring is he.

5. *Whereas* theſe corrupt themſelves, unlike his Children they have Stains, *they* are a perverſe and froward Generation.

6. Is this your requiting the Lord, O People, both ungrateful and unwiſe? Is not he thy Parent, a Parent who purchaſed thee, promoted thee, and ſettled thee?

7. Call to mind the ancient Days, conſider over the Years of Ages; aſk thy own Father, for he will inform his Son, thy Elders, and they will ſay the ſame:

8. When the Higheſt gave the Nations Inheritance, when he made the Separation among Mankind; he ſet the Bounds of ſuch and ſuch People by the Sum of the Poſterity of Iſrael.

9. For the Lord's Part is his own People, Jacob is the Parcel of his own Poſſeſſion.

10. Him he ſufficed in the Wilds of the Wilderneſs, in the waſte and dreary Deſart: he had him about, inſtructed him, kept him as ſafe as the Apple of his Eye.

11. As an Eagle new-makes its Neſt,

Ver. 26. *at the Side*] without, not within the Ark, 1 *Kings* viii. 9. 2 *Chron.* v. 10. the ſame as in 1 *Sam.* vi. 8. and not ſignifying *in*.

Ver. 2. *drop*] *Targ.* יכסם *be ſweet* or *pleaſant*, ערף being taken for ערב as *Shindler* obſerves.

Ver. 4. *but beyond Compare*] as here not compared to a Rock.

Ver. 5. Whereas] Here being an Antitheſis, with the Conjunction in *Heb.* omitted.

Ver. 8. *Mankind*] as elſewhere; and the Separation, which was apparently that in *Gen.* x. had more reſpect to *Noah* than *Adam*.

Ib. *ſet the Bounds*] putting the Limits of *Canaan*, according to *Gen.* ix. 26. as would afterwards be ſuitable for the *Iſraelites*. Rejected then be the novel Conceit of *Grey*, framed at the Expence of the *Hebrew Reading*, that the Meaning is, the Sons of *Iſrael* were a Number, viz. few; when they were not in Being, *Gen.* x. 19, 32. & xii. 6.

Ib. *ſuch and ſuch People*] or Nations, being plural.

Ib. *Poſterity of Iſrael*] For which the 70 *Interpreters* have ſo widely as *Angels of God*; from whence, as *Amama* obſerves, ſome of the Fathers argued, ſo many Men were to be ſaved, as there fell, others as there ſtood, Angels.

Ver. 10. *ſufficed*] Thus the *Gr.* and *Chald.* and ſo the *Heb.* ſignifies as well as *found*, and this is apparently the fitteſt here; ſince God brought *Iſrael* thither, not found him there.

Ib. *waſte*] *Herman Moll* in his *Atlas*, *Map* 26. gives the following Deſcription of Part at leaſt of the Wilderneſs through which the *Iſraelites* paſſed; "A Country "that has neither Men, Beaſts, Birds, Trees, Graſs, "nor Paſture, and nothing but Sands and rocky Moun-"tains;" and *Pitts* of *Exeter*, who ſeems very careful to tell the Truth, having been at *Mecca*, about a Day's Journey beyond the *Red Sea*, and coming back into *Egypt* through that Deſart, ſays, "'Tis thirty ſeven "Days Journey from *Mecca*: and in all this Way there "is ſcarce any green Thing to be ſeen, neither Beaſt "nor Fowl to be ſeen or heard, Nothing but Sand and "Stones, excepting one Place," *Account of the Mohametans*, Ch. 8. as likewiſe *Rauwolff*, an approved Traveller, of another Part by the *Euphrates*, "You could ſee nei-"ther Plough-land nor Meadow, Tree nor Buſh, Leaf "nor Graſs, nor Path to go in," Part ii. Ch. 5.

hovers

hovers over its Young, expands its Pinions, takes them, carries them upon its Wings;

12. The Lord alone led him, when there was no ſtrange god with him.

13. He made him ride upon the high Places of the Earth, ſo that he eat the Fruit of the Field; nay cauſed him to ſuck forth Honey from the Rock, and out of the flinty Rock have Oil.

14. There was Butter of the Herd, and Milk of the Flock, with the Fat of Lambs, and Rams of the Breed of Baſhan, not excepting even Goats, with the Fat of Kidneys of Corn the Wheat; and thou didſt drink red Wine, the Blood of the Grape.

15. But Jeſhurun become fat, now kicks; thou art fattened, grown thick, covered over: ſo he has forſaken God his Maker, and ſlightly valued the Rock of his Salvation.

16. They make him jealous with ſtrange gods, provoke him with Abominations.

17. They ſacrifice to Devils, not to God, to gods that they did not know: to new ones lately come, whom your Forefathers were not afraid of.

18. Thou haſt forgotten the Rock that begat thee, and art unmindful of God who formed thee.

19. Which the Lord ſeeing, is irritated; for the Indignation of it to be by his Sons and Daughters,

20. And declares: I will hide my Face from them, I ſhall ſee what their End will be; as they are a Generation perverſe, Perſons in whom there is no Faith at all.

21. They make me jealous with what is not God, provoke me with their very Vanities: ſo will I make them jealous with thoſe who are not a People, will provoke them by a Nation very vile.

22, For a Fire is lighted in my Anger, which ſhall burn to the Bottom of Hell, conſume the Earth it ſelf with its Crop, and ſet on fire the Foundations of the mighty Hills.

23. Calamity to Calamity will I add againſt them, I will ſhoot out all my Arrows at them.

24. They ſhall be parched with corroding Famine, the inflammatory Fever ſhall feed upon them, and nameleſs direful Diſeaſes; nay commiſſioned by me the tearing Teeth of Beaſts ſhall attack them, with the rankling Venom of lurking Serpents.

25. War from without, and dreadful Danger from within, ſhall deprive both of young Man and Maid, ſucking Child with aged Perſon.

26. I ſay; I would drive them into diſtant Corners, would make the Remembrance of them periſh among Men;

27. But that I fear the Fury of the Foe, leſt their Enemies ſhould behave with ſtrange Extravagance, leſt they ſhould vaunt, Our own high Hand, and no offended Deity has done all this.

28. For theſe are a Nation void of Advice, and no Underſtanding dwells within them.

29. Oh that they were wiſe, would conſider this, would underſtand what will be their End!

30. How ſhould one purſue a thouſand, nay two make ten thouſand flee; if it was not becauſe their Rock had ſold them, and the Lord delivered them up?

31. For their Rock is not like ours, though our Enemies ſhould be Judges.

Ver. 13. *He made*] This being a Poem for Futurity.

Ib. *ride upon the high Places of the Earth*] What does this mean? The *Commentators* will tell you *prevail over the fenced Cities*, for which *Iſa.* lviii. 14. is produced; where the Expreſſion being alike, is doubtleſs to be allowed the like Senſe. But I utterly diſallow that to be it: let the Context of both together tell, that it is to *enjoy the plentiful Product of the Hills of Canaan*; ſee alſo Chap. viii. 7, 8, 9. & xi. 11, 12. *Ezek.* xxxvi. 1, 2. and *Munſt.* here.

Ver. 14. *Kidneys*] Corns of Wheat being like Kidneys.

Ver. 20. *declares*] in the preſent Tenſe, when this Poem was to be of ſpecial Uſe.

Ib. *I will*] conditionally, as to *Nineveh* by *Jonah*, to reclaim them.

Ib. *them*] not *you*, a Sign of his high Diſpleaſure in not ſpeaking to them.

Ver. 24. *parched*] This Verb *mazah*, which is no where elſe in the *Scripture*, appears to come from the *Chald. aza*, or that from this; which, though it has no other, may ſufficiently aſcertain its Meaning.

Ver. 25. *deprive of*] as at *Gen.* xxvii. 45. not *deſtroy*, which is alſo differently applied.

Ver. 28. *For theſe*] namely the *Iſraelites*, whom God would puniſh as before, becauſe they would not be adviſed and underſtand, which he wiſhes they would in the following Verſe.

Ver. 29. *End*]

One Eye on Death, and one full fix'd on Heaven,
Becomes a Mortal and Immortal Man,

ſays the Author of the late *Poem* called *Night-Thoughts*, Night 5.

Ver. 30. *one purſue*] How ſhould the *Iſraelites* be beat ſo badly, as in the Time of the *Judges*, when this *Poem* was to be of particular Uſe; ſince *their Rock* here determines this to them, though it is expounded contrarily: for ſurely the Heathen might be defeated, without their Idols (which too would not be one Rock) ſelling, and delivering them up as to the Buyer.

Ib. *delivered*] which Meaning of the Word muſt needs be here, becauſe *ſhut up* is inconſiſtent with their being purſued and fleeing, but very agreeable to *ſold*; it is not the ſame as Ver. 36.

Ver. 31. *ours*] What the Lord ſays being ended with the preceding Verſe.

32. For their Vine is from that of Sodom, and from the Fields of Gomorrah: their Grapes are thoſe of Gall, the Bunches they bear are bitter.

33. Their Wine is the Venom of Dragons, and the deſperate Poiſon of Aſps.

34. Is not this laid up with me, ſealed up among my Stores?

35. To me belongs Vengeance, and to render it where due: their Foot ſo firm muſt remove at the Time; for the Day of their Calamity draws near to come, and of the Things prepared for them each haſtens on.

36. Since the Lord will judge for his People, and be ſorry for his Servants; when he ſees that *their* Power is gone, and there is none ſhut up or left.

37. Then will he ſay: Where are their gods, the Rock on which they relied;

38. Who do eat the Fat of their Sacrifices, drink the Wine of their Offerings? Let them get ready, and help you, let them keep you ſecure.

39. See now that I my ſelf am God, and there is no other with me: I put to death, and bring to life, make ill and well again; and none can reſcue from my Power.

40. When I lift up my Hand to Heaven, and ſwear By my living for ever;

41. If I whet my flaming Sword, and my Hand take hold of Judgment: I will render Vengeance to my Adverſaries, and recompenſe my ſpiteful Foes;

42. I will make my Arrows drunk with Blood (ſince my Sword ſhall conſume Fleſh) with the Blood of the Slain from the firſt Revenge on the Enemy, and of thoſe yet confined.

43. Sing, O Nations, you his People: for he will avenge the Slaughter of his Servants, and be vindictive to his Adverſaries; but will be pacified with his Country, his own People.

44. Thus Moſes went, and ſpoke all the Words of this Poem in the Audience of the People, with Hoſhea the Son of Nun.

45. And when Moſes had made an end of ſpeaking all theſe Words to all Iſrael,

46. He ſaid to them; Take notice of all the Things that I teſtify among you to Day, which you ſhall command your Children to obſerve to do, all the Things of this Law.

47. For it is not a Matter too vain for you, ſince it is your Life; as by this Matter you will have the Time long, in the Country whither you are paſſing over Jordan to inherit it.

48. The Lord alſo ſpoke to Moſes that ſame Day as follows;

49. Go up Mount Nebo at this Mountain of Abarim, that is in the Country of Moab before Jericho, and ſee the Country of Canaan which I give to the Iſraelites for a Poſſeſſion.

50. Then thou ſhalt die on the Mount whither thou goeſt up, and be gathered to thy People; as Aaron thy Brother died on Mount Hor, and was gathered to his People.

51. Becauſe you did amiſs againſt me among the Iſraelites, at the Water of Meribah-kadeſh *in* the Wilderneſs of Zin; becauſe you did not ſanctify me among the Iſraelites.

52. For thou ſhalt ſee the Country at a diſtance, but ſhalt not go thither, into that which I give to the Iſraelites.

Ver. 32. *their Vine*] Either *ours*, or the *Enemies*, in the Verſe before; therefore clearly the latter, whatever *Interpreters* pretend. *Moſes* having uſed Menaces, to keep and turn his People from Wickedneſs; may be underſtood now to prepare Comfort for them when in deep Diſtreſs, by the Conſideration that their Enemies were worſe than themſelves, and ſo that God would render Vengeance to them, and Compaſſion to *Iſrael*, as follows.

Ib. *Vine*] This to *Wine* incluſive, may denote their principal Manners or Production.

Ver. 34. *this*] their ripening Wickedneſs, according to *Gen.* xv. 16.

Ver. 36. *ſhut up*] look for at 1 *Kings* xiv. 10.

Ver. 38. *eat the Fat*] by the Fire conſuming it.

Ver. 40. *When*] ſuitable to *If* in the following Verſe.

Ib. *By my living*] Being the Manner of beginning an Oath, as in *Jer.* xxii. 24. *Ezek.* v. 11. & xiv. 16. &c. and this ſuch both by the *Greek* and *Chaldee*. And what Idea of Connection with the Context does *I live* convey?

Ver. 42. *confined*] to be ſlain, whoſe Blood ſhould make the Sword as it were drunk, when added to the Quantity before.

Ver. 43. *his People:*] The Relative may be eaſily underſtood, to be *who are his People*; which the Expreſſion as it lies ſeems literally and properly to ſignify, as alſo to agree well with what is before and after: otherwiſe *and* or *with* may be ſupplied before this, which is uſed *Rom.* xv. 10. from the *Tranſlation* of the *Septuag.* but that *Tranſlation* is very incorrect and ſuperfluous here; and this may ſeem not to agree ſo well to the Context, which ſets forth that God would favour his People, and puniſh their Adverſaries: the Apoſtle might notwithſtanding quote it beſt as he did, ſince it was a Teſtimony to the People out of their common received *Bible*; ſee on *Gen.* xlvii. ult. The *Septuagint* do not begin the Verſe with this Expreſſion, but have before it, *Rejoice, O Heavens, with him, and let all the Angels of God worſhip him*; which latter, as *Patrick* obſerves, is exactly cited in the *Greek* from hence, *Heb.* i. 6. and not from *Pſa.* xcvii. 7. or any where elſe. Now as theſe Words are not to be added here becauſe quoted in *Heb.* i. 6. neither is [with] becauſe quoted *Rom.* xv. 10.

Ver. 47. *too*] as ם properly ſignifies.

CHAP.

CHAP. XXXIII.

AND this is the Bleſſing with which Moſes the Man of God bleſſed the Iſraelites before his Death.

2. The Lord, ſaid he, came from Sinai, and roſe from Seir to them, ſhined from Mount Paran, and arrived with tens of thouſands of holy ones: from his right Hand there was a fiery Law for them.

3. He alſo loved the People, all the Saints of it being in thy Hand; and they were between thy Feet, each ſhall receive of thy Words, *ſaying*;

4. Moſes commanded a Law for us, what the Congregation of Jacob inherit.

5. And he was King in Jeſhurun, when the Heads of the People, the Tribes of Iſrael, were gathered together.

6. Reuben will live, and not die, nor his Men be few.

7. And this was for Judah, Hear, O Lord, ſaid he, the Voice of Judah, and bring him to his People: let his Hands be enough for him, and be thou a Help from his Adverſaries.

8. Of Levi alſo he ſaid; Let thy pious Man have thy Thummim and Urim, whom thou didſt try in Maſſah, with whom thou didſt ſtrive at the Water of Meribah:

9. Who could ſay of his Father and Mother, I do not mind them; he neither knew his Brothers, nor was acquainted with his Children; becauſe they obſerved thy Sayings, and kept thy Covenant.

10. They will teach Jacob thy Rules, and Iſrael thy Law: will put Incenſe in thy Preſence, and the whole Burnt-offering upon thy Altar.

11. Bleſs his Ability, O Lord, and accept the Work of his Hands: ſtrike the Loins of thoſe who riſe up againſt him, and ſuch as hate him, that they may not riſe up.

12. Of Benjamin he ſaid, The Beloved of the Lord will dwell ſecurely by him; who will cover him over every Day, and dwell between his Shoulders.

13. And of Joſeph he ſaid; His Country is bleſſed of the Lord, by the precious Things of Heaven, by the Dew, and the Deep that lies below,

14. By the precious Increaſe of the Sun, by the precious Things put forth of the Moons,

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Ver. 2. *Seir*] This and *Paran* being not far from *Sinai*, or according to *Hyde*, in his *Notes on Abraham Peritſol's Itinera Mundi*, p. 73. Parts of the ſame Ridge of Mountains, there might be Signs of the Divine Preſence when the Law was given from *Sinai*; ſee *Hab.* iii. 3.

Ib. *with tens of thouſands of holy ones*] which the Author of *the preſent State of the printed Heb.* would make *from Meribah-Kadeſh*, by altering ב into ו without any Similitude, and by adding מ both without any *Copy* or *Verſion*, p. 425, 426, 427.

Ib. *tens of thouſands*] ſeveral ten thouſands.

Ib. *holy ones*] Angels, *Pſa.* lxviii. 17. *Acts* vii. 53.

Ib. *right Hand*] with which the ten Commandments were written.

Ib. *fiery*] being delivered in Fire, Chap. xix. 18.

Ib. *a fiery Law*] *Heb. a Fire of Law.* This the Author of *the preſent State, &c.* after the *Samaritan*, is for having to be *a fire ſhone forth*, and would have the preſent דת *Law* made from אורה p. 430. by leaving out the ו he knows not how nor why, and miſtaking ר for ת yet of the other two at Beginning and End to be miſtaken for ד at the Beginning he is ſilent, though this was as needful to be accounted for as they. But what if I ſuppoſe the *Samaritan Tranſlator* (for it is not ſo even in the *Sam. Text*) not underſtanding דת rendered it as a Verb ſuitable to *Fire?* and the whole is eaſily done.

Ver. 3. *the People*] plural, viz. *the Tribes of Iſrael*, as *Judg.* v. 14. *Jun.*

Ib. *it*] the People as one, or each of them as in Tribes; otherwiſe *Iſrael* from Ver. 1. as the firſt *them* in Ver. 2. is from *Sons of Iſrael.*

Ib. *being in thy Hand*] But the Author of *the preſent State, &c.* wants it to be *he bleſſed*, according as the *Syr. Tranſlator* has it, and probably miſtook by taking ר for ד ſince to take the *Heb.* from the *Sam.* muſt be more, with alſo adding another Letter, and that to make what this admired Writer counts ſo *remarkably unintelligible*; which then is moſt rational to ſuppoſe? He ridicules the *Hebrew* with aſking, *Whoſe Saints?* from the *Eng. Tranſ.* which he himſelf makes no other. The two following *thys* he would likewiſe turn into *his*, ſuppoſing ו has been changed to ך which is not only unlikely for the Diſſimilitude, but very unlikely to be done twice together, when that too would not have been deſignedly, becauſe of making a harder Senſe; but it is eaſy to think how *thy* might be altered to *his*, viz. to make the Paſſage plainer. N. B. This Book is ſo remarkable for Change of Perſons, that our *Tranſlators* have altered ſeveral, as ſpecified in theſe *Notes.*

Ib. *were between*] being a Verb made from a Noun ſignifying *the midſt.* Thus it may mean *as Scholars learning*, to which the People might well be compared when the Law was given, but did not *ſit down*, *Exod.* xix. 17. & xx. 21. as the Word alſo has no ſuch Meaning.

Ib. ſaying] as the following requires, and as elſewhere; not for *Moſes* to ſay, as the Author of *the preſent State &c.* well obſerves, *Moſes commanded me and you*, i. e. *Moſes commanded Moſes and you*; but he would throw out *Moſes* for it.

Ver. 6. *will live*] it being a Prophecy, not a Wiſh only, much leſs a Command.

Ver. 9. *ſay of*] as what is mentioned to be ſaid ſhews; ſo *Jun. &c.*

Ib. *I do not mind*] It is monſtrous for *Levi* to ſay he had not ſeen his Father, and that to the Father himſelf.

Ver. 12. *Beloved*] *Benjamin* called ſo, perhaps in Alluſion to his being the Beloved of his Father *Jacob*, as he is called *little*, *Pſa.* lxviii. 27.

Ib. *by him*] by the Temple, the peculiar Place of God's Preſence, where the Tribe of *Benjamin* was ſituate.

Ib. *and dwell*] the Lot of *Benjamin* being on both Sides of the Temple, compared to a Man's Shoulders with the Head between, covering the Body. Our *Tranſlators* by putting *he* ſeem to mean *Benjamin ſhall dwell between*; which appears inconſiſtent with *dwelling by*, and *being covered*, beſides making no good Senſe.

Ver. 14. *Moons*] in the different Lunations or Months of the Year.

15. By

15. By the chief Things of the ancient Mountains, by the precious ones of the lasting Hills,

16. As also by those of the Earth and what it is full of, and through the Favour of him who dwelt in the Bush; let it come on the Head of Joseph, and on the Crown of him who was separated from his Brothers.

17. He has Comeliness *like* the Firstling of his Cow, and his Horns are *as* those of an Unicorn, with them will he push the People together to the Limits of the Earth; they being the tens of thousands of Ephraim, and they the thousands of Manasseh.

18. Of Zebulun he likewise said; Be glad, O Zebulun, in thy going abroad; and thou Issachar, in thy staying at home.

19. They will invite the People to the Mountain, there will they offer righteous Sacrifices: for they will suck the Abundance of the Seas, and the hidden Things covered with the Sand.

20. And of Gad he said; Blessed is he who enlarges Gad: he dwells like a stout Lion, and tears the Arm, nay the Crown of the Head.

21. He also looks the first for himself, because he is covered there *at* the Part of the Law-giver, and comes *with* the Heads of the People, performs the Righteousness of the Lord, and his Rules with Israel.

22. Moreover of Dan he said, Dan will have the Intrepidity of a young Lion, that comes bounding down from Bashan.

23. As he did of Naphtali, O Naphtali, satisfied with Favour, and filled with the Blessing of the Lord, inherit thou the West and the South.

24. And of Asher he said: Asher will be blessed with Children, he will be acceptable to his Brothers, and dip his Foot in Oil.

25. Thy Shoes will be Iron and Brass, and thy Strength like thy Days.

26. There is none like the God of Jeshurun, who rides on the Heaven for thy Help, and in his Excellency on the Sky.

27. The eternal God is the Habitation, and the everlasting Arms are under: he will also drive away the Enemy from thy Presence, and say, Destroy.

28. Thus will Israel dwell securely alone, the Fountain of Jacob; on a Country of Corn and Wine: his Heaven too will drop Dew.

29. O Israel, thou art happy; who is like thee, a People saved by the Lord, the Shield of thy Help, and who is thy excellent Sword? So that thy Enemies will submit to thee, and thou wilt tread upon their high Places.

CHAP. XXXIV.

AFTERWARDS Moses went up from the Plains of Moab, to Mount Nebo at the Beginning of Pisgah, which is before Jericho; and the Lord shewed him the whole Country of Gilead, as far as Dan,

2. With all Naphtali, the Country of Ephraim and Manasseh, and all that of Judah, to the hindermost Sea,

3. As likewise the South and Plain of the Vale of Jericho, the City of Palm-trees, as far as Zoar.

4. And the Lord said to him, This is the Country of which I sware thus to Abraham, Isaac and Jacob, I will give it to thy Offspring: I have let thee see *it* with thy Eyes, but thou shalt not pass thither.

5. Then Moses the Lord's Servant died there in the Country of Moab, according to the Saying of the Lord.

6. And he buried him in a Valley in that Country, over against Beth-peor; but no Man knows of his Grave to this Day.

7. Now Moses was in his hundred and twentieth Year when he died; his Eye was not dim, nor his Vigour gone away.

8. And the Israelites wept for him in the Plains of Moab thirty Days; then the Days of Weeping, of Mourning for Moses were ended.

9. However Joshua the Son of Nun was filled with the Spirit of Wisdom, for Moses

---

Ver. 18. *abroad—home*] agreeable to *Gen.* xlix. 13,14,15.

Ver. 20. *is he*] namely God.

Ib. *the Crown*] not only the Arm that fights with him.

Ver. 21. *the first*] *Gad* having his Lot already on that side *Jordan*.

Ib. *covered*] being in a safe Place.

Ib. *the Law-giver*] *Moses* who distributed their Part there to them.

Ib. *comes*] as the *Gadites* went with the foremost of the Army, to conquer *Canaan*.

Ver. 22. *will have*] as it is prophetical, like that of others.

Ib. *that comes*] for *Dan* did not inhabit *Bashan*. This leaping might be mentioned to foreshew the Expedition of the *Danites* from their own Country to *Laish*, *Judg.* xviii. of which *Jacob* foretold the sudden Surprize, *Gen.* xlix. 17. and *Moses* here the Boldness.

Ver. 23. *the West and the South*] of *Dan* beforementioned.

Ver. 27. *God is the Habitation*] in whose peculiar Presence and Protection *Israel* dwelt; see *Acts* xvii. 28. 1 *Thess.* i. 1. I know no such Meaning of the *Heb.* Word as *Refuge* for *Habitation*.

Ver. 28. *Fountain*] the Offspring, as *Psa.* lxviii. 26. and here the *Heb.* Pointing is followed.

Ib. *drop Dew*] *Gr. be cloudy*, and *Vulg. misty*, *with Dew*; perhaps by reducing ערף to ערב *Evening*.

Ver. 29. *submit*] so the same Verb is translated, 2 *Sam.* xxii. 45. *Psa.* xviii. 44.

Ver. 2. *Judah*] So *Rauwolff* says one may see the high Hills *Abarim* and *Nebo* plainly at *Jerusalem*, *Trav.* Part iii. Ch. 3. see Chap. xxxii. 49.

Ver. 5. *Country of Moab*] anciently so, *Num.* xxi. 25, 26.

Ver. 9. *for*] See *Num.* xxvii. 20, 23.

had

had laid his Hands upon him: ſo the Iſraelites hearkened to him, doing as the Lord commanded Moſes.

10. And there no more roſe up ſuch a Prophet in Iſrael as Moſes, whom the Lord knew Face to Face;

11. In all the Signs and Miracles, which the Lord ſent him to do in the Country of Egypt, to Pharaoh, all his Servants, and his whole Country;

12. As well as with all the ſtrong Hand, and all the great Fear, which Moſes ſhewed in the Sight of all Iſrael.

Ver. 10. *ſuch a Prophet*] In *Men. B. Iſrael's Reconciler of Scripture*, are related ſeventy ſix Miracles of and concerning *Moſes*, againſt ſeventy four only of and for all the other Prophets.

Being arrived at the End of the *Pentateuch*, here may moſt properly be ſubjoined an Account of ſuch Things as the *Scripture* affords us the Day of, concerning the *Iſraelites* going from *Egypt* to *Canaan*, in the following Order:

Year	Mo.	Day	
1	1	14	The firſt Paſſover kept, *Exod.* xii. 6, 28.
		15	The tenth Plague ſent, and *Iſrael* began to go from *Egypt*, *Exod.* xii. 29—37. *Num.* xxxiii. 3.
	2	15	Went into the Wilderneſs of *Sin*, *Exod.* xvi. 1.
	3	3	And that of *Sinai*, *Exod.* xix. 1.
		6	The ten Commandments given by God, *Exod.* xix. 11.
2	1	1	The Tabernacle ſet up, Chap. xl. 17.
		14	The ſecond Paſſover kept, *Num.* ix. 1, 5.
	2	1	The *Iſraelites* numbered, *Num.* i. 1, 18.
		20	Went from the Wilderneſs of *Sinai*, Ch. x. 11, 12.
40	5	1	*Aaron* died, Chap. xxxiii. 38.
	11	1	*Moſes* repeated the Law, *Deut.* i. 3.
41	1	10	The People paſſed through *Jordan*, *Joſh.* iv. 19.
		14	Kept the Paſſover, Chap. v. 10.
		16	Manna ceaſed, Ver. 11, 12.
			And of others as may be thus computed.
	12	19	The firſt Plague ſent on *Egypt*, *Exod.* vii. 20.
		26	The ſecond, Chap. vii. 25. & viii. 6.
		28	The third, Chap. viii. 10, 17.
		30	The fourth, Ver. 20, 23, 24.
1	1	3	The fifth, Chap. viii. 29. & ix. 1, 5, 6.
		5	The ſixth, Chap. ix. 7, 10.
		7	The ſeventh, Ver. 13, 18, 23.
		9	The eighth, Chap. ix. 29. & x. 4, 13.
		11	The ninth, Chap. x. 19, 22.
		14	The tenth Plague threatened, Chap. xi. 1, 4.
		21	*Iſrael* went through the Sea and the *Egyptians* were drowned in the Night, upon which the Day of it was kept ſolemn, as the laſt of unleavened Bread, Chap. xii. 16, 18. & xiii. 6.
		25	Came to *Marah*, Chap. xv. 22, 23. *Num.* xxxiii. 8.

Uſher in his *Annals*, An. Mun. 2513, and *Bedford* in his *Scripture Chronology*, p. 423. computing the firſt Plague, &c. one Day ſooner, by ſuppoſing the 7th was ſo, three Days before the 8th, ſeem neither concurrent with the *Scripture*, nor their own Reckoning: for firſt it may be obſerved, that *Moſes* uſed to go to *Pharaoh*, when not ſent for, in the Morning, *Exod.* vii. 15. & viii. 20. & ix. 13. and conſequently brought the Plagues at that Time of the Day, however the 7th of the Hail was *early in the Morning*, Chap. ix. 13, 18. which might very well do the Execution aſcribed to it, in an Hour or two, as may be obſerved by Hail-ſtones; beſides upon *Pharaoh*'s ſending for *Moſes* and *Aaron*, Ver. 27. which he would doubtleſs ſoon do after ſuch a violent Devaſtation began, that Plague ceaſed when *Moſes* got out of the City, Ver. 29, 33. which muſt needs be the ſame Day; and not the next, as *Uſher* and *Bedford* ſay. Nay both theſe Authors count the 3d and 4th Plague, as likewiſe the 6th and 7th but two Days apart, though *Moſes* went to *Pharaoh* the Days after the 3d and 6th Plagues, and threatened him with another on the Morrow, Chap. viii. 20, 23. & ix. 13, 18. ſo that it is to be ſuppoſed the 3d and 6th Plagues were removed the ſame Days they came, with leſs Certainty or Probability than we have ſeen it to be of the 7th Plague, which they deny it to.

Uſher likewiſe, but not *Bedford*, does in my Opinion err in two more Calculations, which I would clear up, as the latter has not, and as the mere Authority of the former is ſo powerful. The firſt is his reckoning the 6th Plague, to be brought the next Day after the 5th: whereas the Cattle dying throughout the Country of *Egypt*, then the People ſending News of it to the King, and he afterwards ſending and having Word brought back concerning the *Iſraelites* Cattle, may well be allowed to take up more than one Day; beſides which the Plague was probably alſo removed before *Pharaoh* hardened his Heart that Time, Chap. ix. 6, 7. the 6th Plague too ſeems to be inflicted in the Morning, Ver. 8. compared with Chap. vii. 15. & viii. 20. The other that I mean is *Uſher*'s counting the 9th Plague to be three Days after the 8th, for which there ſeems no Reaſon, but the Inſtitution of the Paſſover and taking the Lambs on the 10th Day: but what ſhould hinder that the 8th Plague might not be removed from the *Egyptians* the ſame Day, eſpecially as it is likely *Moſes* was with *Pharaoh*, and prayed for the Removal of it the Day or Evening before? On the other hand it appears unlikely there was a vacant Day, between the taking away the 8th and bringing the 9th Plague, ſince *Moſes* did not go to the King to threaten the 9th Plague on the Morrow, as he did the 5th that was three Days after the foregoing, Chap. ix. 1, 5.

I ſhall ſpare the uncertain fruitleſs Labour, of carrying the Computation into another Month: 1. by reaſon of the uncertain Lengths of the particular Months, of the new regulated Year, beginning from the firſt viſible new Moons, and the Years made up, no Body knows in what Manner, to agree with the Sun's Revolution, by intercalary Months or Days, which the Feaſts annexed to certain Seaſons of the Year made neceſſary; 2. becauſe the Writings of *Moſes* fix no Sabbath, that I remember, to any determinate Day of any Month, which might have been of great Help; 3. the general Want of other Circumſtances for ſuch a Purpoſe, may convince that the particular Days of ſeveral remarkable Things, were not deſigned to be conveyed to our Knowledge. And if the Days of the *Iſraelitiſh* Months are not to be known, much leſs are the Days of our Months when thoſe Things were done. 'And we cannot, ſays *Prideaux* in '*Connect. Pref.* when we find the Day of any *Jewiſh* 'Month, mentioned either in the *Scriptures* or in *Joſephus*, 'reduce it exactly to its Time in the *Julian* Year, or 'there fix it any nearer, than within the Compaſs of a 'Month ſooner or later.'

This *Book* is perhaps the eaſieſt of all thoſe of the *Old Teſt.* according to the Length of it, to be tranſlated; notwithſtanding the peculiar Length of its Periods, and its being ſo much a Speech or Oration, both which in the Claſſics are particularly hard; but here the ſublime Compoſitions in Chap. xxxii. & xxxiii. are to be excepted.

NOTES upon the BOOK of JOSHUA.

CHAP. I.

NOW after the Death of his Servant Moſes, the Lord ſaid to Joſhua the Son of Nun, who had waited on him, as follows:

2. Moſes my Servant being dead, get ready now, paſs over this Jordan, with all this People, into the Country that I give to the Iſraelites;

3. Which is every Place there that the Soles of your Feet ſhall tread on, as I told him:

4. From the Wilderneſs, and that Lebanon, to the great River, that of Euphrates, all the Country of the Hittites, and to the great Sea at the ſetting of the Sun, ſhall be your Bounds.

5. No Man ſhall ſtand before thee all the Days of thy Life: I will be with thee, as I was with Moſes; I will not neglect thee, nor forſake thee.

6. Be courageous, and valiant: for thou ſhalt make this People poſſeſs the Country, which I ſware to their Forefathers that I would give them.

7. Only thou muſt be very courageous and valiant, in obſerving to do according to all the Law which my Servant Moſes commanded thee; turn not aſide from it, to the right Hand nor the left; that thou mayeſt have ſucceſs whitherſoever thou goeſt.

8. Let not this Book of the Law depart from thy Mouth, but meditate in it Day and Night; that thou mayeſt obſerve to do according to all that is written there: for then ſhalt thou make thy Way proſperous, and then have ſucceſs.

9. Do not I command thee? Be courageous, and valiant; be not afraid, nor daunted: for the Lord thy God will be with thee whitherſoever thou goeſt.

10. So Joſhua ordered the Officers of the People,

11. To go through the midſt of the Camp, and command them thus, Prepare Proviſion for your ſelves; for within three Days you muſt paſs over this Jordan, that you may go in to inherit the Country, which the Lord your God gives you to inherit.

12. Moreover to the Reubenites, Gadites, and the half Tribe of Manaſſeh, ſaid Joſhua as follows;

13. Remember the Matter which Moſes the Servant of the Lord commanded you; that the Lord your God having made you reſt, and given you this Country;

14. Your Wives, Children, and Cattle ſhould remain in it, which Moſes gave you on this ſide Jordan, but that all you, who are valiant Men, ſhould go on in military Order before your Brethren, and help them;

15. Till the Lord has made them reſt as well as you, and they have alſo inherited the Country which the Lord your God gives them: when you ſhall return to the Country of your Inheritance, which Moſes the Lord's Servant gave you on this ſide Jordan, at the riſing of the Sun, and inherit it.

16. And they made anſwer to Joſhua; We will do all that thou commandeſt us, and go whitherſoever thou ſendeſt us.

17. As we hearkened to Moſes in all Things, ſo we will to thee: only the Lord thy God be with thee, as he was with him.

18. Any Man who rebels againſt thy Command, and does not hearken to thy Words, in all that thou commandeſt him, ſhall be put to death: only be thou courageous, and valiant.

CHAP. II.

AND Joſhua the Son of Nun had ſent two Men from Shittim, *for* Spies ſecretly, with Orders, to go ſee the Country, in particular Jericho: accordingly they went, and entered into a Harlot's Houſe, whoſe Name was Rahab, where they lay.

Ver. 2. *give to the Iſraelites*] In the *Arabick*, as *Simon* notes, *have promiſed to Abraham, Iſaac and Jacob.*

Ver. 4. *From*] The *Arabick Tranſlator*, miſtaking מ for ב and joining the two Verſes together, has, *as I ſaid to Moſes in the Wilderneſs.*

Ver. 11. *three Days*] as was performed, Chap. iii. 2, 7, 17. ſo that it appears the Spies went away before this, Chap. ii. 1, 22.

Ver. 14. *in military Order*] as ſhewn on *Exod.* xiii. 18. or, according to the *Engliſh Margin, by five in a Rank.*

Ver. 1. *had ſent*] See Chap. i. 11. ſo both *Poole* and *Patrick* comment; *Jun.* and *Trem.* tranſlate, miſerat *prius*, had ſent *before.*

2. However

2. However it was told the King of Jericho thus, Behold there are Men of the Iſraelites come hither to Night, to ſearch the Country.

3. Upon this he ſent to Rahab, ordering her to bring out the Men who were come to her into her Houſe, becauſe they were come to ſearch all the Country.

4. But the Woman having taken them both, and hid them, ſaid thus; There came Men to me, but I did not know from whence;

5. And when the Gate was to be ſhut, it being dark, they went out, but I know not whither it was; purſue after them quickly, for you may overtake them.

6. Whereas ſhe had brought them up on the Roof, and concealed them in the Stalks of Flax, which were put in order for her there.

7. So the Men purſued after them in the Way to Jordan, as far as the Paſſages, and after they were gone out, the Gate was ſhut.

8. At length before thoſe lay down, ſhe went up to them on the Roof,

9. And ſaid to them; I am ſenſible that the Lord has given you the Country, that we are in dread of you, and that all the Inhabitants of it are quite diſcouraged by reaſon of you.

10. For we have been informed how the Lord dried up the Water of the Red Sea at your Preſence, when you came out of Egypt; and what you did to the two Kings of the Amorites, that were beyond Jordan, Sihon and Og, whom you deſtroyed.

11. And as ſoon as we heard, our Hearts fainted, ſo that no Man had Courage any more by reaſon of you: for the Lord your God is God both in Heaven above, and on Earth below.

12. Now therefore ſwear to me, I pray, by the Lord, ſince I have ſhewn you Kindneſs; that you will do the ſame to my Father's Family, and give me a certain Sign;

13. That you will let my Father, Mother, Brothers, and Siſters live, with all who belong to them, and deliver us from being put to death.

14. And the Men ſaid to her; We our ſelves will be put to death inſtead of you, if you do not tell this our Matter; and when the Lord has given us the Country, we will deal kindly and truly with thee.

15. Then ſhe let them down by a Cord through the Window: for her Houſe was at the Inſide of the Wall, where ſhe dwelt.

16. And ſhe ſaid to them; Go to the Mountain, that the Purſuers may not meet you, and hide your ſelves there three Days, till they are returned, after which you may go on your Way.

17. They ſaid to her further; *That* we may be blameleſs in this Oath of thine, which thou haſt made us ſwear;

18. Behold when we come into the Country, thou ſhalt tie this Line of ſcarlet Thread, which thou letteſt us down by, to the Window, and get thy Father, Mother, Brothers, and all thy Father's Family together at thy Houſe with thee:

19. And whoever goes abroad without the Doors of it, his Blood ſhall be chargeable on his own Head, and we will be quit; but as for every one who is with thee there, his Blood ſhall be chargeable on our Heads, if there is a Hand upon him.

20. Nevertheleſs if thou telleſt this Matter of ours, we will be quit of thy Oath, which thou haſt made us ſwear.

21. Let it be, ſaid ſhe, according to your Words; and ſent them away: who being gone, ſhe tied the ſcarlet Line to the Window.

22. And they went on, and got to the Mountain, where they ſtaid three Days, till the Purſuers were gone back; who ſought all along the Way, but could not find *them*.

23. Next the two Men returned, going down from the Mountain, and paſſing on, till they came to Joſhua the Son of Nun; to whom they rehearſed all which they had met with.

Ver. 4. *having*] as ſhe had heard a Rumour of it before the Officers came, according to *Poole* and *Patrick*. It is not indeed to be thought ſhe could take and hide the Spies, between the King's Meſſengers ſpeaking to her, and her anſwering them, as in the *com. Tranſ.* ſee Ver. 6.

Ver. 6. *had brought*] *Patrick* comments on the *com. Tranſ.* with ſo little Attention as to quote it, *ſhe brought*, and then writes, 'or rather, *ſhe had brought*.'

Ver. 8. *before*] The *Biſhops Tranſ.* has *yer ever*, after the *Geneva* with *before*, and *Tyndal* firſt *or ever*, as our *preſ. Bible* ſometimes; as though theirs, and by many other Inſtances, was purpoſely obſolete and uncouth.

Ver. 10. *at your Preſence*] the ſame as Chap. iv. 7, 23.

Ver. 15. *down*] they being at the Top of the Houſe, Ver. 6, 8. above or higher than the Wall.

Ib. *at*] which the *Heb.* Prepoſition denotes, as well as *upon*, and for that has another more proper; and if her Houſe was *upon the Wall*, how did the Wall fall down, and her Houſe ſtand, Chap. vi. 20, 22?

Ib. *Inſide of the Wall*] *Heb. Wall of the Wall*, which ſeems to mean thus.

Ver. 18. *thou ſhalt tie this Line of ſcarlet Thread*] *Vulg. Lat. we will be blameleſs——if that ſcarlet Cord be a Sign*; but it being contrary to Senſe, ſome few *Copies* had, *be not a Sign:* though both are wrong as to the Point of Exculpation, and adding *Sign*.

Ib. *letteſt*] or *art about to let*; according as *Poole* expounds it, who obſerves the Improbability of their ſpeaking this after they were let down.

Ib. *get*] to let them down by the ſame Line.

24. Moreover

24. Moreover they told him, that the Lord had delivered the whole Country into their Power, and all the Inhabitants of it were even wholly diſcouraged by reaſon of them.

CHAP. III.

SO Joſhua roſe up early in the Morning, and marching with all the Iſraelites from Shittim, came to Jordan, where they lodged before they paſſed over.

2. And at the Term of three Days, the Officers going through the middle of the Camp,

3. Commanded the People thus; When you ſee the Prieſts, the Levites carry the Ark of the Covenant of the Lord your God, do you march out of your Place, and go after it.

4. But let there be the Diſtance of about two thouſand Cubits by Meaſure, between you and that: come not near it, that you may know what Way you muſt go, ſince you have never gone there before.

5. Beſides Joſhua had ſaid to the People, Conſecrate your ſelves; for to Morrow the Lord will do Wonders among you.

6. He alſo ordered the Prieſts, to take up the Ark of the Covenant, and go on before the People; which they did.

7. And the Lord ſaid to him; This Day I will begin to magnify thee in the Sight of all Iſrael; by which they ſhall know, that I will be with thee, as I was with Moſes.

8. Command the Prieſts who carry the Ark of the Covenant, that when they come to the Brink of the Water of Jordan, they ſhould ſtand ſtill there.

9. Joſhua then bidding the Iſraelites come thither, that they might hear the Words of the Lord their God;

10. By this ſhall you know, ſaid he, that the living God is among you, and will drive quite away the Canaanites, Hittites, Hivites, Perizzites, Girgaſhites, Amorites, and Jebuſites from your Preſence:

11. Behold the Ark of the Covenant of the Lord of the whole Earth, is about to paſs over Jordan before you;

12. Now therefore take you twelve Men out of the Tribes of Iſrael, one of each Tribe:

13. And when the Soles of the Prieſts Feet, who carry the Ark of the Sovereign Lord of the whole Earth, reſt in the Water of Jordan, it ſhall be parted from the Water that comes down from above, which ſhall ſtand on a Heap.

14. So when the People had marched from their Tents, to paſs over Jordan, and the Prieſts, who carried the Ark of the Covenant before them,

15. Were come thither, and their Feet were dipt in the Edge of the Water (Jordan being full over all its Banks the whole Time of Harveſt)

16. The Water which came down from above ſtood ſtill, riſing up on a Heap very far, to the City of Adam that is at the Side of Zarethan, and that which went down to the Sea of the Plain, the Salt Sea, was quite parted off; ſo that the People paſſed through againſt Jericho.

17. And the Prieſts who carried the Ark of the Lord's Covenant, ſtood firm in the middle of Jordan, on dry Ground, while all Iſrael paſſed through on the ſame, till every one had done.

CHAP. IV.

AND when they had finiſhed doing it, the Lord ſaid thus to Joſhua;

2. Take you the twelve Men of the People, one out of each Tribe;

Ver. 2. *at the Term*] As theſe three Days were doubtleſs the ſame mentioned Chap. i. 11. or elſe would be inſignificant; ſee the like, 2 *Kings* xviii. 10.

Ib. *middle*] ſo the *Hebrew*.

Ver. 5. *had ſaid*] the Day before, Ver. 2. which *to Morrow* here mentioned ſhews.

Ver. 6. *Covenant*] The *Biſhops* have *covenante* the firſt Time, *teſtamente* the laſt.

Ver. 11. *over Jordan*] for what did it *paſs over, into Jordan?*

Ver. 15. *Edge*] *brim*, an *Icelandiſh* Word, ſignifying the upper Edge of a Thing, as of a Cup or Veſſel, and of a Hat becauſe turned up; and *brink*, a *Daniſh* Word, in the *Geneva Verſ.* was ſomething better.

Ver. 16. *Adam*] The *Syriack Tranſlator* has miſtaken the Letter ד *d* for ר *r*, as the *Arabick* one has ם *m* for the Pronoun *them*.

Ib. *againſt Jericho*] *Vulgate, againſt Jordan*, with little or no Senſe.

Ver. 17. *Jordan*] Which *Maundrell* found with a ſmall Deſcent along about a Furlong from the Water, and ſo far he ſuppoſed it might overflow; but the River it ſelf was two Yards below the Brink of its proper Channel, hid with Buſhes and Trees, ſuch as Tamariſk, Willows, Oleanders, &c. and its Breadth, he ſays, might be about twenty Yards over, and in Depth far exceeded his Height, the Stream being turbid, and too rapid to be ſwum againſt, *Journey from Aleppo to Jeruſalem*, p. 80, 81, 82. ſo that there was Need of helping the *Iſraelites* through with a Miracle, eſpecially as it then overflowed, and may be ſuppoſed, with our Author, to have loſt its ancient Greatneſs, running ſo far below the Bank: of which I fancy however, that the Channel may be only worn down by ſo long and ſwift a Current, and probably may therefore overflow but little if at all now, though it may increaſe as much as then; even as he found it, it was a conſiderable River, and not fordable; ſee of its Riſe on *Pſa.* lxviii. 15.

3. And command them, that they ſhould take them up twelve Stones from hence, out of the middle of Jordan, juſt where the Prieſts Feet ſtood firm, which they muſt carry along with them, and put at the Place where they lodge to Night.

4. Accordingly Joſhua called the twelve Men whom he had prepared, one out of each Tribe of the Iſraelites,

5. And ſaid to them; Go on before the Ark of the Lord your God at the middle of Jordan, having taken you up each Man a Stone upon his Shoulder, according to the Number of the Tribes of the Iſraelites:

6. That this may be a Sign among you, when your Children aſk hereafter, what you have theſe Stones for?

7. To whom you ſhall tell, how the Water of Jordan was parted off at the Preſence of the Ark of the Lord's Covenant, being while it paſſed through Jordan, and that theſe Stones are for a Memorial to the Iſraelites for ever.

8. And the Iſraelites did ſo as Joſhua commanded, taking up twelve Stones out of the middle of Jordan, according as the Lord ſpoke to him, after the Number of their Tribes, and carried them along with them to their Lodging-place, and put them there.

9. Joſhua likewiſe ſet up twelve Stones in the middle of Jordan, juſt where the Prieſts Feet who carried the Ark of the Covenant ſtood, which are there to this Day:

10. Thoſe Prieſts ſtanding in the middle of Jordan, till every Thing was finiſhed, which the Lord commanded Joſhua to ſpeak to the People, according to all that Moſes had ordered him; and the People paſſed through ſpeedily.

11. This when they had all done, the Ark of the Lord and the Prieſts too paſſed through in their Sight:

12. As the Reubenites, Gadites, and the half Tribe of Manaſſeh, alſo did in military Order before the Iſraelites, as Moſes ſaid to them;

13. About forty thouſand made ready for War, paſſing on before the Lord to fight, into the Plains of Jericho.

14. That Day the Lord magnified Joſhua in the Sight of all Iſrael, ſo that they ſtood in awe of him, as they had done of Moſes, all the Days of his Life.

15. And upon the Lord's ordering him,

16. To bid the Prieſts, who carried the Ark of the Teſtimony, go up out of Jordan;

17. Which Joſhua accordingly bade them do;

18. The Prieſts who carried the Ark of the Lord's Covenant were no ſooner come up out of the middle of Jordan, the Soles of their Feet being got on the dry Ground, but the Water of Jordan returned to its Place, and ran over all its Banks as before.

19. And the People went up from thence on the tenth of the firſt Month, and encamped at Gilgal, in the eaſt Border of Jericho.

20. Where Joſhua having ſet up thoſe twelve Stones which they had taken out of Jordan,

21. Said thus to the Iſraelites; When your Children hereafter aſk their Fathers, what thoſe Stones are for?

22. You ſhall inform them, that Iſrael paſſed through this Jordan on dry Ground.

23. For the Lord your God dried up the Water of it at your Preſence, till you were got through, as he did the Red Sea at ours, till we were;

24. In order to let all the People of the Earth know, that the Hand of the Lord is ſtrong, for you to fear the Lord your God continually.

CHAP. V.

AND when all the Kings of the Amorites who were on this ſide Jordan weſtward, with all thoſe of the Canaanites, who were by the Sea, heard how the Lord had dried up the Water of Jordan at the Preſence of the Iſraelites, till we were paſſed through; their Hearts fainted, and there was no Courage in them any more by reaſon of us.

2. At the ſame Time the Lord ordered Joſhua to make him ſharp Knives, and circumciſe the Iſraelites again the ſecond time;

3. Which he did at the Hill of the Foreſkins.

4. The Reaſon of it too was this: all the Males of the People that came out of Egypt, who were Warriors, died in the Wilderneſs, in the Way as they came along from thence;

Ver. 3. *put*] as Ver. 8.

Ver. 5. *Go on*] For the People were *paſſed over* already, Ver. 1. & Chap. iii. 17. only thoſe who attended the Ark were in the middle of *Jordan*.

Ib. *at the middle*] whither they were come already, and were now to go from thence.

Ver. 6. *what*] See *Exod.* xii. 26.

Ver. 12. *military*] ſo Chap. i. 14.

Ver. 19. *Jericho*] that being two Hours Travel from *Jordan*, *Maundrell*.

Ver. 1. *on this ſide*] the ſame as in Ch. ix. 1. & xii. 7.

Ver. 2. *circumciſe again*] *Biſh. goe to agayne, and circumciſe.*

9. And though all thoſe People were circumciſed, yet they had circumciſed none of them who were born in the Wilderneſs, in their Journey out of Egypt.

6. For the Iſraelites walked forty Years in the Wilderneſs, till all the People that came out of Egypt, who were Warriors, were conſumed, becauſe they did not hearken to what the Lord ſaid; to whom he ſware that he would not ſhew them the Country, which he had ſworn to their Forefathers that he would give us, a Country flowing with Milk and Honey.

7. And their Sons whom he had raiſed up in their room Joſhua circumciſed: for they were uncircumciſed, becauſe they did not do it in the Way.

8. So when the circumciſing of all the People was finiſhed, they ſtaid where they were in the Camp, till they became well.

9. And the Lord ſaid to Joſhua, To Day I have rolled off the Reproach of Egypt from you; therefore the Name of that Place is called Gilgal to this Time.

10. Now while the Iſraelites encamped there in the Plains of Jericho, they kept the Paſſover on the fourteenth Day of the Month, in the Evening.

11. And the very next Day after the Paſſover they eat of the Proviſion of the Country, unleavened Cakes, and parched Corn.

12. The Manna alſo ceaſed the next Day, when they had eat that Proviſion, and the Iſraelites had it no more, but did eat of the Crop of the Country of Canaan the ſame Year.

13. Moreover as Joſhua looked up, while he was by Jericho, he ſaw plainly a Man ſtanding over againſt him, with his Sword drawn out in his Hand; to whom he went, and aſked, Doſt thou belong to us, or our Enemies?

14. To neither, anſwered he, for I am come now a Captain of the Lord's Army; then Joſhua falling on his Face to the Ground, reverenced, and ſaid to him, What has my Lord to ſpeak to his Servant?

15. Who gave him this Reply, Pull off thy Shoe from thy Foot, for the Place which thou ſtandeſt upon is holy; and Joſhua did ſo.

CHAP. VI.

NOW Jericho was ſhut up cloſe by reaſon of the Iſraelites; none came out, nor went in.

2. And the Lord ſaid to Joſhua; See, I have delivered Jericho into thy Power, with the King of it, *and* the valiant Men.

3. And all you Warriors ſhall go round about the City once a Day, ſix Days:

4. With ſeven Prieſts blowing ſo many Trumpets of Rams Horns, which they ſhall carry before the Ark: and on the ſeventh Day you ſhall go round it ſeven times.

5. Then at a long Sound made with the Rams-horn Trumpets, and all the People's ſhouting aloud when they hear it, the Wall of the City ſhall fall directly down, ſo that each of them may go up ſtraightforward.

6. Upon this Joſhua the Son of Nun called the Prieſts, and bade them carry on the Ark of the Covenant, and ſeven others ſo many Trumpets of Rams Horns before the Lord's Ark.

7. He likewiſe ſaid to the People, Paſs on before the Ark of the Lord, you who are armed, and go round the City.

8. And when Joſhua had ſpoken to the People, the ſeven Prieſts went on blowing thoſe Trumpets which they carried before the Lord, the Ark of whoſe Covenant followed them.

9. Before whom went thoſe who were armed, and the Rear-guard followed the Ark.

10. Beſides Joſhua ordered the People as follows, You ſhall not ſhout, nor let your Voice be heard, nay not let a Word come out of your Mouth, till the Day I bid you ſhout, when you ſhall.

Ver. 5. *born*] for as Circumciſing was confined to the 8th Day, and Travelling dangerous or hurtful in it, and as divers Inſtances of the former in ſuch a great Multitude muſt have been at the Time of the latter, it ſeems not to have been then required on that Account.

Ver. 9. *Reproach of Egypt*] The *Egyptians*, who might receive Circumciſion from *Joſeph*, or as on *Gen.* xvii. 26. ſeems to have counted it a Reproach to be uncircumciſed.

Ver. 10. *Paſſover*] See on *Num.* ix. 2.

Ver. 4. *Rams Horns*] The Author of the *Univerſal Hiſtory* aſſures us he has ſeen ſuch, uſed by Shepherds and Swineherds in the ſouth Parts of *Germany*, Book i. 7. 3.

Ver. 7. *ſaid*] This Word having alſo a *Marginal Reading*, the Author of *the State of the printed Heb. Text* takes the Opportunity to ridicule *Leuſden*, who was a Favourer of the *Hebrew Scripture*, for his ſaying *there might be intended in it* A DOUBLE LITERAL SENSE: *Had he liv'd in* theſe *days*, quoth he (i. e. wherein the *Holy Bible* is ſo mangled and degraded by ſuch as himſelf) *he had been a celebrated* Maker out of many Meanings, *State &c.* p. 438. but then he would have exceeded even this great Author, who does not make out this one, that two Meanings are many. For why ſhould the Vindicators of our *ſacred Writings* be overborn with an Air of Deriſion, as the Author of *State &c.* alſo deals with another in *Introd.* p. 9, 10. and no Return be made to it? And will he deny, with all his Boldneſs, that *Hoſ.* xi. 1. has *a double literal Senſe?* Were not *Iſrael* and *Jeſus* both literally *called out of Egypt*, as well as Sons of God, and loved by him, according to *Exod.* iv. 22, 23. & *Matt.* ii. 15?

11. So the Ark of the Lord went round about the City once; then they came into the Camp, and lodged there.

12. Joſhua next roſe early in the Morning, and the Prieſts carried the Ark of the Lord along;

13. With the other ſeven going on ſtill, and blowing the ſeven Trumpets of Rams Horns, which they carried before it, thoſe who were armed going before them, and the Rear-guard after the Lord's Ark.

14. Thus they went round the City once the ſecond Day, and returned to the Camp, doing ſo ſix Days.

15. Moreover on the ſeventh, getting up at Break of Day, they went round it in this Manner ſeven times, which they did only that Day.

16. And at the ſeventh time, when the Prieſts were to blow the Trumpets *long*, Joſhua ſaid to the People; Shout, for the Lord has given you the City;

17. Which is accurſed to him, with all that is in it: only Rahab the Harlot ſhall live, and all who are in the Houſe with her, becauſe ſhe hid the Meſſengers whom we ſent.

18. However do you take heed of what is accurſed, leſt when you take any of it, you ſhould make the Camp of Iſrael accurſed, and trouble it.

19. But all the Silver and Gold, with the Things of Braſs and Iron, being conſecrated for the Lord, ſhall be brought to his Treaſure.

20. And as ſoon as the People ſhouted aloud, at their hearing the Sound of the Trumpets which were blown, the Wall fell directly down; ſo that they went up each of them ſtraightforward, into the City, and took it;

21. Deſtroying all who were there, Men and Women, young and old, Oxen, Sheep and Aſſes, with the Edge of the Sword.

22. In the mean time Joſhua bade the two young Men who ſpied the Country, go into the Harlot's Houſe, and bring out the Woman from thence, with all whom ſhe had, as they had ſworn to her.

23. They accordingly went in, and brought out Rahab, her Father, Mother, Brethren, and all whom ſhe had, with all her Families and put them without the Camp of Iſrael.

24. Whereas they burnt the City with Fire, and all that was in it: only they put the Silver and Gold, with the Things of Braſs and Iron, to the Treaſure of the Lord's Houſe.

25. And Joſhua let Rahab the Harlot live, her Father's Family, and all whom ſhe had, and ſhe dwells among Iſrael to this Day; becauſe ſhe hid the Meſſengers whom he ſent to ſpy Jericho.

26. At that Time too Joſhua made the following Oath, Let the Man be curſed before the Lord, who ſhall get ready, and build this City of Jericho; let him lay its Foundation with *the Loſs of* his eldeſt Son, and ſet up the Gates of it with *that of* his youngeſt.

27. Thus the Lord was with Joſhua, and his Fame was in all the Country.

CHAP. VII.

THE Iſraelites however committed a Fault in that which was accurſed: for Achan the Son of Carmi, the Son of Zabdi, the Son of Zerah, of the Tribe of Judah, took ſome of it; ſo that the Lord was angry with them.

2. And Joſhua ſending Men from Jericho to Ai, which was by Beth-aven, on the eaſt Side of Beth-el, with Orders to go up and ſpy the Country; when they had been up, and ſpied Ai,

3. They ſaid to him at their Return, Let about two or three thouſand Men go up, and conquer Ai; and do not make all the People labour up thither, for they are but few.

4. So there went up thither about three thouſand of them, but they fled before the Men of Ai;

Ver. 12. *carried*] The ſame *Hebrew* Word as in the next Verſe.

Ver. 16. *were to blow*] *Jun.* and *Trem. buccinaturis, being about to blow*; as the Sound would hinder *Joſhua*'s being heard when they did blow.

Ver. 23. *all her Families*] thoſe of her Father, Chap. ii. 18. and other near Relations.

Ver. 26. *before the Lord*] This with the LXX is removed back before what *Joſhua* ſaid; but is little to that which follows at the End of the Verſe, where they add, *And thus did Ozan of Bethel: in Abiron the Firſt-born he laid its foundation, and in the laſt preſerved he ſet up the Gates of it*; according to which (if it was of any Validity) this *Book* would be writ late, as by the next *Note*. And as they dealt with the *Original*, ſo has the *Arabick Tranſlator* with their *Verſion*, having, *thus did Adam who was in the Houſe of Iſrael:* which I believe Nobody will undertake to defend; but it may be of Uſe to teach us, not to put too much Truſt in *Tranſlations*, as not only the *Vulgar* do, but the very *Commentators*.

Ib. *build*] which *Hiel* did in the Time of *King Ahab*, and the Curſe was fulfilled on him, 1 *Kings* xvi. 34. And that it was not now entirely demoliſhed, appears by the Mention we have of it before it was rebuilt, 2 *Sam.* x. 5. *Judg.* iii. 13. compared with *Deut.* xxxiv. 3.

Ib. *let him*] for though it may be prophetical, it was properly a Curſe, and begins thus in the *com. Tranſ.* ſo likewiſe *Caſtal. Pagn. Montan.* the *vulg. Lat. Tranſlator*, with *Jun.* and *Trem.* render it.

5. Who

5. Who killed about ſix and thirty Men of them, as they purſued them before the Gate going down to Sebarim: upon this the People's Hearts fainted, and became *like* Water.

6. Joſhua alſo tore his Cloaths, and fell to the Ground on his Face before the Ark of the Lord, together with the Elders of Iſrael, *where* they were till the Evening, with Earth put upon their Heads.

7. And he ſaid; Alas, Lord God, why didſt thou make this People paſs on through Jordan, to deliver us into the Power of the Amorites, for them to deſtroy us? And oh that we had been contented, and dwelt on the other Side of it!

8. O Lord, what ſhall I ſay, after Iſrael have turned back before their Enemies?

9. For the Canaanites, and all the Inhabitants of the Country will hear of *it*, and compaſſing us about, cut off our Name from the Earth: what then wilt thou do for thy own great Name?

10. Riſe up, ſaid the Lord to him; what is this for, that thou art fallen on thy Face?

11. Iſrael has ſinned, and they have likewiſe tranſgreſſed my Covenant which I commanded them: for they have even taken of what was accurſed, nay alſo ſtolen, and lyed too, and beſides have put *it* among their own Things.

12. And becauſe they are become accurſed, they cannot ſtand before their Enemies, *but* turn the Back before them; nor will I be with you any more, if ye do not deſtroy what is accurſed from among you.

13. Get ready, ſanctify the People, ſaying; Sanctify your ſelves againſt to Morrow, for thus ſays the Lord God of Iſrael, There is that which is accurſed among thee, Iſrael, thou canſt not ſtand before thy Enemies, till you take it away from among you.

14. Come therefore in the Morning by your Tribes, and let the Tribe that the Lord takes come by Families, the Family that he takes by Houſholds, and the Houſhold that he takes Man by Man.

15. And he who is taken with that which is accurſed ſhall be burnt with Fire, and all that he has; becauſe he has tranſgreſſed the Lord's Covenant, and done Vileneſs in Iſrael.

16. Then Joſhua riſing early in the Morning, brought Iſrael by their Tribes, and the Tribe of Judah was taken;

17. Who being brought, he took the Family of the Zarhites; and upon bringing that Man by Man, Zabdi was taken;

18. The Men of whoſe Houſhold were brought ſingle, and there was taken Achan the Son of Carmi, the Son of Zabdi, the Son of Zerah, of the Tribe of Judah.

19. To whom Joſhua ſaid, My Son, render Glory, I pray, to the Lord God of Iſrael, making confeſſion to him; and tell me, I beſeech thee, what thou haſt done, do not conceal *it* from me.

20. And he made him anſwer; Indeed I have ſinned againſt the Lord God of Iſrael, and done after this manner;

21. Seeing among the Spoil a good Babylonian Cloak, two hundred Shekels of Silver, and a Wedge of Gold whoſe Weight was fifty Shekels, which I deſired, I took them; and behold they are hid in the Ground within my Tent, the Silver being under the reſt.

22. At this Joſhua ſent Meſſengers, who ran to the Tent, and they were hid there indeed, with the Silver undermoſt.

23. Which they took out thence, and brought to Joſhua and all the Iſraelites; who ſpread them out before the Lord.

24. Next taking Achan the Deſcendant of Zerah, with the Silver, Cloak, and Wedge of Gold, as alſo his Sons, Daughters, Oxen, Aſſes, Sheep, Tent, and all that was his, they had them up to the Vale of Achor:

25. Joſhua ſaying, Why didſt thou trouble us? The Lord will trouble thee this Day. And all Iſrael ſtoned him and them with Stones, and after that burnt them in a Fire.

26. To conclude, they made up a great

Ver. 7. *paſs on*] which is the Meaning when the infinite follows its finite Verb, as here; and *at all* not of this, but the contrary; ſee *Buxt. Theſ.* Lib. ii. Cap. 16. Reg. 2. with this Text.

Ver. 9. *compaſſing us about*] with the *Biſh. ſhall conſpire againſte us.*

Ver. 10. *what is this for*] according both to the *Hebrew* Words and Stop, and not with *thus* as in the *com. Engliſh.*

Ver. 13. *accurſed*] *Biſh. dampned.*

Ver. 14. *takes*] *Biſh.* for the two latter, *ſhall finde giltie—ſhall finde faultie*; and Ver. 16, 17, 18. *caught.*

Ver. 21. *Babylonian Cloak*] That ſuch a one was fine, may alſo appear by what *Plutarch* ſays of *Cato* in *his Life*, that having a *Babylonian* Cloak left him by Inheritance, he ſold it, as being aſhamed to wear it; and *Pliny* makes mention of *Capito*'s *Babylonian* Hangings for his Dining-room, at the Price of 800000 Seſterces, or 6458*l.* 6*s.* 8*d.* *Nat. Hiſt.* Lib. viii. 48. as likewiſe writes there, *Colores diverſos picturæ intexere* Babylon *maxime celebravit, & nomen impoſuit: In* Babylon *they uſed much to weave their cloth of divers colours, and this was a great wearing among them, and clothes ſo wrought were called* Babylonica, *Dr. Holland*'s *Tranſlation.*

Ib. *Wedge*] *Tynd. tong* from the Shape of it, ſo the *Biſhops.*

Ver. 21, 22. *Tynd.* and the *Biſh. there under*, for *thereunder, under it*, as if *there* was local.

Ver. 24. *Achor*] as called afterwards upon this Account.

Ver. 25. *trouble*] The Verb for which in *Hebrew* is *achar*, and which doubtleſs *Joſhua* made uſe of for its Proximity to his Name, according to 1 *Chron.* ii. 7. That his Name was עכר at firſt, and ſince made by Miſtake in tranſcribing the *Scripture* עכן *Achan*, is an inſufferable Conceit of the Author of *the State of the printed*

Heap

Heap of Stones upon him, yet remaining; ſo the Lord turned again from his fervent Anger: by reaſon of which the Name of that Place is called the Vale of Achor to this Day.

CHAP. VIII.

AFTER this the Lord ſaid to Joſhua; Be not afraid, nor daunted; taking all the People of War with thee, get ready, go up to Ai; ſee, I deliver the King of it into thy Power, with his People, City and Country.

2. And thou ſhalt do to Ai and the King of it, as thou didſt to Jericho and its King; only you ſhall take the Spoil, and Cattle of it for your Plunder: put thee ſome to lie in wait againſt the City behind it.

3. Accordingly he, and they, got ready to go up thither; he having choſen out thirty thouſand valiant Men, whom he ſent away by Night,

4. With the following Orders; See that you lie in wait againſt the City behind it, not very far off; and be all of you prepared.

5. And I will approach it with all the reſt; and when they come out to meet us as at firſt, we will flee before them.

6. Then let them follow us, till we have drawn them away from the City: for they will think when we flee before them, that we do it as at firſt.

7. Upon this do you riſe up from the Ambuſcade, and ſeize the City: for the Lord your God will deliver it into your Power.

8. Which as ſoon as you have taken, you ſhall ſet *it* on fire; ſee I bid you do according to the Word of the Lord.

9. They being thus ſent by Joſhua, went to lie in wait, and abode between Beth-el and Ai, on the weſt Side of the latter. And he lodging that Night among the People,

10. Roſe early in the Morning, and when he had muſtered them, went up before them with the Elders of Iſrael towards Ai.

11. So all the People of War who were with him going up, till they came nigh before the City, encamped on the north Side of it, there being a Valley betwixt them and that.

12. And he taking about five thouſand Men put them to lie in wait between Beth-el and Ai, on the weſt Side of the City.

13. The People being placed, as well the farther Part of them there, as the whole Camp which was on the north Side of the City; Joſhua went that Night into the middle of the Vale.

14. This the King of Ai ſeeing, he and all his People, the Men of the City, got up early in haſte, and came out to meet Iſrael in Battle, at a ſet Time before the Plain; not knowing that there was an Ambuſcade againſt him behind the City.

15. Now as Joſhua and all Iſrael were beat before them, and fled the way to the Wilderneſs;

16. All the People who were in the City were called to purſue after them: by doing which they were drawn away from the City.

17. Nor was there a Man remained in Ai or Beth-el, who did not come out after Iſrael; leaving the City open, while they purſued after them.

Heb. Text, p. 90. for him when a harmleſs Infant to be named *a Troubler*.

Ib. *them*] Not to ſuppoſe, that *Achan*'s Sons and Daughters might be grown up, and aſſiſt him in the Theft, and taking the curſed Things, or at leaſt in receiving and concealing them, and ſo be deſerving of Death with him; this *them* might be excluſive of his Children, agreeable to 2 *Chron.* xxv. 4. accordingly the pious and ingenious *Caſtalio* renders it *ea, the Things*; and *Vorſtius* in *Pirke Elieʒ.* ſhews, that the Children of *Achan* might be had with him, for Spectators of their Father's Puniſhment, to deter them from the like Crime, &c. and that *Jarhi*, *Kimhi* and *L. Ben Gerſon*, all conclude they were not ſlain: let me alſo add, there being ſo many Sorts, and *them* only mentioned without *all*, may be thought to favour the ſame; nay doubtleſs *them* does not belong to all, unleſs the Silver, &c. was ſtoned.

Ver. 4. *See*] the ſame Verb as in Ver. 1, 8.

Ver. 11. *People of War*] What did our *Tranſlators* add in *even the people* for?

Ver. 12. *five thouſand*] We are left to judge what theſe were ſent for, and where placed. *Patrick* ſays, *it is likely they were ſent to intercept all thoſe that might think to ſave themſelves, by flying thro' By-ways, which they were to guard*; and *Munſter* writes, *Inſidiæ iſtæ aliæ fuerunt a prioribus, atque in alio loco urbi propinquiori poſitæ, this Ambuſcade was different from the former, and put in another Place nearer the City.* Whereas *Poole* labours under too great Difficulties, to ſupport the Scheme of 30000 being the whole Army that went againſt *Ai*, and theſe 5000 a Detachment from them: for he expounds *them* in Ver. 3, 4. to be the 5000, ſo contrary to the plain Words of the *Text*; and all the People's going up againſt *Ai*, Ver. 3. to be only conſidering and concluding about it; and that all the People who *Joſhua* ſays were with him, Ver. 5. were thoſe that ſhould be with him, *for at preſent he ſent them away, but the next Morning followed them*; but yet owns on Ver. 9. that *Joſhua* lodged that Night among the main Body of the 30000, though alſo on Ver. 4. he interprets *the People* in Ver. 5. to be the 30000; laſtly, notwithſtanding on Ver. 4. he counts the 5000 a Part of the 30000, on the ſame Verſe, as well as on Ver. 11. he computes 30000 pitched on the north Side of *Ai*.

Ver. 13. *the farther Part*] as the *Heb.* is, not *liers in wait*; for which ſee *Lewis de Dieu*'s *Animad.*

Ib. *Joſhua went*] with his Army, to encourage and provoke the Enemy, to come down againſt them with Advantage; that their fleeing back might ſeem real, not feigned; in order to be purſued, and ſo to draw the other from the City.

Ver. 16. *in the City*] is the textual Reading, *in Ai* marginal.

Ver. 17. *Beth-el*] whoſe Inhabitants may be ſuppoſed to have been gone for Aſſiſtance to *Ai*, before they who lay in wait went between thoſe Places, Ver. 9, 12.

18. The Lord then ordered Joſhua to ſtretch out his Hand, with the Spear that was in it, towards Ai, for he would deliver it up to him; which he had no ſooner done,

19. But thoſe who lay in wait roſe up ſpeedily out of their Place, and running, got into the City, and took it, and quickly ſet it on fire.

20. So that when the Men of Ai looked behind them, and ſaw plainly the Smoak of it going up to Heaven, they had not Power to flee one Way nor another; ſince the People whom they had been purſuing towards the Wilderneſs turned againſt them.

21. For as ſoon as Joſhua and all Iſrael ſaw that they who lay in wait had taken the City, and that the Smoak of it went up, they turned back, and ſmote the Men of Ai.

22. And the other coming out of the City to meet them, they were in the midſt of Iſrael, ſome being on this Side, and ſome on that: who ſmote them till there was none of them left that remained, or eſcaped.

23. The King of Ai alſo they took alive, and brought him to Joſhua.

24. When Iſrael too had made an end of killing all the Inhabitants of Ai in the Field, at the Wilderneſs where they purſued them, and all of them were fallen by the Sword, till they were conſumed; they all returned thither, and put thoſe to the Sword.

25. And all who fell that Day, both Men and Women, were twelve thouſand, being all the People of Ai.

26. For Joſhua did not draw back his Hand, which he ſtretched out with the Spear, till he had deſtroyed all the Inhabitants of Ai.

27. Only Iſrael took the Cattle, and Spoil of the City for their Plunder; according to what the Lord commanded Joſhua.

28. Thus Joſhua burnt Ai, making it a perpetual deſolate Heap to this Day.

29. And he hanged the King of it on a Tree, till the Time of Evening; and as the Sun was ſetting he ordered his Corpſe to be taken down from thence, and thrown at the Entrance of the Gate of the City, with a great Heap of Stones made up on it, *as* to this Day.

30. Moreover he built an Altar to the Lord God of Iſrael on Mount Ebal,

31. With whole Stones upon which no Iron had been uſed, according as Moſes the Servant of the Lord commanded the Iſraelites, as it is written in the Book of his Law; and they offered up Burnt-offerings to the Lord upon it, and ſacrificed Peace-offerings.

32. He further wrote there upon the Stones a Copy of the Law of Moſes, which he writ in the Preſence of the Iſraelites.

33. And all Iſrael, their Elders, Officers, and their Judges ſtanding on both Sides of the Ark of the Lord's Covenant, before the Prieſts, the Levites who carried it, as well the Strangers as thoſe that were born among them, half of them over againſt the Mount of Gerizzim, and the other half over againſt that of Ebal, as Moſes the Servant of the Lord commanded the People of Iſrael to be bleſſed at firſt;

34. He afterwards read all the Words of the Law, the Bleſſings and Curſes, entirely as it was written in the Book of it.

35. There was Nothing of all that Moſes ordered, which Joſhua did not read before all the Congregation of Iſrael, the Women, Children, and the Strangers who were converſant among them.

CHAP. IX.

UPON hearing of *theſe Things* all the Kings who were on this ſide Jordan, on the Mountains, in the Vales, and in all the Harbours of the great Sea, over againſt Lebanon, the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebuſites,

2. Gathered themſelves together, to fight againſt Joſhua and Iſrael, with one Conſent.

3. However when the Inhabitants of Gibeon heard what Joſhua had done to Jericho, and Ai;

4. They acted craftily, for they went and made themſelves as Ambaſſadors, taking old Sacks on their Aſſes, old Wine-bottles that were broke, and bound up,

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Ver. 22. *beat*] *Tynd.* and *Biſh. layed upon.*

Ver. 25. *People*] for certainly the *Women* were not *Men.*

Ver. 31. *uſed*] *Heb. ſtirred*, or *ſhook.*

Ver. 33. *over againſt*] The Ark being then, we may ſuppoſe, in the midſt of the Valley, and thoſe who proclaimed the Bleſſings and Curſes upon the Mounts on each Side; ſee *Deut.* xi. 29, 30. & xxvii. 12. Over againſt or at the Bottom of Mount *Gerizzim* was the ancient *Shechem* or *Sychar*, *Gen.* xii. 6. & xxxiii. 18. *Judg.* ix. 7. *John* iv. 5. *Joſeph. Antiq.* B. v. 9. now called *Naploſa*, the chief Reſidence of the preſent *Samaritans*, *Maundrell's Journey from Aleppo to Jeruſalem*, whoſe *Pentateuch* was procured and publiſhed in the laſt Century as a great Rarity; of which Place alſo ſee *Occaſ. Annot.* 18. in *Biblioth. Bibl.* on *Gen.* xii.

Ver. 4. *craftily*] ſo the *Gen. Verſ.* and who but our *Tranſlators* would have altered it to *wilily*, or preferred that before it?

Ib. *went and made themſelves as Ambaſſadors*] In the *Targ. took Proviſion*, as if made from the 12th Verſe, and taking the Letter ר for ד

5. Old

5. Old Shoes that were pieced on their Feet, and old Garments upon them; as likewiſe all the Bread for their Proviſion was dry, and mouldy.

6. Going thus to Joſhua, to the Camp at Gilgal, they ſaid to him, and the Men of Iſrael, We are come from a Country far off; and now make a Treaty with us.

7. Whereas the latter anſwered the Hivites, How can we do that, when perhaps you dwell among us?

8. But they ſaid to Joſhua, We are thy Servants. And at his aſking them who they were? And from whence they came?

9. They replied to him; Thy Servants are come from a Country very far off, for the Name of the Lord thy God; becauſe we heard his Fame, and all which he did in Egypt,

10. As well as all that he has done to the two Kings of the Amorites, who were beyond Jordan, Sihon King of Heſhbon, and Og King of Baſhan, who was at Aſhtaroth.

11. Therefore our Elders, with all the Inhabitants of our Country, bade us take Proviſion with us for the Journey, and come to meet you, and ſay to you, We are your Servants, and now make a Treaty with us.

12. This Bread of ours we took for Proviſion warm out of our Houſes, on the Day we came forth to come to you; yet now behold it is dry and mouldy:

13. And lo theſe Wine-bottles are broke, which we filled new; nay our very Garments and Shoes are worn out, by reaſon of the very great Journey.

14. So the Men taking ſome of their Proviſion without aſking the Lord's Conſent;

15. Joſhua made Peace, and a Treaty with them to let them live, and the Princes of the Aſſembly ſwore to them.

16. Three Days after which they heard that they were their Neighbours, dwelling among them.

17. For as the Iſraelites marched on, they came to their Cities on the third Day, which were Gibeon, Chephirah, Beeroth and Kirjath-jearim.

18. Yet they did not kill them, becauſe their Princes had ſworn to them by the Lord God of Iſrael; but the whole Aſſembly murmured at the Princes.

19. Who all ſaid to them; Since we have ſworn to them by the Lord God of Iſrael, now we muſt not meddle with them.

20. This we will do to them, and let them live, as we promiſed them; that there may not be Wrath upon us, for the Oath which we have ſworn to them:

21. They ſhall cut Wood, ſaid they, and draw Water for all the Aſſembly.

22. Accordingly Joſhua called them, and ſaid thus to them; Why did you deceive us, by ſaying you were very far off from us, when you dwell among us?

23. Now therefore you are curſed, and none of you ſhall fail of being Servants, cutting Wood and drawing Water for the Houſe of my God.

24. Their Anſwer to him was thus; Becauſe it was fully told thy Servants, what the Lord thy God commanded his Servant Moſes, that he ſhould give you all the Country, and deſtroy all the Inhabitants of it out of your Sight; therefore we were very much afraid of our Lives by reaſon of you, and did this Thing.

25. And now behold we are in thy Power; do as thou pleaſeſt, and approveſt of, to do to us.

26. Thus having delivered them out of the Iſraelites Power, that they might not ſlay them;

27. Joſhua made them that Day Cutters of Wood, and Drawers of Water for the Aſſembly, and for the Altar of the Lord, at the Place that he ſhould chooſe, *which they* are to this Time.

CHAP. X.

BUT when Adoni-zedek King of Jeruſalem heard that Joſhua had taken Ai, and deſtroyed it, doing the ſame to that and its King, as he had done to Jericho and its King, and that the Inhabitants of Gibeon had made peace with Iſrael, and were among them;

2. He *and his* were exceedingly afraid, becauſe Gibeon was a great City, like one of the royal Cities, and becauſe it was greater than Ai, and the Men of it valiant in general.

3. Therefore he ſent to Hoham King of Hebron, Piram King of Jarmuth, Japhia King of Lachiſh, and Debir King of Eglon;

4. That thoſe ſhould come up to him, and help him, that they might ſmite Gibeon, becauſe it had made peace with Joſhua and the Iſraelites.

5. So the five Kings of the Amorites abovementioned came together, and going up with all their Armies, both encamped, and fought againſt Gibeon.

Ver. 5. *mouldy*] *Tynd. bored*, with the *Biſh.*
Ver. 12. *warm*] *Biſh. whote.*
Ver. 14. *taking ſome of their Proviſion*] to examine it.
Ib. *Conſent*] as Ver. 2.

6. Where-

6. Whereupon the Men of Gibeon ſent Word to Joſhua, to the Camp at Gilgal, Do not let thy Hand be negligent towards thy Servants; come up to us ſpeedily, ſave us, and help us: for all the Kings of the Amorites, who dwell on the Mountains, are gathered together againſt us.

7. Accordingly Joſhua went up from Gilgal, with all the People of War, and valiant Men.

8. The Lord ſaying to him, Do not fear them: for I deliver them into thy Power; no Man of them ſhall ſtand in thy Sight.

9. Moreover going up from thence all Night, he came upon them ſuddenly.

10. And the Lord routed them before Iſrael, who not only ſlew them with a great Slaughter at Gibeon, but purſued them in the Way that went up to Beth-horon, and ſlew them even to Azekah and Makkedah.

11. Beſides as they were running away from the Preſence of Iſrael, down to Beth-horon, the Lord threw great Hailſtones upon them from Heaven as far as Azekah; by which more of them died, than the Iſraelites killed with the Sword.

12. Then Joſhua ſaid to the Lord, in the Sight of the Iſraelites, on the Day that he delivered up the Amorites before them, Let the Sun ſtand ſtill againſt Gibeon, and the Moon againſt the Vale of Aijalon.

13. This they both did, till the People were revenged on their Enemies; is it not written in the Book of the Upright? Thus the Sun ſtaid in the middle of the Sky, and did not haſten to go down about a whole Day.

14. Inſomuch that there has not been ſuch

Ver. 10. *who*] for *God's Work*, as *Poole* obſerves, *is deſcribed Ver.* 11.

Ver. 12. *Let*] The *Heb.* Word is either imperative or infinitive; according to the latter it might be rendered, *Joſhua ſpoke to the Lord—for the Sun to ſtand ſtill:* for both by this and the 14th Verſe it appears he ſpoke it to the Lord.

Ib. *ſtand ſtill*] or *abide.*

Ib. *againſt*] to wit in the ſame Poſition to the Earth.

Ver. 13. *they both did*] Reckoning this a Year after the *Iſraelites* entered *Canaan*, it amounts by my *Tables* to 556 Years after the Death of *Noah*. Now the *Chineſe Hiſtory* has a Tradition, that the Sun did not ſet in ten Days, while the *Emperor Yao* reigned. *Days* may be thought a Miſtake for *Hours*, and both Miracles to be the ſame, eſpecially as the Computation agrees: for after the Deceaſe of *Fohi* their firſt Emperor, who is counted to be *Noah*, the Time is recorded thus;

	Y.	Am.
Xinnum reigned	140	140
Hoamti	100	240
Xaohao	84	324
Chuenhio	78	402
Tico	70	472
Chi	8	480
Yao	100	580

So that this concurs with the *Scripture*, and may be juſtly eſteemed a Teſtimony for it. Beſides *China* is ſo far eaſtward, that the Time of the Day there may be reckoned upwards of four Hours later than in *Canaan*; which anſwers better ſtill, as the *Chineſe* Report ſeems to intimate that the Sun was towards its Setting there. And according to the *Scripture* it was not juſt an artificial Day or twelve Hours, ſo may rather be thought leſs than more, which that Day it ſelf is in the Winter Part of the Year; the *Chineſe* Relation on the other hand having *ten*, might ariſe from this, that the Sun was not there obſerved to ſtand ſtill till an Hour or more, which might eaſily be the Caſe, eſpecially if it was cloudy, and that may ſeem likely too, becauſe they have no Mention made of the Moon: however Dials would not inform them how long it was, and they had ſcarce other Inſtruments for it beſides ſuch as Hour-glaſſes. Thus if we particularly examine and compare the Accounts, they appear the more agreeable.

The *Copernican* Syſtem of Aſtronomy being now received and demonſtrated, by it the Moon's ſtanding ſtill may be accounted for, as that was uſeleſs with the Sun: for the diurnal Rotation of the Earth, by which it turns round like a Wheel, being ſtopped, if the Moon continued its Courſe, the Poſition of it to the Earth, which it is about a Month going round, would be altered but little; nay the Moon being a Satellite of the Earth, might ſtand ſtill with it, as an Effect of the Earth's Ceſſation, or that their mutual Relation to one another and the other heavenly Bodies might not be deſtroyed, not for any Benefit it would be then to the *Iſraelites*. Thus the modern Syſtem of the Univerſe and the Scripture Account agree together, and mutually confirm each other. As it will be allowed the Notion then was that the Sun went round the Earth, if this Piece of Hiſtory had been fictitious, would not the Author, in conſequence of that Notion, have repreſented the Sun only ſtanding ſtill, ſince there was no Need of the Moon? Whereas that the Sun might ſeem to ſtand ſtill (in like manner as the Moon ſeemed a Light, *Gen.* i. 16.) the Earth really muſt, and ſo the Moon would ſeem to ſtand likewiſe; this ſhews that the Fact was true, ſince it could not be invented, and that *Joſhua* did it by divine Direction.

The pitiful Objections to this noble Miracle, viz. of *Maimonides*, that God only enabled *Joſhua* and his Army to do as much Execution in one Day as would have taken up two, *More Nevoch.* Part ii. Cap. 39. of *Spinoſa*, that it was Nothing but a Refraction of the Sun's Rays by the Sky, *Tract. Theolog. Politic.* Cap. 2. of *Grotius*, that it is omitted in *Heb.* viii. put for xi. (though mentioned *Hab.* iii. 11.) not to mention others more ridiculous, can really deſerve no Anſwer. *Peirerius*, as a Perſon of extraordinary Skill for making the Miracles of *Scripture* natural, ſuppoſes it was the Twilight after Sun-ſet, which *Joſhua* miſtook for the Sun, *Præadamit.* Lib. iv. 6. Whereas, without inſiſting on the Sun's being in the middle of the Sky, his ſtaying under the Earth to make the Twilight longer than uſual, would be as much a Miracle as to ſtay above it, and to create a new Light might be a greater. Beſides the *Iſraelites* purſued their Enemies, then returned to *Makkedah*, took it, and ſlaying the five Kings, hanged them up ſome time before Sun-ſet, Ver. 19,—28. To conclude, *Le Clerc*, who ſeems to have laboured it moſt, objects further, among other wretched trifling Shifts, that *Joſhua* would more probably pray for a longer Day at Sun-ſet than at Noon: which would not invalidate the Miracle if it had been ſo; but the *Iſraelites* might not have had Faith enough, upon *Joſhua*'s ſpeaking for the Sun to ſtand ſtill at Sun-ſet, then to have diſperſed, and purſued their Enemies to their ſeveral Cities, for fear of Dangers in the Night. To the Pretence that the ſame Slaughter might have been made in two Days as in that one, may be oppoſed what is ſaid by the *Jews*, that it was the Day before the Sabbath, as in *Pirke Eliez.* 52. however two Days would not do inſtead of that one, for ſuppoſing the *Amorites* had been beat the firſt Day, the ſecond would not have

a Day

a Day as that, before it nor ſince, for the Lord to hearken to what a Man ſaid; becauſe he fought for Iſrael.

15. Joſhua afterwards returned with all Iſrael, to the Camp at Gilgal.

16. Now thoſe five Kings fled, and hid themſelves in a Cave at Makkedah.

17. And when it was told Joſhua, that they were found hid there,

18. He ſaid; Roll great Stones on the Cave's Mouth, and ſet Men by it to keep them.

19. But do not you ſtay, purſue after your Enemies, and kill the hindermoſt of them; ſuffer them not to enter into their Cities, ſince the Lord your God has delivered them into your Power.

20. At length when Joſhua and the Iſraelites had done ſlaying them with a very great Slaughter, till they were conſumed, the reſt who remained of them being got into fortified Cities;

21. All the People returned to him, at the Camp of Makkedah, in Peace, no Man moving his Tongue againſt one of the Iſraelites.

22. Next Joſhua bade them open the Mouth of the Cave, and bring out thence thoſe five Kings to him;

23. Which they did, namely, the Kings of Jeruſalem, Hebron, Jarmuth, Lachiſh *and* Eglon.

24. As ſoon too as this was done, and Joſhua had called all the Men of Iſrael; the Captains of the Warriors who went with him, came at his commanding them, and put their Feet upon the Necks of thoſe Kings.

25. To whom Joſhua ſaid, Do not fear, nor be daunted; be courageous and valiant: for the Lord will do thus to all your Enemies, whom you ſhall fight with.

26. After which he put them to death, hanging them on five Trees, where they hung till the Evening.

27. And at the Time of Sun-ſet he commanded, and they were taken down from thence, and thrown into the Cave where they had been hid; great Stones were alſo put upon the Mouth of it, *as* to this very Day.

28. Nay the ſame Day he took Makkedah, which he conquered with the Edge of the Sword, and deſtroyed the King of it, as well as all the Perſons who were there, without letting any remain; doing to him, as he had done to the King of Jericho.

29. From thence moreover Joſhua, and all Iſrael with him, paſſed to Libnah, and aſſaulted it.

30. And the Lord alſo delivered that, and its King, into their Power, ſo that he conquered it with the Edge of the Sword, and all the Perſons who were there, without letting any remain in it; doing to the King of it, as he had done to that of Jericho.

31. As likewiſe from Libnah he paſſed in the ſame manner to Lachiſh, encamping, and fighting againſt it.

32. Which the Lord delivered into their Power, and he took it on the ſecond Day, conquering it with the Edge of the Sword, and all the Perſons who were there, entirely as he did to Libnah.

33. Then Horam King of Gezer came up to help Lachiſh; but Joſhua ſmote him and his People, till he left him none remaining.

34. He further paſſed from thence, attended with all Iſrael, to Eglon, againſt which they encamped, and fought;

35. Taking it, and conquering it with the Edge of the Sword that Day; and on the ſame he deſtroyed all the Perſons who were there, entirely as he did to Lachiſh.

36. From whence he went up, and all Iſrael with him, to Hebron, and fought againſt that.

37. And having taken, and conquered it by the Edge of the Sword, with its King, and all its Cities, as well as all the Perſons who were there; he let none remain, entirely as he had done to Eglon, but deſtroyed it and all of them.

38. In the next place he turned back, accompanied with all Iſrael, to Debir, and fighting againſt it;

39. Took it, with its King, and all its Cities, which he conquered by the Edge of the Sword, and deſtroyed all the Perſons who were there, without letting any remain; doing to that, and the King of it, the ſame as he had done to Hebron, and to Libnah with its King.

40. Thus did Joſhua conquer all the Country of the Mountains, the South, the Vales, and the Streams, with all their Kings,

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ſerved for purſuing them, ſince they might have got away in the Night between; moreover the Terror of ſuch a wonderful Thing might be of great Uſe to diſcourage the yet numerous Enemies, according to what had been before, Chap. ii. 9, 10, 11. & v. 1. as well as encourage the Lord's People, and engage them to Thankfulneſs and Obedience; beſides glorioufly diſplaying the Power and Providence of God, to future and perpetual Ages.

Ver. 15. *afterwards*] when ſaid Ver. ult. ſee *Jun.* and *Trem. Annot.*

Ver. 28. *the ſame Day*] I know not how to be of *Uſher's* Mind in his *Annals*, that what follows to the End of the next Chapter was all done ſix Years after the foregoing, not even if *Day* was to be interpreted *Time*, which he does not ſay it was, to help it; but that it does not ſo mean, *the ſecond* in Ver. 32. ſhews.

Ver. 32. *and he took*] the ſame *he* as follows, viz. *Joſhua* as elſewhere.

Ver. 40. *Streams*] *Biſh. downes, Gen. hill ſides.*

not letting any remain; but deſtroying all who breathed, as the Lord God of Iſrael commanded.

41. So he conquered them from Kadeſh-barnea to Gaza, and all the Country of Goſhen to Gibeon.

42. Even all theſe Kings, and their Country Joſhua took at one Time; becauſe the Lord God of Iſrael fought for them.

43. Laſtly he returned, and all Iſrael with him, to the Camp at Gilgal.

CHAP. XI.

BUT when Jabin King of Hazor heard of *theſe Things*, he ſent to Jobab King of Madon, to the King of Shimron, and of Achſhaph,

2. To the Kings alſo who were northward, on the Mountains, and the Plains at the South-ſide of Cinneroth, and in the Vales, with the Regions of Dor weſtward,

3. *To* the Canaanites both in the Eaſt and Weſt, the Amorites, Hittites, Perizzites, and Jebuſites on the Mountains, and the Hivites under Hermon, in the Country of Mizpeh.

4. Who came forth with all their Armies, being many People, like the Sand that is on the Sea-ſhoar for Multitude, with very many Horſes and Chariots.

5. All theſe Kings being met together, came and encamped together at the Water of Merom, to fight with Iſrael.

6. Upon which the Lord ſaid to Joſhua, Be not afraid by reaſon of them, for to Morrow about this Time, I will deliver them up all ſlain before Iſrael; thou ſhalt hough their Horſes, and burn their Chariots in the Fire.

7. So he went thither to them, with all the People of War, ſuddenly, and falling upon them;

8. The Lord delivered them into the Power of Iſrael, ſo that purſuing them to great Zidon, Miſrephoth-maim, and the Valley of Mizpeh eaſtward, they ſlew them, till they left them none of them remaining.

9. And Joſhua did to them as the Lord ordered him, he hamſtringed their Horſes, and burnt their Chariots in the Fire.

10. At the ſame time he alſo turned back, and took Hazor, that being in time paſt the Head of all thoſe Kingdoms, whoſe King he ſlew with the Sword;

11. As they did all the Perſons who were there, without leaving any alive from being deſtroyed; and he burnt Hazor with Fire.

12. He likewiſe took all the other Cities, and their Kings, whom he put to the Sword, deſtroying them, as Moſes the Servant of the Lord commanded.

13. However the Iſraelites burnt none of the Cities that remained in their Places, beſides Hazor only, which Joſhua had burnt.

14. Yet taking the Spoil of them all, and the Cattle, for their Plunder, they put all the People to the Sword, till they were deſtroyed, without leaving any who breathed.

15. As the Lord commanded his Servant Moſes, and he Joſhua; ſo Joſhua did, not omitting any Thing of it.

16. And he took all this Country, the Mountains, all the South, the whole Country of Goſhen, the Vales, and the Plains, with the Mountain of Iſrael, and the Vale of it.

17. From Mount Halak going up to Seir, even to Baal-gad in the Valley of Lebanon under Mount Hermon, he took all their Kings, and put them to death:

18. He making war with them a great while,

19. There was no City that made peace with the Iſraelites, beſides the Hivites who dwelt at Gibeon; they took all *the reſt* by War.

20. For it was of the Lord to let their Hearts be ſtout, to meet Iſrael in War, in order that they might be utterly deſtroyed by them, without having any Favour; as the Lord commanded Moſes.

21. Joſhua alſo went at that Time, and exterminated the Anakites from the Mountains, from Hebron, Debir, Anab, and all the Mountains both of Judah and Iſrael, with their Cities.

22. None of them were left remaining in the Iſraelites Country, excepting in Gaza, Gath and Aſhdod.

23. Thus Joſhua took the whole Country, entirely as the Lord ſpoke to Moſes, and gave it to Iſrael for a Poſſeſſion, according

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Ver. 1. *Jabin King of Hazor*] *Arabick*, *Nabin King of Cæſarea*.

Ver. 10. *in time paſt*] *beforetime* being ſuch a made-up Word, that *Johnſon* has it no where elſe but from the *Bible*.

Ver. 13. *Places*] *Heb. Heap*. It ſeems beſt to mean ſuch as remained Cities afterwards in the ſame Place, for ſome might be quite demoliſhed.

Ver. 15. *not omitting any Thing*] *Tynd.* with the *Biſh. mynyſhed no worde*.

Ver. 19. *made peace*] The laſt Popiſh *General Council* at *Trent* decreed, that the *Vulg. Lat. Bible*, inſtead of the *Hebrew*, ſhould be held Authentick, before there was any certain *Edition* out of the various ones publiſhed, or even prepared; but it was done afterwards by *Pope Sixtus* with *non*, *not*, to this, to be *that made not*, or *did not make*, *peace*; but after him *Pope Clemens* left that out, yet it was reſtored again in the famous *Lovain Bible*, and again omitted in the *Doway Tranſ.* being not indeed in the *Heb.* ſee divers other ſuch Inſtances of the former, in *James*'s Engliſh *Bellum Papale*, & *Amama*'s Lat. *Anti-barbarus Biblicus*, Lib. i. 10. with which the *Doway Eng. Tranſ.* may be compared.

to

to their Diviſions by their Tribes. Then the Country was at reſt from War.

CHAP. XII.

NOW theſe are the Kings of the Country whom the Iſraelites ſlew, and poſſeſſed their Land on the other ſide Jordan, at the riſing of the Sun, from the River Arnon to Mount Hermon, and all the Plain eaſtward:

2. Sihon King of the Amorites who dwelt at Heſhbon, ruling from Aroer which was upon the Bank of the River Arnon, the middle of the River, and half Gilead, to Jabbok a River the Bounds of the Ammonites;

3. And *from* the Plain to the Sea of Cinneroth, and that of the Plain, the Salt Sea at the Way to Beth-jeſhimoth, both eaſtward; and from the South under the Streams of Piſgah:

4. With the Bounds of Og King of Baſhan, one of the Remnant of the Giants, who dwelt at Aſhtaroth and Edrei;

5. And ruled over Mount Hermon, Salcah, and all Baſhan, to the Border of the Geſhurites and Maachathites, and half Gilead, the Border of Sihon King of Heſhbon:

6. Them Moſes the Servant of the Lord and the Iſraelites ſlew, and he gave it *for* an Inheritance to the Reubenites, Gadites, and the half Tribe of Manaſſeh.

7. And theſe are the Kings of the Country whom Joſhua and the Iſraelites ſlew, on this ſide Jordan weſtward, from Baal-gad in the Valley of Lebanon, to Mount Halak going up to Seir; which he gave to the Tribes of Iſrael *for* an Inheritance, according to their Diviſions;

8. On the Mountains, in the Vales, and Plains, at the Streams, in the Wilderneſs, and the South, *the Country* of the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebuſites:

9. The King of Jericho one, the King of Ai which was at the Side of Beth-el another,

10. The King of Jeruſalem another, the King of Hebron another,

11. The King of Jarmuth another, the King of Lachiſh another,

12. The King of Eglon another, the King of Gezer another,

13. The King of Debir another, the King of Geder another,

14. The King of Hormah another, the King of Arad another,

15. The King of Libnah another, the King of Adullam another,

16. The King of Makkedah another, the King of Beth-el another,

17. The King of Tappuah another, the King of Hepher another,

18. The King of Aphek another, the King of Laſharon another,

19. The King of Madon another, the King of Hazor another,

20. The King of Shimron-meron another, the King of Achſhaph another,

21. The King of Taanach another, the King of Megiddo another,

22. The King of Kedeſh another, the King of Jokneam belonging to Carmel another,

23. The King of Dor belonging to the Region of Dor another, the King of the Nations belonging to Gilgal another,

24. The King of Tirzah another; all the Kings being thirty one.

CHAP. XIII.

AT length Joſhua being old, advanced in Age, the Lord ſaid to him: Since thou art become old, advanced in Age, and there is left very much Land to poſſeſs:

2. Namely all the Borders of the Philiſtines, and all Geſhuri;

3. From Shihor that is before Egypt, to the Bounds of Ekron northward, which is reckoned to the Canaanites; the five Lordſhips of the Philiſtines, of the Gazathites,

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Ver. 2. *and half*] *Poole* and *Patrick* obſerve the *Heb.* has here Nothing for *from* (though the *com. Tranſ.* has it in the *Roman* Character) from whence they make inference that the Senſe is, *Sihon ruled half Gilead*; *and*, ſays the former, *this doth not ſeem to denote the term or bound from which his Dominion begun, for ſo indeed it was not:* but neither has the *Hebrew* any Thing for *from* before *the middle of the River*, yet both thoſe Authors particularly remark *Sihon*'s Kingdom was bounded by that; and Ver. 5. expreſſes that *half Gilead was the Border of Sihon:* for one half of *Gilead* belonging to *Sihon*, and the other half to *Og*, the Bounds of their Kingdoms muſt go between, and be the Outſide of each half there; ſo that *from* before *Aroer* belongs alſo to *the middle of the River* and *half Gilead*, and that very properly, as likewiſe in Ver. 5. *to* before *Border* belongs to *half Gilead.*

Ver. 8. *On the Mountains, in the Vales*] *Tynd. in the upper lande, and nether lande.*

Ver. 9. *one*] is omitted in *Tyndal*'s *Tranſ.* throughout, only *to geather* put for it after *Kynges* in the laſt Verſe.

Ver. 1. *Age*] as Chap. xxiii. 1. *Gen.* xxiv. 1. *Heb. Days*, not *Years.*

Ver. 3. *Shihor*] as 1 *Chron.* xiii. 15. but our *old Tranſlations* have *Nilus.*

Ib. *Lordſhips*] for certainly *lords* were not *land.*

Ib. *Gazathites, &c.*] being the ſeveral Sorts of the *Philiſtines.*

Aſhdodites,

Aſhdodites, Eſhkelonites, Gittites, and Ekronites, as alſo the Avites;

4. All the Country of the Canaanites from the South, with Mearah that belongs to the Zidonians, to Aphek, and the Bounds of the Amorites;

5. The Country too of the Giblites, and all Lebanon at the Sun-riſing, from Baal-gad under Mount Hermon, to the Entrance of Hamath;

6. *That* of all the Inhabitants of the Mountains from Lebanon to Miſrephoth-maim, of all the Zidonians: whom I will expel from the Preſence of the Iſraelites; only do thou part the ſame to Iſrael for a Poſſeſſion, as I have commanded thee.

7. So now divide this Country for a Poſſeſſion to the nine Tribes, and the half Tribe of Manaſſeh.

8. With *the other half of* which the Reubenites and Gadites received their Poſſeſſion, that Moſes the Lord's Servant gave them on the other ſide Jordan eaſtward, according as he did it;

9. From Aroer which is upon the Bank of the River Arnon, the City that is in the middle of the River, and all the Plain of Medeba, to Dibon;

10. And all the Cities of Sihon King of the Amorites, who reigned at Heſhbon, to the Bounds of the Ammonites;

11. Gilead alſo, and the Border of the Geſhurites and Maachathites, with all Mount Hermon, as well as all Baſhan, to Salcah;

12. The whole Kingdom of Og at Baſhan, who reigned at Aſhtaroth and Edrei, being left of the Remnant of the Giants: for them Moſes ſlew, and expelled.

13. Yet the Iſraelites did not drive out the Geſhurites, nor Maachathites, who dwell among them to this Day.

14. However he gave no Poſſeſſion to the Tribe of Levi; the Sacrifices by Fire of the Lord God of Iſrael are their Poſſeſſion, as he ſaid to them.

15. Now to the Tribe of the Reubenites Moſes gave by their Families;

16. (Their Border being from Aroer which is on the Bank of the River Arnon, the City that is in the middle of the River, and all the Plain by Medeba)

17. Heſhbon, and all its Cities which are on the Plain, Dibon, Bamoth-baal, Beth-baal-meon,

18. Jahazah, Kedemoth, Mephaath,

19. Kirjathaim, Sibmah, Zereth-ſhahar on the Mount of the Vale,

20. Beth-peor, Aſhdoth-piſgah, Beth-jeſhimoth,

21. And all the Cities of the Plain, as alſo the Kingdom of Sihon in general, King of the Amorites, who reigned at Heſhbon; whom Moſes ſlew, with the Princes of Midian, Evi, Rekem, Zur, Hur and Reba, Governors of Sihon, who dwelt in the Country:

22. Balaam the Son of Beor the Diviner likewiſe did the Iſraelites kill with the Sword, among thoſe who were ſlain by them.

23. Beſides Jordan, and *its* Bounds were the Bounds of the Reubenites: of whom this was the Poſſeſſion by their Families, *theſe* Cities with their Villages.

24. To the Tribe of the Gadites next Moſes gave thus by their Families:

25. Their Border was Jazer, all the Cities of Gilead, and half the Country of the Ammonites, to Aroer that is before Rabbah;

26. And from Heſhbon to Ramath-mizpeh and Betonim, from Mahanaim alſo to the Border of Debir;

27. Moreover in the Vale Beth-haram, Beth-nimrah, Succoth and Zaphon, the reſt of the Kingdom of Sihon King of Heſhbon, Jordan and *its* Bounds, to the Brink of the Sea of Cinnereth, on the other ſide Jordan eaſtward.

28. This was the Poſſeſſion of the Gadites by their Families, *theſe* Cities with their Villages.

29. And Moſes gave to the half Tribe of the Manaſſehites by their Families what follows:

30. Their Border was from Mahanaim, *containing* all Baſhan, the whole Kingdom of Og who was King there, and all the Towns of Jair which are in it, being ſixty;

31. Half Gilead likewiſe, with Aſhtaroth and Edrei, Cities of the Kingdom of Og in Baſhan, belonging to half the Poſterity of Machir the Son of Manaſſeh by their Families.

Ver. 4. *Mearah*] *Gen.* and *Biſh.* have it rendered *the cave.*

Ib. *belongs to*] or *of the Zidonians*, as in the *vulg. Lat.* which the *Heb.* ſeems to ſignify; and not *beſide*, a Meaning that perhaps is never ſo expreſſed.

Ver. 6. That *of all*] or without [*That*] from the preceding Verſe. But what is the [it] in *divide thou it* of the *common Tranſlation*, beſides abſurdly *All the inhabitants*, &c?

Ver. 9. *City*] See *Deut.* ii. 36.

Ver. 14. *them*] *Gen. him*, the *Hebrew* being indeed ſingular for *Tribe.*

Ver. 20. *Beth-peor, Aſhdoth-piſgah*] The *Biſhops Tranſ.* at leaſt that in 1575, folio, has in the Text without any Diſtinction, and even before theſe Names, as the Meaning of them, *The houſe of Peor, and the ſprungs of the hilles.*

Ver. 21. *in general*] the *Gadites* having ſome of it, Ver. 27.

32. This

32. This is what Moſes gave for Poſſeſſion on the Plains of Moab, at the other ſide Jordan, *againſt* Jericho eaſtward.

33. But he gave no Poſſeſſion to the Tribe of Levi, the Lord God of Iſrael being theirs, as he ſaid to them.

CHAP. XIV.

AND this is what the Iſraelites poſſeſſed in the Country of Canaan, which Eleazar the Prieſt, Joſhua the Son of Nun, and the chief Fathers of the Tribes gave them to poſſeſs:

2. Which was by Lot for the nine Tribes and the half, as the Lord commanded by the Miniſtry of Moſes.

3. For he gave the Poſſeſſion of the two Tribes and the half on the other ſide Jordan, but gave the Levites none among them;

4. And the Poſterity of Joſeph being two Tribes, Manaſſeh and Ephraim, they gave the Levites no Part in the Country, excepting Cities to dwell in, and the Suburbs of them for their Cattle, and what they had got.

5. As the Lord commanded Moſes, ſo the Iſraelites did, and they divided the Country.

6. And the Men of Judah going to Joſhua at Gilgal, Caleb the Son of Jephunneh the Kenizzite ſaid to him: Thou knoweſt what the Lord ſpoke to Moſes the Man of God, concerning me and thee, at Kadeſh-barnea.

7. I was forty years old when that Servant of the Lord ſent me from thence, to ſpy the Country, and I brought him back Word as my Mind was.

8. Though my Brethren who went up with me diſheartened the People, yet I followed the Lord my God entirely.

9. By reaſon of which Moſes ſwore at that Time, that the Land which my Feet had trod on, ſhould be a Poſſeſſion to me and my Poſterity for ever.

10. And now behold the Lord has kept me alive, as he ſaid, theſe five and forty Years ſince he ſpoke theſe Words to Moſes, when Iſrael was walking in the Wilderneſs; ſo that I am now indeed at this Time eighty five Years old.

11. I am yet as ſtrong at this Time, as I was when Moſes ſent me: my Strength now is ſuch as it was then, for War, both to go out, and come in.

12. Now therefore give me this Mountain, which the Lord ſpoke of at that Time; though thou heardeſt then that the Anakites were there, and the Cities great *and* fortified: perhaps the Lord will be with me, that I may drive them out, as he ſaid.

13. So Joſhua bleſſing him, gave to Caleb the Son of Jephunneh the Kenizzite, Hebron for a Poſſeſſion.

14. Therefore it has been his to this Day, becauſe he followed the Lord God of Iſrael entirely.

15. The Name of Hebron before being The City of Arba, who was a great Man among the Anakites. Thus the Country reſted from War.

CHAP. XV.

AND the Lot of the Tribe of the People of Judah by their Families was *thus:* The Wilderneſs of Zin ſouthward to the Border of Edom was on the ſouth Side;

2. Beſides their ſouth Border was from

Ver. 4. *And*] which ſeems much better to expreſs a ſecond כ as here, than *For* repeated, or a rational Conjunction; as alſo in Chap. xvii. 18. *Iſa.* xv. 5, 6, 9. *Lev.* xxv. 23. *Judg.* xxi. 22. though unnoted perhaps by the Commentators and Grammarians: ſo *and* for *to*, 1 *Chron.* xii. 31. It however requires no other Demonſtration than Self-evidence; yet withal I think, notwithſtanding what *Noldius* has collected, that this *Heb.* Particle never elſe ſignifies *and.*

Ver. 11. *my Strength now is ſuch as it was then*] *Tynd.* in the *old Eng.* Idiom, *loke how ſtrong I was then, ſo ſtrong I am now.*

Ib. *to go out, and come in*] *Tynd. to do al maner of thinges, Gen.* and *Biſh. for government.*

Ver. 15. *before*] The Name appears to have been originally *Hebron*, as it is called ſo before it is *The City of Arba, Gen.* xiii. 18. & xxiii. 2. It muſt have a Name when it was firſt built, and ſince there is Mention made of the building it, *Num.* xiii. 22. if *Arba* had done it, probably it would have been ſaid ſo, as of other Places which had particular Founders, eſpecially when it is told at the ſame time that his Poſterity were there. Beſides that *Hebron* ſignifying *a Company* or *Society*, may intimate the Name to come from no particular Maſter, either *Arba* or *Caleb*, and conſequently to have had that Name before, which *Caleb* might reſtore to it again. The Sons of *Anak* being there when he took it, *Judg.* i. 10. whoſe Father *Arba* is ſaid to be, *Joſh.* xv. 13. and it being a noted Place, not very far either from *Egypt* or the Wilderneſs, *Moſes* might hear of it, and ſo call it by both Names, as the latter might begin in his Time, and the former be ſtill uſed however in other Countries, *Gen.* xxiii. 2. & xxxv. 27. *Prideaux* pretends *Ezra* altered the Name to *Hebron* in *Geneſis* & *Numbers, Connect.* Part i. B. v. but he eſpecially ſeems an unlikely Perſon to do it ſo long after, when the *Iſraelites* had kept it a thouſand Years as *Moſes* wrote it. And as to his ſaying, *Caleb called it Hebron after the Name of Hebron one of his Sons*, that *Hebron* appears to be the Grandſon of another *Caleb*, 1 *Chron.* ii. 42. the Son of *Hezron*, Ver. 9, 18. as the Genealogy alſo before the *Engliſh Bible* has it; and *Caleb* the Son of *Jephunneh*, who had the City of *Hebron*, *Joſh.* xiv. 14. has no Son of that Name, 1 *Chron.* iv. 15.

Ib. *The City of Arba*] as at Ch. xv. 13. & xxi. 11.

Ib. *great Man*] which may ſeem to be chiefly in Bulk, ſince he was a Giant, and his Name in *Hebrew* being *four*, might not improbably be becauſe he was as big as four Men.

the Side of the Salt Sea, from the Bay looking ſouthward;

3. And went out on the South to the Aſcent of Akrabbim, paſſing on to Zin, and going up at the South to Kadeſh-barnea, then paſſed on to Hezron, went up to Addar, and round about to Karkaa;

4. Next paſſing to Azmon, it went forth to the River of Egypt, and the going out of the Border was at the Sea: this, *ſaid the Lord*, ſhall be your ſouth Bounds.

5. The Border alſo eaſtward was the Salt Sea, to the End of Jordan. And the Border on the north Side was from thence, at the Bay of the Sea;

6. And it going up to Beth-hoglah, paſſed along on the North of Beth-arabah, and went up to the Stone of Bohan the Reubenite;

7. Then to Debir from the Vale of Achor, and northward turning to Gilgal, which is over againſt the Aſcent of Adummim that is on the South of the River, it paſſed on to the Water of En-ſhemeſh, and the going out of it was at En-rogel;

8. Moreover the Border went up to the Valley of the Son of Hinnom, to the ſouth Side of Jebuſi, which is Jeruſalem, and to the Top of the Mountain that is before the Valley of Hinnom weſtward, which is at the End of the Giant's Vale northward;

9. And it was marked out from the Top of the Mountain, to the Fountain of Water at Nephtoah, going forth to the Cities of Mount Ephron, and was marked out to Baalah, which is Kirjath-jearim;

10. From thence too it went round weſtward to Mount Seir, and paſſed along to the Side of Mount Jearim on the North, which is Cheſalon, going down to Beth-ſhemeſh, and paſſing on to Timnah;

11. The Border next went forth to the Side of Ekron northward, was marked out to Shicron, and paſſing on to Mount Baalah, went forth to Jabneel, and the going out of it was at the Sea.

12. Laſtly the Border weſtward was the great Sea, and *its* Coaſt. This was the Border of the People of Judah round about by their Families.

13. And to Caleb the Son of Jephunneh did Joſhua give *for* a Part among them, at the Lord's Command, the City of Arba the Father of Anak, which is Hebron.

14. From whence he expelled the three Sons of Anak, Sheſhai, Ahiman, and Talmai, his Children.

15. Beſides he went up from thence againſt the Inhabitants of Debir, the Name of which before was Kirjath-ſepher.

16. And Caleb ſaid, To him who conquers Kirjath-ſepher, and takes it, I will give my Daughter Achſah for a Wife.

17. Which he did to Othniel, the Son of his Brother Kenaz, who took it.

18. And when ſhe came, ſhe perſuaded him to aſk her Father for Land; and ſhe alighting from the Aſs, Caleb ſaid to her, What wouldeſt thou have?

19. Who anſwered, Give me a Bleſſing: for as thou haſt given me Land in the South, thou ſhouldeſt alſo ſome Springs of Water. So he gave her Springs both above and below.

20. The Poſſeſſion of the Tribe of the People of Judah, by their Families, was as follows:

21. Their Cities on the Outſide, at the Border of Edom in the South, were, Kabzeel, Eder, Jagur,

22. Kinah, Dimonah, Adadah,

23. Kedeſh, Hazor, Ithnan,

24. Ziph, Telem, Bealoth,

25. Hazor, Hadattah, Kerioth, Hezron, that is Hazor,

26. Amam, Shema, Moladah,

27. Hazar-gaddah, Heſhmon, Beth-palet,

28. Hazar-ſhual, Beer-ſheba, Bizjothjah,

29. Baalah, Iim, Azem,

30. Eltolad, Cheſil, Hormah,

31. Ziklag, Madmannah, Sanſannah,

32. Lebaoth, Shilhim, Ain and Rimmon; all the Cities being twenty nine, with their Villages:

33. In the Vale Eſhtaol, Zoreah, Aſhnah,

34. Zanoah, En-gannim, Tappuah, Enam.

35. Jarmuth, Adullam, Sochoh, Azekah,

36. Shaaraim, Adithaim, Gederah or Ge-

Ver. 3. *the Aſcent*] as in *Num.* xxxiv. 4. *Judg.* i. 36. where the Name is alſo ſpelled in our *Engliſh Tranſlation* with *k*, and here with *c*, as if it was not the ſame Place.

Ver. 4. ſaid the Lord] which I think more eligible to add in, than leave out *your* with the *Vulgate*, or alter it as ſome do into *their*: for this Member muſt be of a Piece with the reſt, and ſuch is ſometimes to be underſtood in the *Hebrew*.

Ver. 8. *Jebuſi*] See Chap. xviii. 28.

Ver. 17. *his Brother Kenaz*] For as *Othniel* is conſtantly called *the Son of Kenaz*, *Judg.* i. 13. & iii. 9, 11. 1 *Chron.* iv. 13. ſo is *Caleb the Son of Jephunneh*, Ver. 13. 1 *Chron.* iv. 15. et alibi; therefore they were not Brothers: nor muſt *Othniel* have married his Niece, *Lev.* xviii. 14. ſee *Num.* xxxii. 12.

Ver. 26. *Amam*] not *Aman*.

Ver. 32. *twenty nine*] Here are thirty eight, but nine belonged to the Tribe of *Simeon*, whoſe Poſſeſſion was within that of *Judah*, namely *Moladah*, *Hazar-ſhual*, *Beer-ſheba*, *Azem*, *Eltolad* (which *Patrick* omits, and puts *Baalah* wrong for one) *Hormah*, *Ziklag*, *Ain* and *Rimmon*, Chap. xix. 1, 2, 3, 4, 5, 7.

Ver. 36. *or*] So *Jun.* and *Trem. ſive*, for otherwiſe there are *fifteen Cities*.

derothaim;

derothaim; fourteen Cities, with their Villages:

37. Zenan, Hadaſhah, Migdal-gad,
38. Dilean, Mizpeh, Joktheel,
39. Lachiſh, Bozkath, Eglon,
40. Cabbon, Lahmas, Chithliſh,
41. Gederoth, Beth-dagon, Naamah and Makkedah; ſixteen Cities, with their Villages.
42. Libnah, Ether, Aſhan,
43. Iphtah, Aſhnah, Nezib,
44. Keilah, Achzib and Mareſhah; nine Cities, with their Villages:
45. Ekron, with its Towns and Villages;
46. From Ekron to the Sea, all that were by the Side of Aſhdod, with their Villages;
47. Aſhdod and Gaza, with their Towns and Villages, to the River of Egypt, the great Sea, and *its* Coaſt:
48. And on the Mountain Shamir, Jattir, Sochoh,
49. Dannah, Kirjath-ſannah, that is Debir,
50. Anab, Eſhtemoh, Anim,
51. Goſhen, Holon and Giloh; eleven Cities, with their Villages:
52. Arab, Dumah, Eſhean,
53. Janum, Beth-tappuah, Aphekah,
54. Humtah, the Town of Arba, that is Hebron, and Zior: nine Cities, with their Villages:
55. Maon, Carmel, Ziph, Juttah,
56. Jezreel, Jokdeam, Zanoah,
57. Cain, Gibeah and Timnah; ten Cities, with their Villages:
58. Halhul, Beth-zur, Gedor,
59. Maarath, Beth-anoth and Eltekon; ſix Cities, with their Villages.
60. Kirjath-baal, that is Kirjath-jearim, and Rabbah; two Cities, with their Villages:
61. In the Wilderneſs Beth-arabah, Middin, Sechachah,
62. Nibſhan, the City of Salt and Engedi; ſix Cities, with their Villages.
63. As for the Jebuſites who dwelt at Jeruſalem, the People of Judah could not expel them, and the Jebuſites dwell there with them to this Day.

CHAP. XVI.

NEXT the Lot came out for the Poſterity of Joſeph, from Jordan *by* Jericho, to the Water of Jericho at the Eaſt, *and along* the Wilderneſs that goes up from Jericho over Mount Beth-el;

2. Then it went out from Beth-el to Luz, paſſing on to the Border of Archi *to* Ataroth;

3. And went down weſtward to the Border of Japhleti, to that of the lower Bethhoron, and to Gezer; and the going out of it was at the Sea.

4. Thus the Poſterity of Joſeph, Manaſſeh and Ephraim, had their Poſſeſſion.

5. The Border of the Poſſeſſion of the Ephraimites by their Families, being *from* Ataroth-addar on the Eaſt, to the upper Beth-horon;

6. And went out weſtward to Michmethah on the North: as it did round on the Eaſt to Taanah-ſhiloh, and paſſed by it the ſame Way to Janoah;

7. From whence it went down to Ataroth, and Naarah, and going on to Jericho, went out at Jordan;

8. The Border went from Tappuah weſtward to the River Kanah, and the going out of it was at the Sea. This was the Poſſeſſion of the Tribe of the Ephraimites by their Families.

9. However all their ſeparate Cities, with the Villages of them, were among the Poſſeſſion of the Manaſſehites.

10. But they did not expel the Canaanites that dwelt at Gezer, who dwell among the Ephraimites to this Day, ſerving with Tribute.

CHAP. XVII.

AND there was a Lot for the Tribe of Manaſſeh, ſince he was the Firſt-born of Joſeph; for Machir his Firſt-born, the Father of Gilead, who becauſe he was a Warrior, had Gilead and Baſhan.

2. The reſt likewiſe of Manaſſeh's Poſterity had according to their Families, the Sons of Abiezer, Helek, Aſriel, Shechem, He-

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Ver. 59. Some Editions of the *Septuagint* have after this in two additional Verſes, or beginning the next, *Theco, and Ephratha, that is Beathleem, and Phagor, and Eatan, and Culon, and Tatam, and Thobes, and Carem, and Galem, and Thether, and Manocho; eleven Cities, and their Villages:* with a Difference in ſome Names, but theſe according to the *Vatican Copy.*

Ver. 3. *lower*] as the Word ſignifies, not *nether*, and ſo anſwers to *upper*, Ver. 5.

Ver. 6. *weſtward*] ſo Ver. 8. Chap. xviii. 12. for in ſome Places the ſame Word ſignifies *to* or *at the Sea.*

Ib. *it did*] Here the Deſcription of the Border ſeems to begin again from *Beth-horon*, at the north-eaſt Corner, and to go on again more particularly to *Ataroth*, at the ſouth-eaſt Corner, which ſeems the ſame with *Ataroth-addar*, as *Tappuah* and *En-tappuah*, Ver. 8. & Chap. xvii. 7. for that *Ataroth-addar* was at the ſouth Side of *Ephraim* is plain from Chap. xviii. 13. becauſe it was in the Border of *Benjamin*. This Deſcription alſo begins a third Time from *Tappuah*, Ver. 8.

Ver. 1. *ſince he was the Firſt-born*] ſo had a Lot here as well as on the other ſide *Jordan.*

pher

pher and Shemida; these being his Male-children.

3. But Zelophehad, the Son of Hepher, the Son of Gilead, the Son of Machir, the Son of Manasseh, had no Sons, but Daughters, whose Names were, Mahlah, and Nohah, Hoglah, Milcah and Tirzah;

4. So they came before Eleazar the Priest, Joshua the Son of Nun, and the Princes, saying, that the Lord commanded Moses to give them a Possession among their Father's Brethren; which was done as the Lord ordered.

5. And there fell ten Parcels to Manasseh, besides the Country of Gilead and Bashan, which was on the other side Jordan;

6. Because his Daughters had Possession among his Sons, after the rest of his Sons had that Country.

7. Now the Border of Manasseh was from Asher to Michmethah, which is before Shechem, and went along at the right Hand to the Inhabitants of En-tappuah.

8. Manasseh had the Land of Tappuah, but the Town it self on the Border of Manasseh belonged to the Ephraimites.

9. And the Border went down to the River Kanah, at the south Side of it, the Cities of Ephraim there being among those of Manasseh; then the Border of Manasseh was on the North of the River, and the going out of it was at the Sea.

10. At the south Side it was Ephraim's, at the North Manasseh's, and the Sea was the Bounds of it; thus they met together, with Asher on the North, and Issachar on the East.

11. Besides in Issachar and Asher Manasseh had Beth-shean, Ibleam, the Inhabitants of Dor, of En-dor, of Taanach, and of Megiddo, with their Towns, three Regions.

12. However the Posterity of Manasseh could not drive the Canaanites out of those Cities, but they would dwell in that Country.

13. Yet when the Israelites became strong, they put them under Tribute, though they did not at all expel them.

14. And the Posterity of Joseph spoke thus to Joshua, Why didst thou give us a Possession of one Lot and Parcel, since we are many People, whom the Lord has blessed hitherto.

15. If you are many People, said he to them, get you up to the Wood; and cut down for your selves there, in the Country of the Perizzites and Giants, since Mount Ephraim is too streight for you.

16. They then replied, The Mountain will not be sufficient for us, and all the Canaanites who dwell in the Vale-country have iron Chariots, those who are at Beth-shean and its Towns, and those who are in the Vale of Izreel.

17. And Joshua said to the Family of Joseph, to Ephraim and Manasseh as follows; You being many People, and having great Power, shall not have a single Lot:

18. For the Mountain shall be yours, since it is a Wood, and you shall cut it down, and have the goings out of it; for you will expel the Canaanites, though they have iron Chariots, and they are strong.

CHAP. XVIII.

AND the whole Assembly of the Israelites gathered together at Shiloh, and placed the publick Tent there, when the Country was subdued before them.

2. Now there were seven Tribes left among them, whose Possession was not parted.

3. Therefore Joshua said to the Israelites; How long you are slack to go in to inherit the Country, which the Lord God of your Fathers has given you!

4. Give you three Men of a Tribe, whom I will send, and they shall get ready, and going through the Country, describe it according to their Possession, and come to me:

5. Which shall be divided into seven Parts, Judah remaining in his Bounds on the South, and the Family of Joseph in theirs on the North.

6. And when you have delineated the Land in seven Parts, and brought *it* hither to me, I will cast Lots for you here before the Lord your God.

7. For the Levites have no Part among you, because the Lord's Priesthood is their Possession; and Gad, Reuben, and the half Tribe of Manasseh have received theirs beyond Jordan on the East, which Moses the Servant of the Lord gave them.

Ver. 5. *ten*] *Manasseh* having six Sons, Ver. 2. and what belonged to one of them being parted between his five Daughters, Ver. 3.

Ver. 10. *with Asher*] *Manasseh* being between that and *Ephraim*; and *Patrick* observes from *Conradus Pellicanus*, that both the Tribes of *Ephraim* and *Manasseh* could not touch these other Tribes. I will only add, that the Lot of *Manasseh* reaching to the *Mediterranean Sea* on the West, Ver. 9. seems quite to prevent *Ephraim*'s on the South of it touching *Asher*'s on the North; and the Distinction in the Text shews it was not done at the east Side.

Ver. 13. *at all*] See *Gen.* iii. 4.

Ver. 16. *Mountain*] where the Wood was, Ver. 15, 18.

Ib. *Izreel*] beginning as *Israel*; see the like Chap. xix. 14.

Ver. 18. *goings out*] namely in the Vale by the Mountain, Ver. 16.

8. Joshua

8. Joſhua alſo commanded the Men who got ready to go, and make a Deſcription of the Country, that they ſhould go about through it, and write it down, and return, that he might caſt Lots for them there before the Lord in Shiloh.

9. Accordingly they went, and paſſed through the Country, and having written it down by Cities in ſeven Parts in a Book, they came to him, to the Camp at Shiloh.

10. Who caſt Lots for them there before the Lord, and divided the Country to the Iſraelites according to their Diviſions.

11. And the Lot of the Tribe of the Benjaminites by their Families came up, ſo that the Border of it went out between the Poſterity of Judah and that of Joſeph.

12. Thus at the north Side their Border was from Jordan, and went up to the Side of Jericho on the North, and over the Mountain weſtward, and the going out of it was at the Wilderneſs of Beth-aven;

13. From whence it paſſed to Luz, at the ſouth Side of it, which is Beth-el, and went down to Ataroth-addar, by the Mountain which is on the South of the lower Beth-horon.

14. Next the Border was marked out, ſo that it went round from that Mountain at the weſt Side ſouthward, and the going out of it was at Kirjath-baal, which is Kirjath-jearim, a City of the People of Judah: this was the weſt Side.

15. And the ſouth Side was from the End of Kirjath-jearim, the Border going forth at the Weſt to the Fountain of Water at Nephtoah;

16. Then it went down to the End of the Mountain which is before the Valley of the Son of Hinnom, that is at the Giants Vale northward, going down at the ſouth Side of Jebuſi, to the Valley of Hinnom, and to En-rogel;

17. So it was marked out from the North, and went forth to En-ſhemeſh, and to Geliloth, which is over againſt the Aſcent of Adummim, and went down to the Stone of Bohan the Reubenite;

18. As likewiſe paſſed along before Arabah at the north Side, going down to the Plain;

19. It paſſed further at the north Side of Beth-hoglah, and the going out of it was at the north Bay of the Salt Sea, at the ſouth End of Jordan: this was the ſouth Border.

20. Moreover Jordan bounded it at the eaſt Side. This is the Poſſeſſion of the Benjaminites in their Borders round about, by their Families.

21. The Cities of whoſe Tribe, by their Families, were, Jericho, Beth-hoglah, Emek-keziz,

22. Beth-arabah, Zemaraim, Beth-el,

23. Avim, Parah, Ophrah,

24. Chephar-ammonai, Ophni and Geba; twelve Cities, with their Villages:

25. Gibeon, Ramah, Beeroth,

26. Mizpeh, Chephirah, Mozah,

27. Rekem, Irpeel, Taralah,

28. Zelah, Eleph, Jebuſi, which is Jeruſalem, Gibeath, Kirjath; fourteen Cities, with their Villages. This is the Poſſeſſion of the Benjaminites, by their Families.

CHAP. XIX.

THE ſecond Lot alſo came out for the Tribe of the Simeonites, by their Families, whoſe Poſſeſſion was within that of the People of Judah.

2. And they had in it, Beer-ſheba or Sheba, Moladah,

3. Hazar-ſhual, Balah, Azem,

4. Eltolad, Bethul, Hormah,

5. Ziklag, Beth-marcaboth, Hazar-ſuſah,

6. Beth-lebaoth and Sharuhen; thirteen Cities, with their Villages:

7. Ain, Rimmon, Ether and Aſhan; four Cities, with their Villages:

8. And all the Villages that were round about theſe Cities, as far as Baalath-beer, *and* South Ramath. This is the Poſſeſſion of the Tribe of the Simeonites, by their Families.

9. They had it out of the Parcel belonging to the People of Judah, within which it

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Ver. 11. *between*] *Patrick*, following *Poole*, makes this a fulfilling of the Prophecy in *Deut.* xxxiii. 12. as if *Judah* and *Joſeph* were the *Lord's Shoulders*; which beſides the Oddneſs of it, ſtands confuted in the *Note* there.

Ver. 14. *weſt*] The *Heb.* Word is the ſame in both Places of this Verſe, as is the other for *Side*; nor, as *Patrick* ſays, did it come near the Sea; the Tribe of *Dan* being alſo between, as *Fuller* obſerves, *Piſgah-Sight*, B. ii. Ch. 12.

Ver. 18. *to the Plain*] *Arabah* ſignifying *a Plain*, called elſewhere *Beth-arabah*, *the Plain-Houſe*, from its Situation by or at the Plain, was not in the very Border between *Judah* and *Benjamin*, as Chap. xv. 6. further manifeſts.

Ver. 21. *Emek-keziz*] it being the Name of a City, Ver. 24. of which he ſpeaks, ſays *Patrick*, not of a Valley.

Ver. 24. *ammonai*] *ha* being an Article, as before *arabah*, Ver. 22.

Ver. 2. *or*] not *and*, which would make more than *thirteen*, Ver. 6. and is omitted 1 *Chron.* iv. 28. thus *Poole* and *Patrick* explain it. The LXX, inſtead of *Sheba* have *Samaa*, miſtaking ב for ם though the ſame as in the Word before, and putting *a* for *y*

was, becauſe their Part was too much for them.

10. Moreover the third Lot came up for the Zebulunites, by their Families. The Border of whoſe Poſſeſſion was as far as Sarid,

11. And went up towards the Weſt, even to Maralah, going on to Dabbaſheth, and to the River which is before Jokneam;

12. And from Sarid it turned back eaſtward, at the Sun-riſing, to the Border of Chiſloth-tabor, went out to Daberath, and up to Japhia;

13. Paſſing along from thence the ſame Way to Gittah-hepher, to Ittah-kazin, and went out to Rimmon-methoar, to Neah;

14. Round which it went on the North to Hannathon, and the going out of it was at the Valley of Iphtah-el.

15. *It contained* too Kattath, Nahalal, Shimron, Idalah and Beth-lehem: twelve Cities, and their Villages:

16. Which are the Poſſeſſion of the Zebulunites, by their Families.

17. The fourth Lot came out for the People of Iſſachar, by their Families.

18. Whoſe Border was at Izreel, *containing* likewiſe Cheſulloth, Shunem,

19. Hapharaim, Shion, Anaharath,

20. Rabbith, Kiſhion, Abez,

21. Remeth, En-gannim, En-haddah and Beth-pazzez.

22. The Border alſo paſſed on to Thabor, Shahazimah and Beth-ſhemeſh, and the going out of it was at Jordan; being ſixteen Cities, with their Villages:

23. Which are the Poſſeſſion of the Tribe of the Iſſacharites, by their Families.

24. And for the Tribe of the Aſherites, by their Families, came forth the fifth Lot.

25. *In* whoſe Border were Helkath, Hali, Beten, Achſhaph,

26. Alammalech, Amad and Miſheal; and it paſſed on to Carmel weſtward, and to Shihor-libnath;

27. Beſides it turned back at the Sun-riſing to Beth-dagon, paſſing on to Zebulun, and to the Valley of Iphtah-el northward, Beth-emek, and Neiel, and went out to Cabul on the left Hand,

28. Hebron, Rehob, Hammon and Kanah, as far as great Zidon;

29. Then the Border turned again to Ramah, and to the fortified City Tyre, and again to Hoſah, and the going out of it was at the Sea, from the Parcel at Achzib.

30. *Containing* further Ummah, Aphek and Rehob; twenty two Cities, with their Villages:

31. Which are the Poſſeſſion of the Tribe of the Aſherites, by their Families.

32. The ſixth Lot came out for the People of Naphtali, by their Families.

33. Whoſe Border was from Heleph, from Allon in Zaanannim, Adami, Nekeb, and Jabneel, to Lakkum, and the going out of it was at Jordan;

34. Next it turned back weſtward to Aznoth-tabor, from whence it went out to Hukkok, paſſing on to Zebulun at the South, as it did to Aſher at the Weſt, and to Judah *in* Jordan, at the Sun-riſing.

35. And the fortified Cities are Ziddim, Zer, Hammath, Rakkath, Chinnereth,

36. Adamah, Ramah, Hazor,

37. Kedeſh, Edrei, En-hazor,

38. Iron, Migdal-el, Horem, Beth-anath and Beth-ſhemeſh; nineteen Cities, with their Villages;

39. Which are the Poſſeſſion of the Tribe of the Naphtalites, by their Families.

40. The ſeventh Lot came out for the Tribe of the Danites, by their Families.

41. In the Border of whoſe Poſſeſſion were Zorah, Eſhtaol, Ir-ſhemeſh,

42. Shaalabbin, Aijalon, Ithlah,

43. Elon, Thimnathah, Ekron,

44. Eltekeh, Gibbethon, Baalath,

45. Jehud, Bene-berak, Gath-rimmon,

46. Me-jarkan and Rakkon, with the Border over againſt Joppa.

47. But the Border of the Danites went out too *little* for them; therefore they went up, and fought againſt Leſhem, which they

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Ver. 11. *Weſt*] according as Ver. 26, 34.

Ib. *to Maralah*] What muſt properly be rendered *towards* with *Weſt*, ſignifying more ſtrictly *to*, and belonging to this.

Ver. 14. *Iphtah-el*] as *Idalah*, Ver. 15. *Iron*, Ver. 38.

Ver. 15. It contained] as the Borde rended before at *Iphtah-el*.

Ib. *twelve*] the Border of *Zebulun* extending only to ſome of the Cities before-named, without taking them in; ſo Ver. 30, 38.

Ver. 29. *Tyre*] in *Heb. Zor*, as now called by the Inhabitants, *Rauw. Trav.* Part iii. Ch. 1.

Ib. *Parcel*] rendered in the *preſent Tranſlation portion*, Ver. 9. & xvii. 14.

Ver. 34. in *Jordan*] As *Naphtali* was on the North, having other Tribes which lay by *Jordan* between it ſelf and *Judah*; it ſeems that the River, which ended at the Side of *Judah*, by falling into the Salt Sea there, Chap. xv. 5. belonged to *Naphtali*: by this the Lot of *Naphtali* might extend to *Judah*'s, and *Naphtali* alſo *inherit the South*, *Deut.* xxxiii. 23. which can ſcarce be conceived any other Way without Abſurdity, ſuch as that the River belonged to *Judah*, or *Naphtali* traded to *Judah* upon it, what the *Commentators* afford us.

Ver. 46. *Joppa*] the ſame as mentioned 2 *Chron.* ii. 16. *Jon.* i. 3.

Ver. 47. *too* little] The *Hebrew* has [too] with *little* underſtood.

Ib. *Leſhem*] called *Laiſh*, *Judg.* xviii. the Affair being tranſacted before the writing of the *Book of Joſhua* was finiſhed.

took,

took, and conquered with the Edge of the Sword, poſſeſſed, and dwelt in it, calling it Dan according to the Name of their Father.

48. Theſe Cities, and their Villages, are the Poſſeſſion of the Tribe of the Danites, by their Families.

49. Having thus made an end of appointing the Poſſeſſion of the Country, by its Borders, the Iſraelites gave Joſhua the Son of Nun a Poſſeſſion among them,

50. At the Command of the Lord, even Timnah-ſerah on Mount Ephraim, the City that he aſked for, which he built up, and dwelt in it.

51. Theſe are the Poſſeſſions which Eleazar the Prieſt, Joſhua the Son of Nun, and the chief Fathers of the Tribes of the Iſraelites appointed by Lot, in Shiloh before the Lord, at the Door of the publick Tent: ſo they made an end of dividing the Country.

CHAP. XX.

AFTERWARDS the Lord ſpoke to Joſhua,

2. That he ſhould tell the Iſraelites as follows; Give the Cities of Refuge for your ſelves, which I ſpoke of to you by the Miniſtry of Moſes;

3. For the Slayer to flee thither, who kills a Perſon by Miſtake unknowingly, and they ſhall be a Refuge to you from the Revenger of Blood.

4. And when he who flees to one of theſe Cities has ſtood at the Entrance of its Gate, and told his Matter in the Hearing of the Elders of the ſame, they ſhall take him into the City to them, and give him a Place, that he may dwell with them.

5. Nay though the Revenger of Blood purſues after him, they ſhall not deliver up the Slayer into his Power; ſince he killed his Neighbour unknowingly, and did not hate him in time paſt.

6. In which City he ſhall dwell, till he ſtands before the Aſſembly for Judgment, *and* till the Death of the high Prieſt who is at that Time; then the Slayer ſhall return, and go to his own Houſe, at the City from whence he fled.

7. So they prepared Kedeſh in Galilee on the Mountain of Naphtali, Shechem on that of Ephraim, and the Town of Arba, which is Hebron, on the Mountain of Judah.

8. And on the other ſide Jordan *againſt* Jericho at the Eaſt, they gave Bezer in the Wilderneſs on the Plain out of the Tribe of Reuben, Ramoth in Gilead out of the Tribe of Gad, and Golan in Baſhan out of that of Manaſſeh.

9. Theſe Cities were appointed for all the Iſraelites, and for the Strangers ſojourning among them, that whoever killed a Perſon by Miſtake might flee thither, and not be killed by the Hand of the Revenger of Blood, till he ſtood before the Aſſembly.

CHAP. XXI.

AND the chief Fathers of the Levites came to Eleazar the Prieſt, to Joſhua the Son of Nun, and the chief Fathers of the Tribes of the Iſraelites,

2. And ſpoke to them as follows, at Shiloh in the Country of Canaan, The Lord commanded by the Miniſtry of Moſes, to give us Cities to dwell in, with their Suburbs for our Cattle.

3. Accordingly the Iſraelites gave them out of their Poſſeſſion, at the Lord's Command, theſe Cities with their Suburbs,

4. The Lot coming out for the Families of the Kohathites; and the Poſterity of Aaron the Prieſt, as being Levites, had out of the Tribes of Judah, Simeon and Benjamin, by Lot, thirteen Cities.

5. And the reſt of the Poſterity of Kohath had out of the Families of the Tribe of Ephraim, of that of Dan, and of the half Tribe of Manaſſeh, by Lot, ten Cities.

6. The Gerſhonites alſo had out of the Families of the Tribes of Iſſachar, Aſher and Naphtali, and out of the half Tribe of Manaſſeh in Baſhan, by Lot, thirteen Cities.

7. The Merarites by their Families, had out of the Tribes of Reuben, Gad and Zebulun, twelve Cities.

8. Now theſe Cities with their Suburbs did the Iſraelites give to the Levites, by Lot, as the Lord commanded by the Miniſtry of Moſes.

9. They giving out of the Tribes of the People of Judah and Simeon, theſe Cities that are *thus* called by Name;

10. Which the Poſterity of Aaron, of the Families of the Kohathites, of the Poſterity of Levi, had; for the firſt Lot was theirs:

11. To whom they gave the City of Arba the Father of Anak, which is Hebron, on the Mountain of Judah, with its Suburbs round about it;

12. But the Fields and Villages of it, they gave to Caleb the Son of Jephunneh, for his Inheritance:

13. So they gave to the Poſterity of Aaron the Prieſt, Hebron with its Suburbs, for a City of Refuge to the Slayer, and Libnah,

14. Jattir, Eſhtemoa,

15. Holon, Debir,

16. Ain, Juttah, Beth-ſhemeſh, with their reſpective Suburbs; nine Cities out of theſe two Tribes:

17. And

17. And out of the Tribe of Benjamin, Gibeon, Geba,

18. Anathoth and Almon, with their ſeveral Suburbs; four Cities.

19. All the Cities of the Poſterity of Aaron, the Prieſts, were thirteen, with their Suburbs.

20. And the reſt of the Poſterity likewiſe of Kohath, the Families of the Levites, had the Cities of their Lot out of the Tribe of Ephraim.

21. For they gave them Shechem with its Suburbs on Mount Ephraim, for a City of Refuge to the Slayer, and Gezer,

22. Kibzaim and Beth-horon, with their ſeveral Suburbs; four Cities:

23. Beſides out of the Tribe of Dan, Elteke, Gibbethon,

24. Aijalon, Gath-rimmon, with their ſeveral Suburbs; four Cities:

25. And out of the half Tribe of Manaſſeh, Taanach and Gath-rimmon, with theirs; two Cities.

26. All the Cities, for the Families of the reſt of the Kohathites, were ten with their Suburbs.

27. And the Gerſhonites, of the Families of the Levites, had out of the half Tribe of Manaſſeh, Golan in Baſhan with its Suburbs, for a City of Refuge to the Slayer, and Beeſhterah with its Suburbs, two Cities.

28. And out of the Tribe of Iſſachar, Kiſhion, Daberath,

29. Jarmuth, En-gannim, with their ſeveral Suburbs; four Cities:

30. As alſo out of the Tribe of Aſher, Miſhal, Abdon,

31. Helkath and Rehob, with their ſeveral Suburbs; four Cities:

32. And out of the Tribe of Naphtali, Kedeſh in Galilee with its Suburbs, for a City of Refuge to the Slayer, Hammoth-dor alſo, and Kartan, with both their Suburbs; three Cities.

33. All the Cities of the Gerſhonites, by their Families, were thirteen, with their Suburbs.

34. The Families too of the Merarites, the reſt of the Levites, had out of the Tribe of Zebulun, Jokneam, Kartah,

35. Dimnah, Nahalal, with their ſeveral Suburbs; four Cities:

36. And out of the Tribe of Reuben, Bezer, Jahezah,

37. Kedemoth and Mephaath, with their ſeveral Suburbs; four Cities:

Ver. 28. *Daberath*] The ſame as in Chap. xix. 12. 1 *Chron.* vi. 72. not *Dabareh*, altered from *Dabereh* in the former *Engliſh Tranſlations*, and might then as well have been altered right, as worſe.

Ver. 36, 37. It appears by the *Maſorah*, *Targum*, &c. that theſe two Verſes were not in the ancient *Hebrew*, but were probably taken from 1 *Chron.* vi. 78, 79. into the *Greek* and ſo the *Latin Tranſlation*, and from thence put into ſome later *Hebrew Copies*, to make up the Number of twelve in Ver. 7, 40. and of forty eight in Ver. 41. But it is not ſaid thoſe twelve and forty eight are named here, and the *So* in our *Bible*, Ver. 40. is of the *Tranſlators* adding; nor is there any Neceſſity that they ſhould be named, and other ſuch Things are not inſerted in ſome other Places, as *Ezr.* ii. 64. &c. nay perhaps theſe four particular Cities were not appointed at this Time, only the Number of them; ſee further in *Buxtorf's Vind. Hebr.* p. 102—110. ſo the *Septuagint* have two Verſes added after Chap. xv. 59. and have here, *And beyond Jordan againſt Jericho out of the Tribe of Reuben, the City (Vulg. Cities) of Refuge for the Slayer* (the laſt not in *Vulg.*) *Boſor in the Wilderneſs, Miſo (Vulg. Miſor) and its Suburbs* (not in the *Vulg.* till together at the End) *and Jazer and its Suburbs, and Decmon* (in *Compl. Edit. Kedſon*, being alſo without *Wilderneſs* and *Miſo*, *Vulg. Jethſon*) *and its Suburbs, and Maphā (Vulg. Mephaath) and its Suburbs, four Cities (Vulg.* now *with their Suburbs.)* The Author of *the preſent State of the printed Heb. Text* ſays, *They are univerſally read in* Chron. *which ſeems a clear proof, that they were originally read alſo in* Joſhua, p. 444. Yet is not the contrary much clearer from thence? for they might not unlikely be added into *Joſh.* becauſe they are in *Chron.* but were unlikely indeed to be taken out of the former, becauſe they are in the latter; nay that Writer would have more than is in our *Engliſh* to be in here, and to be genuine, viz. of *Bezer, to be a city of refuge for the ſlayer*, though not in *Chron.* and that on the Authority of one *MS.* which he himſelf reflects on, and ridicules, p. 323, 324. Here being far the greateſt *proper Various Reading* in the whole *Hebrew Bible*, if even this may be called *proper*, becauſe the Addition ſeems taken into the *Heb.* from *Tranſlations*; I would take a little Notice of the forementioned Author's remarkable and mature Opinion, that *Wherever in two Copies of the ſame Writing the one differs from the other in Word or Letter, or in the Poſition of them, every ſuch Difference is properly a Various Reading*, p. 272. If he means *Writing* in general, as he makes no Diſtinction; and with what Reaſon or Senſe could he diſtinguiſh between that by the Pen and Preſs? if, I ſay, *Printing* be included, then all the Errors of the Proof-Sheets would be properly *Various Readings*, and otherwiſe all the Slips of the Pen, which a Writer ſhould look back on, and correct, as I ſee here I have inadvertently writ *woult* for *would:* behold what a *Various Reading* it would be, the *t* being one Copy, and the *d* another, or if *t* remained, and it was tranſcribed by *dl* What a Heap of Confuſion will ſuch a Notion, if admitted, bury the *Holy Scripture* in! However he brings his laboured Sentiment to an undeniable Concluſion, viz. *If all Various Readings muſt be owing either to* Chance *or* Deſign; *we may certainly conclude, that where* neither *of theſe Cauſes are admitted, there can be no ſuch thing as a Various Reading at all:* that is, if all muſt be ſo, we *may* (as though ſome would or do not) certainly conclude there can be none otherwiſe; yet not conclude thus univerſally, by his Words (while Nothing can be more certain than that) but only conditionally, or locally *where*. If ſuch Reaſonings as theſe from ſo great a *Maſter of* the *Arts* of Reaſon and the new *Hebrew* Literature will not convince the pertinacious Adherers to the *Hebrew Text*, they are like to be left in their Obſtinacy. And what bad *MS. Copies* he would alter the *printed ones* by, may be abundantly ſeen in his own *Book*, particularly in p. 395, 396.

His reckoning theſe two Verſes a *certain true Reading*, p. 567, 568. does not however, to do him Juſtice, appear to be from his Partiality to the *common Engliſh*, but againſt the *common Hebrew*, in the *Text* of which latter he preſumes, *that They* (himſelf for one) *to whoſe Care* (not to that of all *Chriſtians*, as formerly to the *Jews*, *Rom.*

38. Moreover

38. Moreover out of the Tribe of Gad, Ramoth in Gilead, a City of Refuge for the Slayer, with its Suburbs, and Mahanaim,

39. Heſhbon, Jazer, with their reſpective Suburbs; all being four Cities.

40. Therefore all the Cities for the Merarites by their Families, the reſt of the Families of the Levites, were twelve *by* their Lot.

41. All the Cities of the Levites, being within the Inheritance of the Iſraelites, were forty eight, with their Suburbs.

42. Which Cities every one in particular, were with their Suburbs round about them.

43. Thus the Lord gave Iſrael all the Country which he had ſworn to give their Fathers; and they poſſeſſed the ſame, and dwelt in it.

44. He further gave them reſt round about, entirely as he had ſworn to their Fathers; and there ſtood not a Man of all their Enemies before them, the Lord delivered them all into their Power.

45. There failed Nothing of all the good Things which the Lord ſpoke of to the Family of Iſrael; all came to paſs.

CHAP. XXII.

THEN Joſhua calling the Reubenites, Gadites, and the half Tribe of Manaſſeh,

2. Said to them; Ye have obſerved all that Moſes the Servant of the Lord did command you, as likewiſe hearkened to what I ſaid in all which I commanded you;

3. Having not left your Brethren for this great while to this Time, but obſerved the Charge of the Lord your God's Commandment.

4. Who has now given your Brethren reſt, as he told them: therefore now turn about, and get you to your Tents at the Country of your Inheritance, which Moſes the Lord's Servant gave you beyond Jordan.

5. Only be very careful to do the Commandments, and Laws, which he commanded you, to love the Lord your God, to go in all his Ways, obſerve his Commandments, cleave to him, and ſerve him with your whole Heart and Soul.

6. Joſhua next bleſſed them, and ſent them away; and they went to their Tents.

7. Now Moſes had given to half the Tribe of Manaſſeh in Baſhan, and Joſhua gave to *the other* half of it with their Brethren, on this ſide Jordan weſtward; who alſo when he ſent them away, bleſſed them,

8. Saying to them as follows; Return to your Tents with much Subſtance, with very many Cattle, with Silver, Gold, Braſs, Iron, and very much Apparel; divide the Spoil of your Enemies with your Brethren.

9. So the Reubenites, Gadites, and the half Tribe of Manaſſeh, went back from the Iſraelites at Shiloh, which is in the Country of Canaan, to go to that of Gilead, the Country of their Inheritance, which they were poſſeſſed of, at the Command of the Lord by the Miniſtry of Moſes.

10. And when they were come to the Borders of Jordan that are at the Country of Canaan, they built an Altar there by Jordan, a great one to look at.

11. But the Iſraelites hearing it was ſaid, that behold they had built an Altar there, over againſt the Country of Canaan, at the Iſraelites Paſſage;

12. Their whole Aſſembly gathered together at Shiloh, to go up to War againſt them.

13. To whom they ſent, into the Country of Gilead, Phinehas the Son of Eleazar the Prieſt,

14. And ten Princes with him, each one for a Father's Family throughout all the Tribes of Iſrael, they being the chief Men of the ſame among their Thouſands;

15. Theſe being got thither to the Reubenites, Gadites, and the half Tribe of Manaſſeh, ſpoke to them as follows:

16. Thus ſays the whole Aſſembly of the Lord, What Fault is this that you have committed againſt the God of Iſrael, to turn back now from following the Lord, by your building you an Altar for you to rebel now againſt him?

17. Was the Iniquity of Peor too little for us, which we are not cleanſed from to this Day, although there was a Plague among the Aſſembly of the Lord,

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iii. 2.) *are committed the Oracles of God, have full Powers to re-eſtabliſh all ſuch Readings*, as ſeem to them *certainly true*, that are not in the *preſent printed Copies*, and the preſent textual Readings *may be continued*, he ſays, *in the Margin*; where, he alſo ſays, not only ſuch *Readings* as are *probably*, but no more than *poſſibly true, have a Right to be admitted*, p. 567, 569. What a monſtrous confuſed *Margin* that, and what a *Bible* ſhould we have at this Rate! He finds fault indeed, towards the End of his *Book*, with the noted *Bolingbroke*, for his mentioning Things to the Diſcredit of the *Old Teſtament*, which are the wild Whims of *Jewiſh Rabbies*; but as if himſelf had forgot how often he had done the like in his own *Book*, which it would not be worth while to read over for the ſake of numbering up the Inſtances.

Ver. 41. *forty eight*] as ordered *Num.* xxxv. 7.

Ver. 10. *at*] For the Altar was not built in the Country of *Canaan*, Ver. 11, 25, 26, 32. much leſs before they got out of it.

18. That you turn back now from following the Lord? Againſt whom you rebelling to Day, to Morrow he will be in a Wrath with the whole Aſſembly of Iſrael.

19. But yet if the Country of your Inheritance is unclean, come you to that of the Lord's, where his Tabernacle remains, and inherit among us; and do not rebel both againſt the Lord and us, by building you an Altar beſides that of the Lord our God.

20. Did not Achan the Son of Zerah commit a Fault by the accurſed Things, and Wrath was upon the whole Aſſembly of Iſrael, and that Man did not die alone in his Iniquity?

21. Whereupon the Reubenites, Gadites, and half Tribe of Manaſſeh made anſwer, to the Heads of the Thouſands of Iſrael:

22. The Lord God of gods, the Lord God of gods he knows, and let Iſrael it ſelf know, if it is in Rebellion or Fault againſt the Lord, do not ſave us this Day,

23. That we have built us an Altar, to turn back from following him; or if it is to offer up Burnt-offerings, Meat-offerings, or Sacrifices of Peace-offerings upon it, let the Lord himſelf require *it:*

24. And if we have not done this by reaſon of *our* Care about the Matter, that your Poſterity ſhould ſay to ours hereafter; What have you to do with the Lord God of Iſrael?

25. For he has made Jordan the Border between us and you, the Reubenites and Gadites, you have no Part in the Lord. Thus will your Poſterity make ours ceaſe from fearing him.

26. Therefore we ſaid, Let us now make ready that we may build an Altar, not for Burnt-offering, nor Sacrifice;

27. But it ſhall be a Witneſs betwixt us and you, and our Generations after us, that we may do the Service of the Lord before him, with our Burnt-offerings, Sacrifices and Peace-offerings; that your Poſterity may not tell ours hereafter, they have no Part in him.

28. Which when they ſhall ſay, ſaid we, to us, or our Generations hereafter, we may anſwer; See the Pattern of the Lord's Altar which our Fathers made, not for Burnt-offering, nor Sacrifice, but it is a Witneſs betwixt us and you.

29. Far be it from us to rebel againſt the Lord, and turn back now from following him, by building an Altar for Burnt-offering, Meat-offering, or Sacrifice, beſides the Altar of the Lord our God that is before his Tabernacle.

30. And when Phinehas the Prieſt, the Princes of the Aſſembly, and Heads of the Thouſands of Iſrael, who were with him, heard the Words which the Reubenites, Gadites, and Manaſſehites ſpoke, they were pleaſed.

31. Phinehas the Son of Eleazar the Prieſt alſo ſaid to them; We know to Day that the Lord is among us, becauſe you did not commit this Fault againſt him; then you delivered the Iſraelites out of his Hand.

32. So he, and the Princes, returned from the Reubenites, and Gadites, out of the Country of Gilead, into that of Canaan to the Iſraelites, and brought them back Word.

33. Whom the Matter did not diſpleaſe, ſo that they bleſſed God, and ſpoke no more of going up againſt them to War, to deſtroy the Country which they dwelt in.

34. And the Reubenites and Gadites gave a name to the Altar, For it is a Witneſs between us, *ſaid they*, that the Lord is God.

CHAP. XXIII.

NOW a great while after the Lord had given Iſrael reſt from all their Enemies round about, Joſhua being old, advanced in Age,

2. Called all Iſrael, their Elders, Heads, Judges and Officers, to whom he ſaid: I am got to be ancient;

3. And you have ſeen all that the Lord your God has done to all theſe Nations, by reaſon of you; ſince it was he who fought for you.

4. See, I have cauſed theſe Nations that are left, to fall *by Lot* to you for a Poſſeſſion to your Tribes, from Jordan, with all thoſe that I have exterminated, thoſe alſo of the great Sea at the Sun-ſetting.

5. And the Lord your God himſelf will drive them away from your Preſence, and expel them from before you; ſo that you ſhall inherit their Country, as he promiſed you.

6. Be very courageous therefore, to obſerve, and do all which is written in the Book of the Law of Moſes; that you may not turn aſide from it, to the right Hand, or the left:

7. That you may not enter among theſe Nations which are left with you; the Names of whoſe gods you ſhall neither make mention of, require to ſwear *by them*, ſerve them, nor bow down to them.

Ver. 20. *was*] not *fell.*

Ver. 31. *then*] ſo the *Hebrew* Word is, not *now.*

Ver. 34. *For it is a Witneſs*] By which it appears ſufficiently, that the Altar was named *Witneſs.*

Ver. 4. *fall*] which is the *Hebrew.*

Ib. *thoſe of the great Sea*] The unconquered Parts, as being the farthermoſt from where the *Iſraelites* entered, lying by it, Chap. xiii. 2, &c. and thus *Jun.* and *Trem.* tranſlate, the *Original* not having *unto.*

8. But

8. But ſhall keep cloſe to the Lord your God, as you have done to this Day.

9. For the Lord has expelled great and ſtrong Nations, by reaſon of you: and as for you, no Man has ſtood in your Preſence to this Day.

10. One Man of you ſhall purſue a thouſand: for the Lord your God himſelf fights for you, as he promiſed you.

11. Be very careful therefore of your ſelves, to love the Lord your God.

12. For if you do at all turn back, and cleave to the reſt of theſe Nations that are left with you, and join with them by Marriage, going in to them, and they to you;

13. Know throughly that the Lord your God will no more expel them from your Preſence, but they will be Gins and Snares to you, Whips on your Sides, and Prickles in your Eyes, till you periſh from this good Land which the Lord your God has given you.

14. And behold I am now going the Way of all the Earth; and you know with your whole Hearts and Souls, that not a ſingle Thing has failed of all the good ones which the Lord your God ſpoke concerning you; all are come to paſs to you, without one of them failing.

15. On the other hand as all good Things are come to paſs to you, of which the Lord your God ſpoke to you; ſo will the Lord bring all ill Things upon you, till he has deſtroyed you from this good Land which he himſelf gave you;

16. When you tranſgreſs the Covenant of the Lord your God which he commanded you, and go, and ſerve other gods, bowing down to them: for the Lord will be angry with you, ſo that you will quickly periſh from the good Land which he has given you.

CHAP. XXIV.

AND Joſhua gathered all the Tribes of Iſrael to Shechem, calling their Elders, Heads, Judges and Officers, who preſented themſelves before God.

2. And he ſaid to all the People: Thus ſays the Lord God of Iſrael; your Forefathers dwelt beyond the River of old time, Terah the Father both of Abraham and Nahor, and they ſerved other gods.

3. But I took your Father Abraham from thence, and had him through all the Country of Canaan, increaſing his Offspring, and giving him Iſaac:

4. To whom I gave Jacob and Eſau, as I did to Eſau Mount Seir to inherit; but Jacob and his Poſterity went down to Egypt.

5. I alſo ſent Moſes and Aaron, and ſmote Egypt, according as I did within it, and afterwards brought you out.

6. And when I had brought your Fathers out of Egypt, you came to the Red Sea, whither the Egyptians purſued after them with Chariots and Horſemen.

7. Yet they crying to the Lord, he put Darkneſs between you and the Egyptians, brought the Sea over them, and covered them, and when you had ſeen with your Eyes what I did in Egypt, you dwelt in the Wilderneſs a great while.

8. Then I brought you into the Country of the Amorites, that dwelt beyond Jordan, who fought with you; and I delivered them into your Power, and you inherited their Country, when I had deſtroyed them from your Preſence.

9. And Balak the Son of Zippor, King of Moab, got ready, that he might fight with Iſrael, and ſent for Balaam the Son of Beor to curſe you.

10. But I would not hearken to Balaam, ſo he bleſſed you ſtill, and I delivered you out of his Power.

11. Moreover when you were paſſed through Jordan, and come to Jericho, the Men belonging to it fought with you, the Amorites, Perizzites, Canaanites, Hittites, Girgaſhites, Hivites and Jebuſites, whom I delivered into your Power.

12. Nay I ſent the Hornet before you, which drove away from your Preſence, the two Kings of the Amorites, not with your Sword nor Bow.

13. And I have given you a Country, for which you did not labour, Cities that you built not, which you dwell in: you eat of Vineyards and Olive-yards, which you did not plant.

14. Now therefore fear the Lord, and ſerve him in Integrity and Truth, and put away the gods which your Fathers ſerved beyond the River and in Egypt, and ſerve the Lord.

15. However, if you do not like to ſerve him, chooſe for your ſelves to Day whom you will ſerve; whether the gods that your Forefathers ſerved, who were beyond the River, or the gods of the Amorites in whoſe Country you dwell: but I and my Family will ſerve the Lord.

Ver. 9. *that he might fight*] ſince he did not actually make war: ſo *Jun.* and *Trem. ut certaret.*

16. To

16. To which the People made anſwer; Far be it from us to forſake the Lord, to ſerve other gods.

17. For the Lord our God is he who brought us and our Fathers up from the Country of Egypt, from the Place of Slaves, who did thoſe great Signs in our Sight, and kept us in all the Way where we went, and among all the People whom we paſſed through.

18. Beſides the Lord drove out all the People, particularly the Amorites who dwelt in the Country, from our Preſence: we will alſo ſerve the Lord, for he is our God.

19. And Joſhua replied to the People; You cannot ſerve the Lord; as he is a holy God, a zealous one, who will not forgive your Treſpaſſes, nor Sins;

20. When you forſake him, and ſerve ſtrange gods: nay he will turn back, and do you hurt, and conſume you, after he has done you good.

21. No, ſaid they to Joſhua, but we will ſerve the Lord.

22. To which he rejoined, You are Witneſſes for your ſelves, that ye have choſen you the Lord, to ſerve him. Who anſwered, We are.

23. Therefore now, *added he*, put away the ſtrange gods that are among you, and incline your Hearts to the Lord God of Iſrael.

24. And the People ſaid to him, We will ſerve the Lord our God, and hearken to what he ſays.

25. So Joſhua made a Covenant with the People that Day, and ſet them an Ordinance and Rule at Shechem.

26. He further wrote theſe Words in the Book of the Law of God; and taking a great Stone, ſet it up there under an Oak, that was by the Sanctuary of the Lord;

27. Saying to all the People, Behold this Stone ſhall be a Witneſs to us, ſince it has been at the Hearing of all the Words which the Lord ſpoke to us: it ſhall even be a Witneſs to you, leſt you ſhould deny your God.

28. At length he ſent away the People to their ſeveral Poſſeſſions.

29. And after theſe Things Joſhua the Son of Nun, the Servant of the Lord, died, being in his hundred and tenth Year.

30. Whom they buried in the Border of his Poſſeſſion at Timnath-ſerah, which is on the Mountain of Ephraim, at the north Side of Mount Gaaſh.

31. And Iſrael ſerved the Lord all the Days both of Joſhua, and of the Elders whoſe Time was prolonged after him, and who had known all the Works which the Lord did for Iſrael.

32. Joſeph's Bones too which the Iſraelites brought up from Egypt, they buried at Shechem, in a Piece of Land which Jacob bought of the Poſterity of Hamor the Father of Shechem, for a hundred Lambs; and it became the Poſſeſſion of the Poſterity of Joſeph.

33. And when Eleazar the Son of Aaron died, they buried him on a Hill of Phinehas his Son, which was given him on the Mountain of Ephraim.

Ver. 20. *nay*] *When*, as the *Hebrew* is at the Beginning of the Verſe, plainly belonging to that before, to make out *cannot*.

Ver. 26. *by the Sanctuary*] that ſeems on this Occaſion to be brought from *Shiloh* to *Shechem*, Ver. 1, 25. which *Jerome* computes ten Miles diſtant, as Trees alſo were not to be planted near it, *Deut.* xvi. 21.

Ver. 27. *it has been at the Hearing of*] which being meant, and the *Original* allowing, muſt be preferable to the *common*; to avoid the Hardneſs of which the *vulg. Lat.* is, *you have heard*.

Ver. 32. *in a Piece of Land*] 'This ſhews they did 'not bury him in the City of *Shechem*,' *Patrick*.

Ib. *Lambs*] See *Gen.* xxxiii. 19.

NOTES upon the BOOK of the JUDGES.

CHAP. I.

NOW after Joſhua's Death, the Iſraelites enquired thus of the Lord, Which of us ſhall go up to the Canaanites firſt, to fight with them?

2. And the Lord ſaid, Let Judah go up; behold I give up the Country into his Power.

3. With that Judah ſaid to his Brother Simeon, Go up with me into my Lot, that we may fight againſt the Canaanites, and I will alſo go with thee into thine: accordingly Simeon went with him.

4. Thus Judah went up, and the Lord gave up the Canaanites and Perizzites into their Power; who ſlew of them in Bezek ten thouſand Men.

5. For finding the Lord of Bezek there, they fought with him, and ſlew the Canaanites and Perizzites.

6. And the Lord of Bezek fleeing, they purſued after him; whom they caught, and cut off his Thumbs and great Toes.

7. Who ſaid, Seventy Kings, with their Thumbs and great Toes cut off, have picked up under my Table; as I did, ſo God has recompenſed me. And they brought him to Jeruſalem, where he died.

8. For the People of Judah fought againſt Jeruſalem, which they took, and ſmote it with the Edge of the Sword, ſetting the City on Fire.

9. And afterwards they went down to fight againſt the Canaanites, who inhabited the Mountain, the South and Vale.

10. Judah likewiſe went againſt the Canaanites who dwelt in Hebron, the Name of which before was The Town of Arba; and they ſlew Sheſhai, Ahiman and Talmai.

11. Beſides he went from thence againſt the Inhabitants of Debir, the Name of which before was Kirjath-ſepher.

12. And Caleb ſaid, To him who conquers Kirjath-ſepher, and takes it, I will give my Daughter Achſah for a Wife.

13. Which he did to Othniel, the Son of his younger Brother Kenaz, who took it.

Book] As ſeveral Things are ſaid to be done in it when there was no King in *Iſrael*, Chap. xvii. 6. & xviii. 1. & xix. 1. & xxi. 25. we may conclude with *Newton* in his *Obſervations upon the Prophecies of Daniel*, Chap. i. that it was written after the Beginning of *Saul*'s Reign; and as the *Jebuſites* dwelt then at *Jeruſalem*, Chap. i. 21. that it was done before the 8th Year of the Reign of *David*, 2 *Sam.* v. 8. 1 *Chron.* xi. 6. conſequently this *Book* ſeems penned by *Samuel*, whoſe Death before *David* reigned limits the lateſt Time. I judge ſtill further, that as the *Hiſtory of Ruth* fell out in the Time of the *Judges*, Chap. i. 1. this *Book* was made after that, or elſe it would have taken in ſuch a remarkable Narrative; and ſo by the Account of that *Book*, the Time of writing this will be limited to the ſooneſt, and into a little Compaſs towards the End of *Samuel*'s Life, when he was gone into Retirement from *Saul*, 1 *Sam.* xv. 34, 35. and here Chap. xx. 27. agrees with the Ark's being abſent at *Kirjath-jearim*, 1 *Sam.* vii. 2.

the Judges] like *The Acts of the Apoſtles*; for it is not concerning Judges in general.

Ver. 1. *Which of us*] as the Senſe may determine it to be, ſince they could not expect any other to do it for them. So *Jun.* and *Trem.* have *quis ex nobis*, *Caſtal. quinam ſuorum.*

Ver. 5. *Lord of Bezek*] So the *Margins* of the *interlineary* and *Tigurin Bibles* expound it: the Letter *jod*, ſays *Munſter*, being added over and above; therefore he interprets it, *Dominus loci Bæzæk*, *the Lord of the Place Bezek*. This further appears in his not being called by any other Title, as *King*, *&c.* which *Adoni-zedek* was, *Joſh.* x. 1, 3. and the Words not joined by *makkaph* (-) like the other, beſides that *zedek* is *Righteouſneſs*, not the Name of a Place.

Ver. 6. *Thumbs and great Toes*] *Gen. thumbes of his handes and of his feete*, after the *Welch* Manner of ſpeaking.

Ver. 8. *fought*] This, and what follows to the 19th Verſe, muſt needs be done now after *Joſhua*'s Deceaſe, when there is ſo much Mention of who did it, as *the People of Judah*, Ver. 8, 9. *Judah*, Ver. 10, 18, 19. *he*, Ver. 11. *Judah with Simeon*, Ver. 17. not *all the Iſraelites with Joſhua*, *Joſh.* x. 36, 38. Some of thoſe Cities, as *Hebron* and *Debir*, deſtroyed and not burnt, *Joſh.* x. 37, 39. might be peopled again by the Natives; and ſo we find that *Hebron*, given to *Caleb* afterwards, muſt have its Inhabitants driven out before he could poſſeſs it, *Joſh.* xiv. 12. nay *Hazor* that was burnt, *Joſh.* xi. 11. became a Metropolis, Chap. iv. 2. Therefore the Account of *Caleb* in the 15th Chapter of *Joſhua*, *&c.* is to be referred hither, like Chap. xix. 47. that *Book* being written as it appears a conſiderable Time after, Chap. iv. 9. & vii. 26. & viii. 29. & ix. 27. & x. 27. And returning to the Place here commented on, we may obſerve, that *they brought him to Jeruſalem* does not well agree with the City being burnt before. Nay we may find the *Iſraelites* had not got it, or taken it, when the *Levite* paſſed by, Chap. xix. 10, 11, 12. Moreover our *Tranſlators* ſhould have related the reſt in the preterpluperfect Tenſe by *had*, if they would have made it conſiſtent with this. To conclude, *Patrick* writes on Ver. 12. 'that all Things here mentioned were not done till after 'the Death of *Joſhua*, is ſo evident as to leave no Doubt 'of it;' and *Lightfoot*, *The 8 Verſe ſhould be read, not as if it had been done before*, now the children of Judah had, *Harmony of the Old Teſtament.*

14. And when ſhe came, ſhe perſuaded him to aſk her Father for Land; and ſhe alighting from the Aſs, Caleb ſaid to her, What wouldeſt thou have?

15. Who anſwered him, Beſtow on me a Bleſſing: for as thou haſt given me Land in the South, thou ſhouldeſt alſo ſome Springs of Water. So Caleb gave her Springs both above and below.

16. The Poſterity alſo of the Kenite, the Father-in-law of Moſes, went up from the City of Palm-trees, with the Poſterity of Judah, to the Wilderneſs of Judah, which is in the South of Arad; where being arrived, they dwelt with thoſe People.

17. Judah too went with Simeon his Brother, and they ſlew the Canaanites who inhabited Zephath, as alſo deſtroyed it; the Name of the City being called Hormah.

18. Moreover Judah took Gaza, Aſhkelon and Ekron, with their reſpective Borders.

19. For the Lord was with him, ſo that he expelled thoſe of the Mountain; though he was not to expel the Inhabitants of the Vale, becauſe they had iron Chariots.

20. And they gave to Caleb Hebron, as Moſes had ſpoken; who expelled from thence the three Sons of Anak.

21. Whereas the People of Benjamin did not expel the Jebuſites who dwelt at Jeruſalem, but the Jebuſites dwell there with them to this Day.

22. As for the Family of Joſeph, they alſo went up to Beth-el; and the Lord was with them.

23. For when they cauſed Beth-el to be ſearched, the Name of the City before being Luz;

24. The Spies ſaw a Man coming out of it, to whom they ſaid, Shew us, we pray, an Entrance to the City, and we will deal kindly with thee.

25. So he ſhewed them one, and they conquered the City with the Edge of the Sword; but they let the Man go, and all his Family.

26. Upon this he went to the Country of the Hittites, and built a City, whoſe Name he called Luz, which is the Name of it to this Day.

27. But Manaſſeh did not expel thoſe of Beth-ſhean, of Taanach, the Inhabitants of Dor, Ibleam, nor Megiddo, with the Towns of each: for the Canaanites would dwell in that Country.

28. Yet when Iſrael became ſtrong, they made them tributary; but did not expel them utterly.

29. And Ephraim did not expel the Canaanites who dwelt in Gezer; but they dwelt there among them.

30. Zebulun did not expel the Inhabitants of Kitron, nor thoſe of Nahalol; but the Canaanites dwelt among them, and became tributary.

31. Aſher did not expel the Inhabitants of Acco, thoſe of Zidon, Ahlab, Achzib, Helbah, Aphik, nor of Rehob.

32. But the Aſherites dwelt among the Canaanites, the Inhabitants of the Country; becauſe they did not expel them.

33. Naphtali did not expel the Inhabitants of Beth-ſhemeſh, nor thoſe of Beth-anath; but dwelt among the Canaanites, the Inhabitants of the Country: yet the Inhabitants of Beth-ſhemeſh and Beth-anath became tributary to them.

34. However the Amorites preſſed the People of Dan to the Mountain; ſince they did not permit them to come down to the Vale.

35. For the Amorites would dwell on Mount Heres, at Aijalon and Shaalbim; yet the Power of the Family of Joſeph was ſo weighty, that they became tributary.

36. And the Bounds of the Amorites was from the Aſcent of Akrabbim, from the Rock upward.

Ver. 14. *the Aſs*] Here being no more [her] than in *Joſh.* xv. 18.

Ver. 15. *in the South*] and ſo hot and dry.

Ver. 16. *City of Palm-trees*] *Jericho*, *Deut.* xxxiv. 3. but in the *Arabick City of Moſes*.

Ver. 18. *Aſhkelon*] Called ſo by the *Engliſh Tranſlators* themſelves, Chap. xiv. 19. elſewhere careleſsly either that or *Aſkelon*.

Ver. 19. *was with him, ſo that*] that is ſo far, and no farther, anſwerable to the Virtue of that Tribe, and that they might not be too much lifted up, according to Chap. vii. 2. which I mention becauſe a certain *Author* ſays this *Text* is *ſo much ſneered at by all the Deiſts both in Town and Country*; and if ſo, I ſee no Reaſon to conceal it, any more than the *Alcoran* of *Mahomet*, which, as an ingenious Writer remarks, need not be feared it will convince any to believe in it.

Ib. *was not to expel*] Becauſe *Judah* had too little Faith and Obedience, for *the Lord to be with him* in doing ſuch a greater Work, agreeable to *Mat.* ix. 28, 29. & xvii. 19, 20, 21, 22. & xiii. 58. *Acts* xiv. 9. *Heb.* iii. 19. *Deut.* i. 42, 43, 44. with Chap. ii. 2, 3. here; and would too much value himſelf for his own Exploit, as in Chap. vii. 2. *Deut.* xxxii. 27. which clears up and corroborates the foregoing, and the *Hebrew* Verb is infinitive.

Ver. 21. *Benjamin*] This is ſaid of *Judah*, *Joſh.* xv. 63. being true of both.

Ver. 23. *cauſed—to be ſearched*] *Gen. cauſed to view.*

Ver. 24. *an Entrance*] which was ſufficient for them, and the common one they muſt needs know.

Ver. 27. *would dwell*] *Tynd. wente to and dwelt*, *Gen. dwelled ſtill*, *Biſh. were bolde to dwell*; although the *Heb.* Word has none of thoſe Meanings.

Ver. 29. *Gezer*] This is the right Name, yet it is called *Gazer* in the *com. Bible*, 2 *Sam.* v. 25. 1 *Chron.* xiv. 16.

Ver. 36. *Akrabbim*] in *Heb. Scorpions*, by which the State of the Place anciently may appear, and ſo of many others in *Divine Writ*; but this is omitted in *Rob. F. Herrey*'s uſeful *Alphabet* for this Purpoſe, and this Place in the more curious *Lat. Lexicon Sanctum* of *Greg. Greg. Frank*, printed at *Hanaw* in *Germany*, 1634. It was in the Border of *Canaan*, *Num.* xxxiv. 4. and of *Judah*, *Joſh.* xv. 3.

CHAP.

CHAP. II.

NOW there went up a Meſſenger of the Lord from Gilgal to Bochim, and he declared; I cauſed you to come out of Egypt, and brought you to the Country of which I ſware to your Fathers; nay I ſaid, I will never break my Covenant with you.

2. But you ſhall make no Treaty with the Inhabitants of this Country, you ſhall break down their Altars; yet you have not hearkened to what I ſaid; why did you do this?

3. So I alſo ſay, I will not drive them out from your Preſence; but they ſhall be at your Sides, and their gods be a Snare to you.

4. Now as the Meſſenger of the Lord ſpoke theſe Words to all the Iſraelites, the People burſt out a crying.

5. Whereupon they called the Name of that Place Bochim, and ſacrificed there to the Lord.

6. And when Joſhua had ſent away the People of the Iſraelites, and they were gone to their reſpective Poſſeſſions, to inherit the Country;

7. They ſerved the Lord all the Time of Joſhua, and all that of the Elders whoſe Time was prolonged after him, who ſaw all the great Works which the Lord did for Iſrael.

8. But Joſhua the Son of Nun, the Servant of the Lord, dying, in his hundred and tenth Year;

9. Whom they buried in the Border of his Poſſeſſion, at Timnath-heres on the Mountain of Ephraim, at the north Side of Mount Gaaſh;

10. And alſo that whole Generation being gathered to their Fathers; there roſe up another Generation after them, who did not know the Lord, nor yet the Works that he had done for Iſrael.

11. Then the Iſraelites did what the Lord was diſpleaſed with: for they ſerved Baalim,

12. And forſook the Lord God of their Fathers, who brought them out of the Country of Egypt, going after other gods, ſome of thoſe of the People that were round about them, and bowing down to them; whereby they provoked the Lord.

13. Therefore when they forſook him, and ſerved Baal and Aſhtaroth;

14. The Lord was angry with Iſrael, and gave them up into the Power of Spoilers, who ſpoiled them, and delivered them up into the Power of their Enemies round about, ſo that they could no longer ſtand before them.

15. Whitherſoever they went out the Hand of the Lord was againſt them for Harm, as the Lord had ſpoken, and as he had ſworn to them; inſomuch that they were exceedingly diſtreſſed.

16. However the Lord raiſed up Judges, who ſaved them from the Power of thoſe who ſpoiled them.

17. But yet they would not hearken to their Judges; for they went a whoring after other gods, and bowed down to them: they departed ſpeedily from the Way wherein their Fathers walked, by hearkening to the Commandments of the Lord; they not doing ſo.

18. For when the Lord raiſed them up Judges, and was himſelf with the Judge, ſaving them from the Power of their Enemies all his Time; becauſe the Lord was ſorry for their Groaning, by reaſon of thoſe who oppreſſed them, and ſtreightened them:

19. Yet when the Judge was dead, they again corrupted themſelves more than their

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Ver. 1. *Bochim*] *Weepers*, or *Men weeping*.

Ib. *he declared*] viz. the Lord by the Meſſenger. So *Caſtal. Jun.* and *Trem.* ſay *nuncius*, *Coverd. Meſſaunger. Sol. Jar.* quotes the Book סדר עולם ſaying, *This was Phinehas.* In the *Targum* it is וסליק נביא בשליחות מן קדם יי *And there went up a Prophet with a Meſſage from before the Lord*; and *Levi Ben Gerſhom* writes, זה המלאך היה נביא *This Meſſenger was a Prophet*; a little conſulting of whom might have helped our *Tranſlators*. It is improbable it would be ſaid of an Angel thus, that he went up from *Gilgal* to *Bochim*; and Angels did not uſe to deliver their Meſſage to all the People.

Ver. 3. *at your Sides*] *Jun.* and *Trem.* turn it exactly literal, *vobis ad latera*, *to you at the Sides*; *Pagnin.* and *Montan. vobis in lateribus.*

Ver. 8. *hundred and tenth*] In the *Arabick Verſion*, *a hundred and twenty Years old.*

Ver. 9. *heres*] The Author of *the preſent State of the printed Heb. Text* thought he had done Something, we may ſuppoſe, when he had ſhewn *that* 2 *letters* here *have exchang'd their places* from *Joſh.* xxiv. 30. againſt Nobody, yet deſignedly againſt the *Scripture*, to ſhew it thus corrupted; for which it is requiſite he ſhould have proved the Letters were not ſo tranſpoſed at firſt, and that is not improbable they were: for *Timnath-ſerah* ſignifying *the Reckoning of Abundance*, as in *Greg. Greg. Frank's Sacred Lexicon*, expounding the Scripture Names, Sect. 587. might be the old Name of the Place, changed to *Timnath-heres*, *the Reckoning of the Sun*, when *Joſhua* had it, *Joſh.* xix. 50. in Commemoration of his bringing the Sun to another Reckoning on that celebrated Day, recorded in *Joſh.* x. 12, 13, 14. as there was an Opportunity for it, by turning סרח backward into חרס And what does the above Author's pretended parallel Inſtance of *Blenheim* and *Blenmeih* amount to? Is *Blenmeih* by Corruption often, and to uſe his Term, *univerſally printed* in any Paſſage of Hiſtory? And have not the Editors of the *Scripture* been as careful as thoſe of other Books?

Ver. 14. *delivered them up*] Like a Thing which is ſold, as *Interpreters* write. All *Lexicons* which I have peruſed put this Meaning to the Verb, and ſeveral ſo tranſlate it here.

Fathers,

Fathers, by going after other gods to ſerve them, and bow down to them: they fell not from their Doings, nor from their ſtiff Way.

20. At which incenſed againſt Iſrael, the Lord ſaid; Foraſmuch as this Nation have tranſgreſſed my Covenant which I commanded their Fathers, and have not hearkened to what I ſaid;

21. I will even no more expel a Man from their Preſence, of the Nations which Joſhua left, when he died:

22. That I may try Iſrael by them, whether they will obſerve the Way of the Lord to go therein, as their Fathers did, or not.

23. Thus the Lord left theſe Nations without expelling them ſpeedily, and did not give them up into the Power of Joſhua.

CHAP. III.

AND theſe are the Nations that the Lord left to try all thoſe of Iſrael by, who did not know all the Wars of Canaan;

2. That however the Generations of the Iſraelites might know how to teach thoſe War at leaſt, who knew them not before:

3. Five Lords of the Philiſtines, and all the Canaanites, with the Zidonians, and the Hivites who dwelt on Mount Lebanon, from that of Baal-hermon to the Entrance of Hamath.

4. By whom Iſrael were to be tried, to know whether they would hearken to the Commandments of the Lord, which he enjoined their Fathers by the Miniſtry of Moſes.

5. But the Iſraelites dwelling among the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebuſites;

6. They not only took them their Daughters for Wives, and gave their own Daughters to their Sons, but ſerved their gods.

7. Therefore when they did what the Lord was diſpleaſed with, and forgot the Lord their God, ſerving Baalim and the Groves;

8. The Lord was ſo angry with them, that he delivered them up into the Power of Cuſhan-riſhathaim King of Meſopotamia; whom they ſerved eight Years.

9. But they crying to the Lord, he raiſed up for them a Saviour, who ſaved them, Othniel the Son of Kenaz Caleb's younger Brother.

10. For the Spirit of the Lord was upon him, and he judged Iſrael, and going out to War, the Lord gave up Cuſhan-riſhathaim King of Syria into his Power, ſo that it became ſtrong over him.

11. Afterwards the Country reſted out forty Years, and Othniel the Son of Kenaz died.

12. Moreover the Iſraelites did again what the Lord was diſpleaſed with; who made Eglon the King of Moab ſtrong over them, becauſe they did ſo.

13. And he gathering to him the Ammonites and Amalekites, went and beat Iſrael, and poſſeſſed the City of Palm-trees.

14. Whereupon the Iſraelites ſerved Eglon King of Moab eighteen Years.

15. But they crying to the Lord, he raiſed them up a Saviour, Ehud the Son of Gera, the Son of a Benjaminite, a Man lame of his right Hand; by whom the Iſraelites ſent a Preſent to Eglon King of Moab.

16. For Ehud made him a Sword which had two Edges, a Cubit long; and girded it under his Garments upon his right Thigh.

17. So he brought the Preſent to Eglon King of Moab, who was a very fat Man.

18. And when he had finiſhed doing it, he ſent away the People who carried the Preſent:

19. Whereas he returned from the carved Images which were at Gilgal, and ſaid, I have a ſecret Matter to thee, O King; who anſwered, Keep ſilence; and all who ſtood by him went out from him.

20. Then Ehud went to him, as he was ſitting in a cooling Chamber which he had for himſelf alone, and ſaid, I have a Matter from God for thee; at which he roſe up from the Seat.

21. And Ehud putting forth his left Hand, took off the Sword from his right Thigh, and ſtuck it into his Belly:

Ver. 20. *have tranſgreſſed*] *Hath* and *have*, ſingular and plural, in the *com. Eng. Verſion*, are diſcordant. The *Hebrew* Verbs are both plural.

Ver. 2. *however*] not *only*; for thoſe Nations alſo were left to try and puniſh the *Iſraelites*.

Ib. *knew them*] viz. the Wars of *Canaan*.

Ver. 8. *riſhathaim*] Which is in *Hebrew two Wickedneſſes*.

Ver. 10. *Syria*] As our *Bible* has it elſewhere.

Ver. 11. *reſted out forty Years*] From the Death of *Joſhua*, mentioned Chap. i. 1. ſee the ſucceeding *Chron. Table*. *Jun.* and *Trem.* ſupply it with *ad uſque, until*.

Ver. 13. *City of Palm-trees*] *Jericho*, as Chap. i. 16.

Ver. 15. *the Son of a Benjaminite*] Compare the *Heb.* here and in 1 *Sam.* ix. 1. together.

Ver. 19. *carved Images*] It is uſually turned *graven images* in the *preſent Bible*, but there is no Proof that it ſignifies *quarries*. *Caſtal.* and *Leo Judæ* have *ſimulachris, images*; *Munſt. loco ſculptilium, the place of carved images*; the *old Lat.* and *Engliſh Tranſ. idols*. But the *Syriack Tranſlator* keeping the original Word *peſilim*, the *Arabick* rendering from him, has ridiculouſly made it *Paleſtine*.

Ver. 20. *Chamber*] From עלה *to go up*. In 2 *Kings* i. 2. called *upper chamber*.

22. Inſomuch

22. Insomuch that even the Hilt went in after the Blade, and the Fat closed up about the Blade, for he could not draw the Sword out of his Belly; and the Dung came forth.

23. Next Ehud went out at the Gallery, and shut the Doors of the Chamber about him, and locked *them*.

24. At length when he was gone out, *Eglon*'s Servants came, and seeing plainly that the Chamber-doors were locked, they said, Verily he is covering his Feet in the cool Parlour.

25. And they staid a good while, but behold he did not open the Chamber-door; which at last taking a Key, they did themselves, and their Lord indeed was fallen on the Ground dead.

26. So Ehud escaped whilst they delayed, which, passing by the carved Images, he did to Seirath.

27. And as soon as he was come, he blew a Trumpet on Mount Ephraim, that the Israelites might go down from the Mountain with him, and he before them.

28. To whom he said, Follow after me; for the Lord has given up your Enemies, the Moabites, into your Power: accordingly they went down after him, and took the Passages of Jordan to Moab, and did not suffer a Man to pass over.

29. They also killed of the Moabites at that Time about ten thousand Men, all lusty, and all Men of Strength; and there was not a Man escaped.

30. Thus Moab was brought down that Day under the Power of Israel; and the Country rested out eighty Years.

31. After him too there was Shamgar the Son of Anath, who killed six hundred Men of the Philistines with an Ox-goad; and he also saved Israel.

CHAP. IV.

HOWEVER the Israelites did again what the Lord was displeased with, when Ehud was dead.

2. And he delivered them up into the Power of Jabin King of Canaan, who reigned in Hazor; the Captain of whose Army was Sisera, that dwelt in Harosheth of the Nations.

3. Upon which they cried to the Lord: for he had nine hundred iron Chariots, and oppressed them powerfully twenty Years.

4. And Deborah a Propheteſs, the Wife of Lapidoth, judged Israel at that Time.

5. Who dwelt under the Palm-tree of Deborah, between Ramah and Beth-el, on Mount Ephraim; and to her they went up for Judgment.

6. So she sent for Barak the Son of Abinoam, from Kedesh-naphtali; and said to him; Has not the Lord God of Israel commanded, Go, and draw to Mount Tabor, taking with thee ten thousand Men, of the Naphtalites and Zebulunites?

7. And I will draw to thee, at the River Kishon, Sisera the Captain of Jabin's Army, with his Chariots and Multitude; and will give him up into thy Power.

8. To whom Barak said, If thou wilt go with me, then will I go; but if thou wilt not, I will not go.

9. And she replied, I will go throughout with thee; nevertheless the Reputation will not be thine in the Expedition that thou goest on, because the Lord will deliver up Sisera into the Power of a Woman: so she got ready, and went with him to Kedesh.

10. Moreover he called Zebulun and Naphtali thither, and went up accompanied by ten thousand Men; she going up with him.

11. Now Heber the Kenite, of the Sons of Hobab the Father-in-law of Moses, was parted from the Kenites; and had extended his Habitation to the Oak of Zaanaim, which is at Kedesh.

12. And when they told Sisera, that Barak the Son of Abinoam was gone up Mount Tabor;

13. He called for all his Chariots, nine hundred iron ones, and all the People who

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Ver. 22. *Dung*] I know not where our *Translators* had the *dirt* from, since there is no more of it in the *Original*, nor in any *Translation* that I have of the learned Tongues, than there is in a Man's Belly.

Ver. 23. *Gallery*] or *Anti-chamber*; but the first is more consonant to the *Hebrew* Radix, signifying *a Rank*.

Ver. 24. *Chamber*] As this must signify by being high.

Ib. *covering his Feet*] in lying down to sleep, as the Manner was, *Ruth* iii. 7. see 1 *Sam.* xxiv. 3. but *Tynd.* has *a doyinge of hys easement*, and so the *Gen.* with the last *Margin*.

Ver. 25. *a good while*] *Heb. to a delaying*. *Trem.* and *Jun.* turn it as here, *dudum*; in which Manner *Pagnin.* and *Castal.* have it translated; and so *Kimhi*, *Sol. Jar.* and *Buxtorf* in his *Dictionary*, interpret it.

Ver. 29. *lusty*] *Gen. fed men*, others *fat*.

Ver. 31. *six hundred*] Though not only *Samson* killed a thousand with a far more unfit Instrument, but a Worthy of *David* eight hundred at one Time, 2 *Sam.* xxiii. 8. yet lately our Countrymen *Bedford*, *Script. Chron.* B. v. 3. 16. and *Stackhouse*, *Hist. Bib.* B. v. 2. relate those six hundred to be killed in about twenty Years by the Assistance of his Servants. The Mention of which seems Refutation enough. And as *Maundrell* tells us, the People still use Goads of an extraordinary Size in that Country, and that upon measuring several, he found them about eight Feet long, and at the bigger End six Inches about, with a small Spade or Paddle of Iron there, strong and massy for cleansing the Plough, *Journey from Aleppo to Jerusalem*; which surely might do great Execution.

Ver. 2. *Hazor*] that was rebuilt by the *Canaanites*, *Josh.* xi. 11.

Ver. 11. *the Oak*] as Ver. 5. of the Palm-tree; see *Gen.* xii. 6.

Ver. 12. *Tabor*] about a Day's Journey due West from

were with him, from Haroſheth of the Nations to the Brook Kiſhon.

14. Then Deborah ſaid to Barak, Get ready, for this is the Day on which the Lord gives up Siſera into thy Power; Is not he gone out before thee? Accordingly Barak went down from Mount Tabor, and the ten thouſand Men after him.

15. With that the Lord routed Siſera, all the Chariots, and the whole Army, with the Edge of the Sword before Barak; ſo that Siſera got down from his Chariot, and fled away on his Feet.

16. Barak too purſued after the Chariots and the Army, to Haroſheth of the Nations: thus all the Army of Siſera fell by the Edge of the Sword, there being not even one left.

17. Now he fled as before mentioned to the Tent of Jael, the Wife of Heber the Kenite: for there was Peace between Jabin King of Hazor, and his Family.

18. And Jael going out to meet Siſera, ſaid to him, Turn aſide, my Lord, turn aſide to me, do not fear. So he turned aſide to her into the Tent, that ſhe might cover him with a Blanket.

19. Beſides he ſaid to her, Give me, I pray, a little Water to drink, for I am thirſty; who opening a Bottle of Milk, gave him drink, and covered him.

20. He ſaid to her further; Stand at the Door of the Tent; and if any one comes, and enquires of thee, Is there any Man here? Thou ſhalt anſwer, No.

21. But Jael the Wife of Heber took a Nail of the Tent, and putting a Hammer in her Hand, went to him ſecretly, and ſtuck the Nail ſo into his Temples, that it faſtened in the Ground: for he was faſt aſleep, and weary; thus he died.

22. And behold as Barak purſued Siſera, ſhe went out to meet him, and ſaid to him, Come, and I will ſhew thee the Man whom thou ſeekeſt. Accordingly he went in to her, and behold Siſera was fallen down dead, and the Nail was in his Temples.

23. Thus God brought down on that Day, Jabin King of Canaan, before the Iſraelites.

24. Nay their Hands went on more and more in being hard againſt him, till they had deſtroyed him.

CHAP. V.

AND Deborah ſung, with Barak the Son of Abinoam, on that Day, as follows:

2. For the taking Vengeance on behalf of Iſrael, for the People's offering themſelves Voluntiers, for both bleſs the Lord.

3. Hearken, O Kings; give ear, you Princes: I my ſelf will ſing to the Lord, will ſing melodiouſly to the Lord God of Iſrael.

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the Sea of *Tiberias*, and ſtanding by it ſelf in the Plain of *Galilee*; being round, high and beautiful, with a plain Area at the Top, about two Furlongs long and one broad, very fertile and delightful; now incloſed with Trees on all Parts, excepting ſouthward, and having Ciſterns of good Water; from whence alſo may be ſeen the *Mediterranean Sea* one Way, and that of *Tiberias* another, the whole Breadth of the Country of *Canaan*; to all which and more, with a curious View of it, *Maundrell* adds, *It is impoſſible for Man's Eyes to behold a higher Gratification of this Nature.* As likewiſe *Corten* ſays, *If Nature has formed any Thing more delightful than ordinary, it is this Mountain*; which he further deſcribes, to appear like a Sugar-loaf from Eaſt to Weſt, and oval, as it is, from South to North, having a Way only on the Weſt to ride up, of an Hour long, and is encompaſſed on all Sides with pleaſant Trees, Shrubs and Graſs, there being the Ruins of a compleat Fortification, Caſtle, &c. on the Top; from which may be ſeen towards the North the Mountains of *Lebanon* and *Baſhan*, eaſtwards the Sea of *Galilee* or *Tiberias*, and the Mountains beyond, on the South-eaſt the Diſtricts of *Samaria* and Mountains about it, on the South the Mountains of *Gilboa*, South-weſt thoſe of *Carmel*, and weſtwards the Mountains of *Nazareth*, and beyond them into the *Mediterranean Sea*; the Plains of *Galilee* lying at the North-eaſt of it, and the inimitable Valley of *Eſdraelon* at the South-weſt, beyond which latter one alſo views Mount *Hermon*, and at the Foot of it a Village where the City of *Nain* (read of *Luke* vii. 11.) is ſaid to have ſtood; by which their ſeveral Situations may alſo be known: and this Author's Account is to be doubly valued, being taken as lately as in the Year 1738, and not from any other Author, ſince he ſays he did not remember to have ſeen an Account of it in any other.

Ver. 15. *routed Siſera*] If Deſcriptions of Battles are ſo entertaining, as it ſeems, I can perhaps give a probable one of this in brief, as follows: *Siſera*, who ſeems to be a young General, by his Mother inſtead of a Wife, Chap. v. 28. and eſpecially by his truſting himſelf alone to his Feet, Ch. iv. 15. might likely ſurround the Mountain, that *Barak* and his Men, whom he might be impoſed on to think much fewer than they were, might not eſcape; and having a little of the Coward, by his Flight, might be himſelf againſt the River, where it was leaſt probable *Barak*'s Men would attempt breaking through; but where it appears they made the Charge, becauſe *Siſera* was there, and drove him, as related, to that Streight, and others into the River, Chap. v. 21. And to the Mountain they could have retreated, or might keep there a Reſerve to charge afreſh, whither the dreaded iron Chariots could not aſcend, Ver. 3. Thus by their compaſſing Mount *Tabor*, *Barak* would have but a ſmall Part of his Enemies to engage, if when their Commander was loſt, as likely, they betook themſelves likewiſe to Flight.

Ver. 16. *by the Edge*] The ſame as in the preceding Verſe, and *upon* is very unapt; ſee *Num.* xiv. 3, 43. *Iſa.* xiii. 15. &c.

Ver. 18. *a Blanket*] It is rendered *a Blanket*, *Quilt*, *Covering*, *&c.* but *a Mantle* would have been unfit either for him to hide or reſt under.

Ver. 21. *ſecretly*] The Root of it being *to hide* or *wrap up*; and ſo this Word is rendered in the *preſ. Tranſlation*, Chap. xviii. 22. and *privily*, 1 *Sam.* xxiv. 4.

Ib. *was faſt aſleep*] *Biſh. ſlumbred ſore.*

Ver. 22. *fallen down*] See Chap. v. 27.

Ver. 24. *more and more*] See the like *Gen.* xxvi. 13. So *Caſtal.* tranſlates it.

Ver. 2. *bleſs*] It is the ſame Ver. 9.

4. O Lord,

4. O Lord, when thou cameſt forth from Seir, when thou didſt march out of the Country of Edom; the Earth ſhook, and the Heavens ſhowered, even the Clouds poured out Water:

5. The Mountains flowed down at the Preſence of the Lord, that Sinai at the Preſence of the Lord God of Iſrael.

6. In the Time of Shamgar the Son of Anath, in the Time of Jael, the Ways were out of uſe, even ſuch as walked on Foot went in crooked Ways.

7. The Towns were become deſolate, thus in Iſrael were they become; till I Deborah aroſe, I roſe up a Mother in Iſrael.

8. They had choſen them new gods, then was War at the Gates; *yet* was there to be ſeen a Shield, or a Spear, among forty thouſand of thoſe Iſraelites?

9. My Heart is inclined to the Scribes of Iſrael, who freely offered themſelves among others: bleſſed for *it* be the Lord.

10. Ye who ride the fine Aſſes, who ſit in Judgment, or walk along the Way, diſcourſe together:

11. Away from the Noiſe of Archers, among the Drawing *of Water*, there let them talk over the righteous Things of the Lord, the righteous Things for his Towns in Iſrael; then may the Lord's People go down to the Gates.

12. Awake, awake, Deborah; awake, awake, ſpeak out a Poem: riſe up, Barak, and take away thy Priſoners captive, O Son of Abinoam.

13. Then he made the Remainder rule, the People for the ſtately ones; the Lord made *them* rule for me among the Powerful.

14. Out of Ephraim was their Root againſt Amalek, afterwards ſhalt thou be, Benjamin, among thy People: out of Machir came down the Law-givers, and out of Zebulun thoſe who write with the Pen of a Scribe.

15. Nay the Princes in Iſſachar were with Deborah; as Iſſachar, ſo Barak; who was ſent into the Valley on his Feet; while in the Parts of Reuben were great Determinations of Mind.

16. Why didſt thou ſtay between the two Packs, to hear the Bleatings of folded Flocks; while at the Parts of Reuben were great Things, Conſultations of Mind?

17. Gilead abode beyond Jordan; and why did Dan lodge in the Ships? Aſher reſided at the Harbour of the Seas, and dwelt in his ruinous Breaches.

Ver. 5. *flowed down*] Why not with Torrents of Rain?

Ver. 7. *Towns*] which being unfortified, the People could not live ſafe there, in ſuch Times of Devaſtation and Robbery.

Ver. 9. *Pythagoras*, as in his *Life* by *Diog. Laertius*, exhorted *to ſing the Praiſes of God and good Men, for the Benefits received from them.*

Ib. *Scribes*] viz. the *Zebulunites* who went to the Battle, Ver. 14. So *Arias Montan.* literally turns it.

Ver. 10. *fine*] or *bright*. So in the *Tranſlations* of *Jun.* and *Trem.* with *Caſtal.* is *nitidas*, in *Leo Judæ*'s *nitidis*, in the *vulg. Lat. nitentes*, and in *Coverdale*'s *fayre.*

Ib. *ſit in Judgment*] *Gen.* and *Biſh. dwell by Middin*, though *Tynd.* had as we now.

Ver. 11. *among*] or *between.*

Ib. *go down to the Gates*] where the principal Buſineſs of Cities was tranſacted.

Ver. 13. *the Remainder*] who were left of the *Iſraelites*, Ver. 7.

Ib. *the People*] of *Iſrael*, in the ſingular Number by Way of Eminence, and uſed in Diſtinction from others in the *Scripture* (as obſerved elſewhere) and even here, Ver. 2, 9, 11. the Enemies being alſo ſeveral, Ver. 19. However it is not in *Heb. among the people*, as in our *common Engliſh*, here being Nothing for *among*, as there is Ver. 9, 14. nor does the *Heb.* allow it to be genitive, *of the People*; but it is in Appoſition to *Remainder*, a Noun uſed for more than one Perſon, and the *Heb.* Stop between ſhews the Repetition of the Verb to be underſtood, *he made the People rule:* thus *Sebaſt. Schmidt* and the *French Tranſ.* have it.

Ib. *for the ſtately*] not *over*, which the *Heb.* Prepoſition ſcarcely ſignifies; and then it ſhould be *over me*, that having the ſame, and being governed by the very ſame Verb: but the *over* after is another Prepoſition.

Ib. *ſtately ones*] the Nobility of *Iſrael*, anſwerable to *me.*

Ib. *the Lord*] where is another *Heb.* Stop, and thus it makes out the [he] alſo before. Let this *Tranſlation* be compared with others, and the *Original.*

Ib. *among*] The ſame with that in Ver. 23. and as in Ver. 14.

Ib. *the Powerful*] Thoſe that follow.

Ver. 14. *their Root*] The firſt of their Rulers who fought with the *Amalekites*, viz. *Joſhua* of that Tribe, *Exod.* xvii. 10, 13. *Num.* xiii. 8.

Ib. *ſhalt thou be, Benjamin*] *Saul* of that Tribe. A remarkable Prophecy! I ſee not how it may be otherwiſe well interpreted, 1 *Sam.* xv.

Ver. 15. *ſent*] In two *Editions* of the *Gen. ſet*, but it ſeems a Miſtake for this.

Ib. *while*] or *there being*, only the Verb-ſubſtantive, ſo often underſtood.

Ib. *in the Parts*] So *Jun.* and *Trem.* have *in partibus*, as Ver. 16. and accordingly *Buxt.* in *Lex.*

Ib. *Determinations*] not *impreſſions*, as in the *Engliſh Margin*; and it ſeems ſatirical, and ſo is very beautiful, for the *Reubenites* telling what they were purpoſing and reſolving to do, had there been Occaſion for it.

Ver. 16. *between the two Packs*] The Words of *Jacob* concerning *Iſſachar*, *Gen.* xlix. 14. who appears to be meant here. Thus *Trem.* and *Jun.* render it, *inter [illegible] ſarcinas*; and *Seb. Caſt. inter ſarcinas.*

Ib. *folded Flocks*] to which *Bleating* eſpecially belongs.

Ib. *while*] Thus having praiſed the Princes of *Iſſachar* in Compariſon of *Reuben*, they reproach the common People of *Iſſachar* in Compariſon of the ſame. A beautiful Contraſt! not obſerved by the *Commentators* that I know of.

Ib. *great Things*] ironically, to be conſulting, when they ſhould have been acting.

Ib. *Conſultations*] *Heb. hikre*, anſwering to *hikke*, *Determinations*, which Similitude of Sound that Language is ſo fond of.

18. Zebulun

18. Zebulun and Naphtali, noted by Name, expoſed themſelves to die, upon the Heights of the Field.

19. The Kings came, they fought; the Kings of Canaan fatally fought, in Taanach then at watery Megiddo: their Wages the Spoil, but never received.

20. *For* from Heaven there fought, the Stars from their Courſes fought with Siſera.

21. The Waves of Kiſhon waſhed them away, that noted River of old Times, the River Kiſhon: O my Mind, what Power haſt thou overpowered!

22. Then were the Heels of the Horſes battered; by the Prancings, the Prancings of their ſeveral courageous Steeds.

23. Curſe Meroz, ſays the Angel of the Lord, curſe throughly the Inhabitants of it; becauſe they came not to the Help of the Lord, to the Help of the Lord among the Powerful.

24. The moſt bleſſed of Women is Jael the Wife of Heber the Kenite, thus bleſſed in a Tent.

25. He aſking for Water, ſhe gave Milk: ſhe preſented Butter-milk in a ſtately Diſh.

26. She put forth her Hand to the Nail, and her right Hand to the working Hammer; ſo ſtruck Siſera, ſhe ſtruck into his Head, and continuing the Strokes, pierced through his Temples.

27. Between her Feet he bended, he fell, he lay along: between her Feet bending, falling; where he bended, there he fell down bereaved of all.

28. The Mother of Siſera looked out at the Window, and cried out at the Caſement, Why does his Chariot delay coming? Why are the Paces of his Chariots retarded?

29. Her wiſe Ladies were anſwering, when forſooth ſhe made her Reply to her ſelf,

30. Have not they found *them? Yes*, divided the Spoil, a young Woman *or* two for each Man; a Spoil of divers Colours, to wit of Embroidery, for Siſera; of a Colour of double Embroidery for the Necks of thoſe belonging to the Spoil.

31. So let all thy Enemies periſh, O Lord, but may thoſe who love him go forth in Power, like the unclouded morning Sun. Then the Country reſted out forty Years.

CHAP. VI.

AFTERWARDS the Iſraelites did what the Lord was diſpleaſed with; ſo that he gave them up into the Power of the Midianites ſeven Years.

2. Whoſe Hands becoming ſtrong againſt Iſrael, becauſe of them the Iſraelites made them Dens which are in the Mountains, with Caves and Fortifications.

3. And if they ſowed, up came the Midianites, Amalekites, and People of the Eaſt, directly againſt them.

4. Where encamping, they deſtroyed the Crop of the Ground, till one comes to Gaza; leaving in Iſrael neither Victuals, ſmall Cattle, Ox, nor Aſs.

5. For they, and their Cattle, came up

Ver. 19. *their Wages &c.*] *Heb. they received not Gain* or *Money.*

Ver. 20. *the Stars—fought*] by giving the *Iſraelites* Light in the Night to purſue *Siſera*'s Army. How ſtupidly is this Verſe quoted ſo much for Aſtrology!

Ver. 21. *Kiſhon*] Which *Maundrell* being at, deſcribes to run through the middle of the Plain of *Eſdraelon*, and then cloſe by Mount *Carmel*, falling into the *(Mediterranean) Sea* at a Place (now) called *Caypha*; its Waters then, he ſays, were low and inconſiderable, but there were the Tracks of many Torrents falling into it from the Mountains; which, adds he, muſt needs make it ſwell exceedingly upon ſudden Rains, as doubtleſs it did at the Deſtruction of *Siſera*'s Hoſt, *Journey from Aleppo to Jeruſalem*; wherein the Divine Aſſiſtance would more appear, than if the River was always large.

Ib. *waſhed*] *Heb. rolled.*

Ib. *noted of old Times*] Merely *ancient* ſeems too common to Rivers to be here intended.

Ver. 22. *Heels*] by their kicking backward, and rearing up on their hinder Legs, as Horſes do; nor is it *Hoofs.*

Ib. *ſeveral*] which the *Hebrew* properly and directly ſignifies, to ſuch as underſtand it; which I cannot ſay all *Tranſlators* have done in this, and ſome other Reſpects; ſee on *Gen.* xxvi. 26.

Ver. 23. *among*] It is needleſs to ſeek for more than *Gell* has produced, that have it ſo rendered, *Eſſay*, p. 364. and this I think the *Heb.* favours, by not having ב for *againſt*, as well as that the Senſe is more noble.

Ver. 24. *bleſſed in*] Not firſt bleſſed above all, then above ſome.

Ver. 26. *ſo ſtruck*] Here may be an Inſtance of the Careleſſneſs of *King James*'s *Tranſlators*, who were employed ſo pompouſly to amend the *Geneva Bible*, and have here put as there was before, *with the hammer*; though there is no Noun, and the Verb is *to knock, ſtrike* or *beat* in general.

Ib. *ſtruck into*] 'There is not the leaſt Indication, 'ſays *Patrick*, of her cutting off his Head:' but as to his ſaying, 'The Word *machak*, which is commonly tranſ-'lated *cut off*, cannot have that Signification here;' it is uſed no where elſe throughout the *Heb. Bible*, and I find but one *Tranſ.* that has it *cut off* here.

Ver. 27. *bended*] by the firſt Blow, then bounding up by the awaking and Anguiſh, fell down.

Ib. *bereaved of all*] *Heb. waſted.*

Ver. 28. *the Paces*] which they uſed to run in Swiftneſs. Not *wheels.*

Ver. 29. *anſwering*] without *her*, as 1 *Sam.* xviii. 7. look *Buxtorf*'s *Gram.* Lib. i. Cap. 34. ad fut. but our *Tranſlators* omit *her* after.

Ver. 30. *for Siſera*] The *Heb.* Pointing thus diſtinguiſhing which belongs to him.

Ib. *of a Colour*] that is a ſingle Colour for others under the General, and this might be intended *double* for Strength, rather than Finery, that *Siſera* might have the moſt brilliant.

Ver. 31. *unclouded Morning*] As the Sun muſt be to go forth moſt powerfully; and ſee 2 *Sam.* xxiii. 4.

Ver. 4. *ſmall Cattle*] Which Signification the Word and Context bear. Beſides the *preſent Tranſlation* is as if an Aſs was Suſtenance to be eat.

with

with their Tents, nay came as Locuſts for Multitude, themſelves and their Camels being out of Number; and they came into the Country, to deſtroy it.

6. Thus Iſrael was much impoveriſhed by reaſon of the Midianites; and they cried to the Lord.

7. And when they did, upon account of the Midianites;

8. The Lord ſent a Man *that* was a Prophet to the Iſraelites, who ſaid to them: Thus ſays the Lord God of Iſrael; I brought you up from Egypt, and out of the Place of Slaves;

9. I alſo delivered you from the Power of the Egyptians, and of all who oppreſſed you, whom I drove out from your Preſence, and gave you their Country;

10. Moreover I declared to you, I am the Lord your God, do not fear the gods of the Amorites in whoſe Country you dwell: yet you have not hearkened to what I ſaid.

11. There likewiſe came an Angel of the Lord, and ſate under an Oak which was at Ophrah, that belonged to Joaſh the Abiezrite; whoſe Son Gideon was beating out Wheat at a Wine-preſs, to hide *it* from the Sight of the Midianites.

12. To whom the Angel of the Lord appearing, ſaid to him. The Lord is with thee, O valiant Man.

13. But Gideon ſaid to him; Oh my Lord, if the Lord is with us, why is all this come upon us? And where are all his Wonders that our Fathers have thus rehearſed to us, Did not the Lord bring us up from Egypt? Since he has now forſaken us, and given us up into the Power of the Midianites.

14. Then the Lord turning to him, ſaid, Go in this thy Might, and thou ſhalt ſave Iſrael from their Power: Do not I ſend thee?

15. And he anſwered him, Oh my Lord, whereby ſhall I ſave Iſrael? Behold my Thouſand is impoveriſhed in Manaſſeh, and I am ſmall in my Father's Family.

16. But to him the Lord replied, I will be with thee, and thou ſhalt beat the Midianites as one Man.

17. Whereupon he ſaid to him; If now I am in Favour with thee, ſhew me a Sign what thou art who talkeſt with me.

18. Depart not, I pray, from hence, till I come to thee, and bring forth my Preſent, and ſet before thee. Who ſaid, I will ſtay till thou returneſt.

19. So Gideon went in, and made ready a Kid of the Goats, with an Ephah of Flour in unleavened Cakes; putting the Fleſh in a Baſket, as he did the Broth in a Pot: which he brought out to him under the Oak, and put nigh.

20. And the Angel of God ſaid to him, Take the Fleſh and unleavened Cakes, and ſet on this Rock, pouring out the Broth; and he did ſo.

21. Next the Angel of the Lord reached out the End of the Staff that was in his Hand, and touching the Fleſh and unleavened Cakes, there came up Fire out of the Rock, which conſumed them both; he alſo went away out of his Sight.

22. And when Gideon ſaw what he was, he ſaid, Alas, O Sovereign Lord, becauſe of this, that I have ſeen an Angel of the Lord Face to Face.

23. But the Lord ſaid to him, There is Peace for thee, do not fear: thou ſhalt not die.

24. Upon this Gideon built there an Altar to the Lord, and called it The Lord of Peace's: to this Day it is ſtill in Ophrah of the Abiezrites.

25. And in that Night the Lord ſaid to him; Take the Ox that was a Bull which thy Father has, and the other Ox of ſeven Years; and thou ſhalt throw down the Altar of Baal that thy Father has, and cut down the Grove which is by it.

26. Thou ſhalt alſo build an Altar to the Lord thy God, upon the Top of this Fortreſs in a Place put in order; and ſhalt take the other Ox, and offer up a Burnt-offering

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Ver. 9. *alſo delivered you*] At the *Red Sea*.

Ver. 11. *beating out*] privately and quietly, as *at a Wine-preſs* alſo denotes; which *threſhing*, that the *Heb.* Word does not ſignify, would not have been.

Ver. 13. *Did not*] Being a ſtrong Affirmation in *Heb.* ſo in the next Verſe.

Ver. 17. *what*] as a Prophet, Judge or Magiſtrate, who had Power to commiſſion him; ſince he did not take him for an Angel. It is the *Heb.* Relative contracted; and ſurely *Gideon* knew the other talked with him, without a Sign to ſhew it.

Ver. 24. *The Lord of Peace's*] See *Gen.* xxxiii. 20. Of this *Walt. Croſs* in his *Taghm. Art*, p. 101, ſays, 'Our 'Tranſlation favours *Photinians* and *Socinians*, who in-'validate the Argument for Chriſt's Deity, from the 'proper Name of God *Jehovah* being aſcribed to him, 'ſince it is to other Things, as here to the Altar; but, 'adds he, falſely.'

Ver. 25. *was a Bull*] that is lately cut: ſo far the *Heb.* from *young*; and *young bullock, the ſecond of ſeven years old*, is a plain Sign the Prophet *Amos* did not tranſlate it.

Ib. *other Ox*] this or *ſecond* ſhews it not to be the ſame, but rather he that went in the Yoke with the firſt; which Oxen might draw down what was wanted. The *Tigurin Verſion* and *Munſter*'s have, *& alium, and another*, which are the Words of former *Engliſh Tranſlations*; the *Vulgate, & alterum*; *Caſtal. & item altero, and alſo the other*; the *Septuagint* and others keep to the *Heb. and*.

with the Wood of the Grove which thou cutteſt down.

27. Accordingly Gideon taking ten Men of his Servants, did as the Lord ſpoke to him; however as he was afraid of his Father's Family and the Men of the City to do *it* by Day, he did *it* at Night.

28. So that when the Men of the City roſe early in the Morning, behold the Altar of Baal was broke down, and the Grove cut down which was by it; as alſo the other Ox offered up on an Altar that was built.

29. At which they ſaid to one another, Who has done this Thing? And having ſought, and enquired, ſome ſaid Gideon the Son of Joaſh had done it.

30. They then ſaid to Joaſh, Bring out thy Son, that he may die; becauſe he has broke down the Altar of Baal, and becauſe he has cut down the Grove which was by it.

31. But Joaſh ſaid to all who ſtood by him, Will you contend for Baal? Will you ſave him? Let him who will contend for him, be put to death whilſt it is Morning: if he is a god, let him contend for himſelf, becauſe *Gideon* broke down his Altar.

32. Therefore he called him at that Time Jerub-baal, ſaying, Let Baal contend againſt him, becauſe he broke down his Altar.

33. Now all the Midianites, Amalekites, and People of the Eaſt being gathered together, paſſed over, and encamped in the Vale of Jezreel.

34. Whereupon the Spirit of the Lord cloathed Gideon, and he blew a Trumpet, by which the Abiezrites were called after him.

35. Beſides he ſent Meſſengers to all Manaſſeh, who was alſo called after him; as he did likewiſe to Aſher, Zebulun and Naphtali, and they came up to meet them.

36. And Gideon ſaid to God; If thou wilt ſave Iſrael by me, as thou haſt ſpoken;

37. Behold I ſhall know it, by my placing a Fleece of Wool in the Floor, if the Dew is upon that alone, and upon all the Ground it is dry.

38. And it was ſo, for when he roſe early the next Day, and ſqueezed the Fleece, he wrung the Dew out of it, a Diſh full of Water.

39. He ſaid further to God, Be not angry with me, and I will ſpeak only this Time: let me try now once more with the Fleece; let it now be dry on that alone, and upon all the Ground let there be Dew.

40. And God did ſo that Night: for it was dry on the Fleece alone, and upon all the Ground there was Dew.

CHAP. VII.

THEN Jerub-baal, who was Gideon, riſing early, and all the People who were with him, encamped at the Fountain of Harod: and the Camp of the Midianites was to the North of him, towards the Hill of Moreh in the Vale.

2. But the Lord ſaid to Gideon; The People who are with thee are too many for me to give up the Midianites into their Power, leſt Iſrael ſhould boaſt it ſelf againſt me, that his own Hand has ſaved him.

3. Now therefore do proclaim in the Hearing of the People thus, Whoever is fearful and afraid, let him go away back betimes from Mount Gilead; upon which there went back twenty two thouſand of the People, and ten thouſand were left.

4. The Lord notwithſtanding ſaid to him, The People are yet many; bring them down to the Water, that I may try them for thee there: and he of whom I ſay to thee, This ſhall go with thee, ſhall go; and all of whom I ſay to thee, This ſhall not go with thee, he ſhall not.

5. So he brought the People down to the Water; and the Lord ordered him, Every one who laps ſome of the Water with his Tongue, as a Dog does, thou ſhalt place alone, as likewiſe every one who bends down upon his Knees to drink.

6. And the Number of thoſe who lapped with their Hand to their Mouth, was three hundred Men; whereas all the reſt of the People bended down upon their Knees to drink Water.

7. The Lord then ſaid to Gideon, By the three hundred Men who lapped will I ſave you, and give up the Midianites into thy Power; ſo let all *the reſt of* the People go to their reſpective Places.

8. Upon which theſe taking Proviſion in their Hands, and their Trumpets, he ſent all the *other* Men of Iſrael to their ſeveral Tents, and retained the three hundred Men; the Camp of the Midianites being below him in the Vale.

9. And that Night the Lord ſaid to him;

Ver. 37. *Floor*] which was abroad, *Hoſ.* xiii. 3. *Dan.* ii. 35.

Ver. 39. *new*] *na* in *Heb.* both times, and in the *common Tranſlation* is put *I pray* to that which will not bear it.

Ver. 3. *do*] denoting ſome Intreaty; but *go to*, beſides being intolerably obſolete, is by *Johnſon*'s Definition *a ſcornful exhortation.*

Ver. 4. *many*] not *too many* here, as in Ver. 2.

Ver. 8. *their Trumpets*] which they might be furniſhed with from the reſt of the People.

Ariſe,

Ariſe, go down to the Camp: for I give it up into thy Power.

10. However if thou art afraid to do it, go thither with Phurah thy young Man.

11. Whereby thou wilt hear what they ſay, and afterwards thou wilt be ſtrengthened to go thither. Accordingly he went down with Phurah his young Man, to the Border of the Men who were in military Order at the Camp.

12. Now the Midianites, Amalekites, and all the People of the Eaſt, lay along in the Vale as Locuſts for Multitude; their Camels likewiſe were innumerable, as the Sand which is upon the Sea-ſhoar for Multitude.

13. Whither Gideon being come, behold a Man told the following Dream to his Companion, Lo I have dreamed a Dream plainly, that a Cake of barley Bread tumbled along into the Camp of the Midianites, and coming to a Tent, and ſtriking it, that it might fall, overturned it, ſo that the Tent fell down.

14. And his Companion made anſwer, This is nothing beſides the Sword of Gideon the Son of Joaſh, a Man of Iſrael: God has given up into his Power the Midianites, and all the Camp.

15. As ſoon as Gideon therefore heard the telling of the Dream, and the Explanation of it, he worſhipped; and returning to the Camp of Iſrael, ſaid, Get ready, for the Lord has given up the Camp of Midian into your Power.

16. Next he parted the three hundred Men into three Companies; and gave Trumpets into the Hands of them all, with empty Pitchers, which had Lamps within.

17. And he ordered them; Take notice of me, and do ſo; particularly indeed when I come to the Border of the Camp, according as I do, ſo ſhall you.

18. For I, and all who are with me, will blow the Trumpet; and you ſhall alſo blow round about all the Camp, and ſay, *This* of the Lord, and of Gideon.

19. So Gideon, and the hundred Men who were with him, went to the Border of the Camp, at the Beginning of the middle Watch, when the Watchmen were but juſt rouſed up; and they blew the Trumpets, and daſhed to pieces the Pitchers which were in their Hands.

20. Nay the three Companies blew the Trumpets, and broke the Pitchers, holding faſt the Lamps in their left Hands, and the Trumpets in their right to blow; and they cried out, The Sword of the Lord, and of Gideon.

21. And as they ſtood in their ſeveral Places round about the Camp, all who were in it ran, ſcreamed out, and fled.

22. Beſides when the three hundred blew the Trumpets, the Lord ſet the Sword of each one againſt another, throughout the whole Camp; and thoſe of the Camp fled to Beth-ſhittah in Zererath, to the Frontier of Abel-meholah by Tabbath.

23. With that the Men of Iſrael were called out of Naphtali, Aſher, and all Manaſſeh, and purſued after the Midianites.

24. Gideon further ſent Meſſengers through all Mount Ephraim, to ſay, Go down to meet the Midianites, and take againſt them the Water *in the Way* to Beth-barah and Jordan: accordingly all the Men of Ephraim were called out, and took it.

25. They took likewiſe two Princes of Midian, Oreb and Zeeb; and killed Oreb at the Rock Oreb, as they did Zeeb at the Wine-preſs Zeeb, when they purſued the Midianites; whoſe Heads they brought to Gideon beyond Jordan.

CHAP. VIII.

NEVERTHELESS the Men of Ephraim ſaid to him, Why didſt thou do this Thing to us, not to call us, when thou wenteſt to fight with the Midianites? And they contended with him ſtrongly.

2. To whom he ſaid; What have I done now like you? Are not the Gleaning-grapes of Ephraim better than the Vintage of Abiezer?

3. God has given up into your Power the Princes of Midian, Oreb and Zeeb; and what could I do like you? Then their Reſentment ceaſed from him, upon his ſpeaking that Thing.

4. Moreover Gideon got to Jordan; paſſing over, and the three hundred Men who were with him, faint as they were, purſuing.

5. And he ſaid to the Men of Succoth, Pray give the People who accompany me a

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Ver. 11. *to go*] as afterwards, Ver. 15, 19.
Ib. *military Order*] See *Exod.* xiii. 18.
Ver. 17. *Take notice of*] *Heb. ſee from.*
Ver. 18. *blow the Trumpet*] *Heb. in the Trumpet*, but *with* reads as if he was not to blow the Trumpet: it is the ſame as in Chap. iii. 27. & vi. 34. and elſewhere thus rendered, though not always.

Ver. 19. *daſhed to pieces*] I ſuppoſe one againſt another. *Heb. ſcattered about.*
Ver. 21. *ſeveral Places*] at a diſtance from one another, that there might ſeem, being in the Night, ſo many Companies or Battalions, which would largely augment their Fear, and accounts for it well.
Ver. 3. *Reſentment*] or *Temper*, *Heb. Spirit.*

Piece

Piece of Victuals: for they are faint, and I am purſuing after Zebah and Zalmunna Kings of Midian.

6. But the Princes of Succoth ſaid, Haſt thou got hold of Zebah and Zalmunna already by the Hand, that we ſhould give Victuals to thy Army?

7. For this reaſon, ſaid Gideon, when the Lord has given them up into my Power, I will threſh your Fleſh with Thorns of the Wilderneſs, and Briers.

8. And going up from thence to Penuel, he ſpoke to the Men of it in like manner; and they anſwered him as thoſe of Succoth had.

9. So he made reply alſo to them, When I return in Peace, I will break down this Tower.

10. Now Zebah and Zalmunna were in Karkor, and their Armies with them, about fifteen thouſand, all that were left of the whole Army of the eaſtern People: for there were fallen a hundred and twenty thouſand Men who drew forth the Sword.

11. And Gideon went up the Way of thoſe who dwelt in Tents, at the Eaſt of Nobah and Jogbehah; and beat the Army, when it was ſecure.

12. But Zebah and Zalmunna fleeing, he purſued after them; and taking theſe two Kings of Midian, made all the Army afraid.

13. Gideon the Son of Joaſh alſo returned from the Battle, before the getting up of the Sun.

14. And he took a Youth of the Men of Succoth, and aſked him; who wrote down for him the Princes and Elders of it, ſeventy ſeven Men.

15. Then he came to the Men of it, and ſaid; Here are Zebah and Zalmunna, with whom you thus reproached me, Haſt thou got hold of Zebah and Zalmunna already by the Hand, that we ſhould give Victuals to thy Men who are faint?

16. And he took thoſe Elders, with Thorns of the Wilderneſs, and Briers, and made the Men of Succoth know by them.

17. He further broke down the Tower of Penuel, and ſlew the Citizens.

18. Afterwards he ſaid to Zebah and Zalmunna, What ſort of Men were thoſe that you killed on Tabor? Who anſwered, They were juſt as thou art, looking each one like the Sons of a King.

19. And he replied, They were my own Brothers, the Sons of my Mother: by the Lord's living, if you had kept them alive, I would not kill you.

20. He ſaid then to Jether his Firſt-born, Get ready, kill them; but the Youth did not draw forth his Sword, becauſe he was afraid, as he was yet a Boy.

21. Whereas Zebah and Zalmunna ſaid, Do thou get ready, and fall on us, for like a Man is his Strength; ſo Gideon getting ready, killed them, and took the Studs which were on their Camels Necks.

22. The Men of Iſrael moreover ſaid to Gideon, Do thou rule over us, and even thy Son, and Grandſon; becauſe thou haſt ſaved us from the Power of the Midianites.

23. Whom he anſwered, I will not rule over you, nor ſhall my Son: let the Lord rule over you.

24. However he ſaid to them, I aſk a Petition of you, that you will give me each one the Ear-rings of his Spoil: for they had golden ones, as thoſe were Iſhmeelites.

Ver. 6. *Haſt thou got &c.*] *Heb. Are the Palms of the Hands—— in thy Hand.*

Ver. 11. *was ſecure*] *Tynd. did caſt no perrelles.*

Ver. 12. *afraid*] *Gideon* falling upon the Camp of the *Midianites* at Night, the two Kings fled out of it, whereby he took them; which ſtruck ſuch a Conſternation among their People, who had been frightened before, that *Gideon* went off with his royal Captives, before the Light of the Day diſcovered his 300 faint Men to the 15000. The Verb is as here rendered, not *diſcomfited: Caſtal.* ſays *perterret*, *Munſt. perterruit*, *frightened* or *terrified*; and *Coverdale*, *put—in feare*; but this needs no Proof.

Ver. 13. *returned*] to *Succoth.*

Ib. *before the getting up of the Sun*] by *Tynd. the ſonne beying yet up*, *Gen. the ſunne being yet hie.*

Ib. *getting up*] Divers *Bibles* having *was up* wrong in *Italick* (there being a Word for it, as here rendered, in *Heb.*) our late famous *Univerſal Hiſtory* ſays, "it is not "eaſy to determine, whether the Words [before the "Sun] mean before its going down on that Day, or its "riſing on the next Morning:" then unhappily concludes it was the former, with the Pretence that the *Jews* and Generality of *Chriſtian Interpreters* underſtood it ſo, Book i. 7. 6.

Ver. 15. *reproached me*] *Tynd. caſt me in the teth.*

Ver. 16. *Elders*] who appear to be alſo the Princes, by Ver. 6, 7. as likewiſe by Ver. 14. compared with this.

Ib. *know*] according to the *Heb.* but inſtead of וַיֵּדַע *Biſhop Walton* ſays, *It is cleer that the ancient reading was,* וַיָּדָשׁ *and he tare or threſhed, as he had threatened, Ver. 7. Anſw. to Conſiderations upon the Bibl. Polygl.* Ch. 6. p. 100. becauſe the *Sept. Tranſ.* and ſome others following it have ſo: but how much rather was that taken from the 7th Verſe (in the Liberty the LXX uſed of tranſlating) than ours made by Corruption from it! which may ſerve alſo for his other Inſtances. Nay if *the Men of Succoth* were others as well as *the Elders*, or thoſe who had this Puniſhment inflicted on them, which doubtleſs they were, the *preſent Hebrew Reading* muſt be the right, or at leaſt the other muſt unavoidably be wrong. And it may be ſeen the Expreſſions are not the ſame even here in parallel Places, as *the Princes* are threatened, Ver. 6, 7. *the Elders* ſuffer, Ver. 16. it is *Army*, Ver. 6. *Men who are faint*, Ver. 15. and *your Fleſh*, Ver. 7. *by them*, Ver. 16.

Ib. *by them*] whom he ſo puniſhed.

Ver. 21. *a Man*] In Contradiſtinction to *Boy.*

Ib. *Studs*] See the Word *Iſa.* iii. 18.

Ver. 24. *thoſe*] not *they*, the ſame as before.

Ib. *Iſhmeelites*] See *Gen.* xxxvii. 28.

25. And

25. And they replied, We will wholly give *them:* ſo they ſpread a Cloth, and caſt thereon the reſpective Ear-rings of their Spoil.

26. Now the Weight of thoſe that he aſked for, was a thouſand and ſeven hundred *Shekels* of Gold; beſides the Studs, Perfume-boxes, and purple Garments which the Kings of Midian wore, and beſides the Chains that were on their Camels Necks.

27. Which Gideon made into an Ephod, and placed it in his City Ophrah, whither all Iſrael went a whoring after it; and it became a Snare to Gideon and his Family.

28. Thus Midian was brought down before the Iſraelites, ſo that they lifted up their Heads no more: and the Country reſted out forty Years in the Time of Gideon.

29. And Jerubbaal the Son of Joaſh went, and dwelt in his Houſe.

30. Gideon alſo had ſeventy Children who proceeded from himſelf: for he had many Wives;

31. Beſides his Concubine, who was at Shechem, that bore him likewiſe a Son, whoſe Name he put Abimelech.

32. At laſt he died in a good old Age, and was buried in the Grave of Joaſh his Father, in Ophrah of the Abi-ezrites.

33. And when he was dead, the Iſraelites went a whoring again after Baalim, and put them Baal-berith for a god.

34. So that they did not remember the Lord their God, who delivered them from the Power of all their Enemies round about.

35. Nor did they act generouſly to the Family of Jerubbaal, that is Gideon, according to all the Good which he did to Iſrael.

CHAP. IX.

FOR Abimelech the Son of Jerubbaal going to Shechem, to his Mother's Brothers, ſpoke to them, and to all the Family of the Houſe of his Mother's Father, as follows;

2. Speak, I pray, in the Hearing of all the Owners of Shechem, What is beſt for you, that ſeventy Men, all the Sons of Jerubbaal, ſhould rule over you, or one Man ſhould? And remember, that I am your Bone and Fleſh.

3. And his Mother's Brothers ſpoke of him, in their Hearing, all theſe Words; upon which their Hearts inclined after Abimelech, he being, as they ſaid, their Brother.

4. Nay they gave him ſeventy Pieces of Silver, out of the Houſe of Baal-berith; with which Abimelech hired vain and unſtable Men, to go after him.

5. So he went into his Father's Houſe at Ophrah, and killed his Brothers the Sons of Jerubbaal, ſeventy Men, upon one Stone; excepting Jotham his youngeſt Son, who was left, becauſe he was hid.

6. Moreover all the Owners of Shechem, and the whole Family of the Fortreſs, getting together, went and made Abimelech King, at the Oak ſet up which was in Shechem.

7. And when ſome told Jotham, he went, and ſtood on the Top of Mount Gerizzim, and with an exalted Voice called, and thus harangued them: Hearken to me, ye Owners of Shechem, that God may hearken to you.

8. The Trees unanimouſly went to anoint a King over them, and ſaid to the Olive-tree, Do thou reign over us.

9. But he ſaid to them, Shall I leave off my Fatneſs, by whom they honour God and Men, that I may go to be removed *to reign* over the Trees?

10. They alſo ſaid to the Fig-tree, Come thou, reign over us.

Ver. 26. Shekels] Look *Gen.* xxiv. 22.

Ib. *Perfume-boxes*] *Nataph* the Root of this Word ſignifies *to drop* or *diſtil*; and *Dav. Kimhi* in his *Commentaries* on this Place writes נטיפורת שם כלי זהב שנושאין בהם נטף *Netiphoth was the Name of golden Veſſels* or Boxes, *wherein was put the nataph*, the *ſtacte* mentioned *Exod.* xxx. 34. as likewiſe *Levi Ben Gerſhom* הן כלי זהב היו נושאין בו הנטף *Theſe were Veſſels of Gold in which was put the nataph.* And more general, *quibus recondebantur guttæ precioſæ & odoriferæ*, as *Munſter* ſays, *wherein precious and ſweet-ſmelling Drops were put* or *kept.* He renders it *olfactoriola*, *Trem.* and *Jun. myrothecidia*, both which may be engliſhed *Perfume-boxes.*

Ver. 33. *Baal-berith*] which notwithſtanding is the Name among the *Jews* for a Sponſor at Circumciſion; according to *L. Addiſon's Preſent State of the Jews*, p. 60, 61. it ſignifying *the Maſter of the Covenant.*

Ver. 5. *excepting*] The *notwithſtanding*, *yet* in the *com. Verſ.* which I find in the early *Bibles* of our *laſt Tranſlation*, is a double Rendering of only the *Heb.* ו which the Comma between makes more abſurd, and nonſenſical; but indeed was ſo in the *Biſhops Tranſlation* before, and therefore worſe than an Overſight in the *preſent.*

Ib. *was hid*] in the Conjugation *Niphal*, not in *Hithp. hid himſelf.*

Ver. 6. *the Fortreſs*] called *the Tower*, Ver. 46, 47, 49. as the *Geneva Margin* obſerves. Being filled with People it might have the Name *millo*, which is derived from *male*, *to fill*; after which Manner *Kimhi* expounds it, as alſo *Jun.* and *Trem.* tranſlate it by *munitio.* That it was not the Name of a Place nor a Man appears, becauſe there was a *millo* long after at *Jeruſalem*, 2 *Sam.* v. 9. ſee alſo 2 *Kings* xii. 20.

Ib. *Oak*] Look *Gen.* xii. 6.

Ib. *ſet up*] The Participle preterite in *Hophal*, as in *Gen.* xxviii. 12. So the *interlineary* and *Tigurin Bibles* have *ſita*, *ſet up* or *placed:* and *Patrick* obſerves he cannot find it uſed for *Pillar* in any other Place of *Scripture.*

Ver. 9. *by whom*] as *Jun. &c. Heb. who by me*, the Manner of ſpeaking in that Tongue for *by whom*, as in *Ezek.* ix. 11. &c. which our *Tranſlators* ſeem not to have ſufficiently known; and what is more to be wondered at, the induſtrious *Noldius* omits, but not *Buxt. Theſ.* Lib. ii. Cap. 8.

Ver. 9, 11, 13. *removed*] *Promoted* is from the *old Lat. promovear*, not from the *Hebrew.*

11. But he ſaid to them, Shall I leave off my Sweetneſs and good Fruit, that I may go to be removed *to reign* over the Trees?

12. Then they ſaid to the Vine, Come thou, reign over us.

13. But he ſaid to them, Shall I leave off my Wine, which makes God and Men glad, that I may go to be removed *to reign* over the Trees?

14. At laſt all the Trees ſaid to the Bramble, Come thou, reign over us.

15. If you truly anoint me for a King over you, quoth he to them, come, truſt in my Shadow; and if not let Fire come out of the Bramble, and conſume the Cedars of Lebanon.

16. Now therefore if you have acted in Truth and Integrity, by making Abimelech King, and if you have done well to Jerubbaal and his Family, nay if you have done to him according to the Deſert of his Hands;

17. Wherein my Father fought for you, and expoſed his Life at a diſtance, that he might deliver you from the Power of the Midianites;

18. Yet you are riſen up againſt my Father's Family to Day, and have killed his Sons, ſeventy Men, upon one Stone, and made Abimelech, the Son of his Servant-maid, King over the Owners of Shechem, becauſe forſooth he is your Brother:

19. I ſay if you have acted in Truth and Integrity, with Jerubbaal and his Family this Day; be glad of Abimelech, and let him alſo be glad of you:

20. But if not; let Fire come out of him, and conſume the Owners of Shechem, and the Family of the Fortreſs; let Fire likewiſe come out of them, and conſume Abimelech.

21. Jotham then fled, and running away, went to Beer; where he dwelt, becauſe of his Brother Abimelech.

22. And Abimelech had the principality over Iſrael three Years.

23. At length God ſent an ill Mind between him and the Owners of Shechem, ſo that they were treacherous to him:

24. That the Violence to the ſeventy Sons of Jerubbaal might come, and that their Blood might be laid upon their Brother Abimelech who killed them, and upon the Owners of Shechem who ſtrengthened him to do it.

25. For they put ſome that lay in wait for him upon the Tops of the Mountains, who robbed all that paſſed by them along the Road; which was told Abimelech.

26. Gaal too the Son of Ebed came, with his Brethren, and paſſing on to Shechem, the Owners of it truſted in him.

27. Next they went out into the Field, and gathering in their Vineyards, trod, and made Praiſes; as alſo went into the Houſe of their god, and eat, drank, and curſed Abimelech.

28. Beſides Gaal the Son of Ebed ſaid, Who is Abimelech, and what is Shechem, that we ſhould ſerve him? Is not he the Son of Jerubbaal, and Zebul his Officer? Serve the Men of Hamor the Father of Shechem; for why ſhould we ſerve him?

29. And oh that this People were in my Power! then would I put away Abimelech. Nay he ſaid to Abimelech, Make thy Army great, and come out.

30. But Zebul the chief of the City was angry at hearing his Words,

31. And ſent Meſſengers deceitfully to tell Abimelech; Behold Gaal the Son of Ebed, and his Brethren, are come to Shechem, and lo they fortify the City againſt thee.

32. Now therefore do thou get ready by Night, and the People who are with thee, and lie in wait in the Field.

33. And in the Morning as the Sun riſes, being got up early, thou mayeſt ruſh on againſt the City; and behold when he, and the People who are with him, come out to thee, thou mayeſt do to him according as thou findeſt to be *done*.

34. With that Abimelech gets ready, and all the People who were with him, by Night, and they lie in wait againſt Shechem in four Companies.

35. And Gaal the Son of Ebed going out, and ſtanding at the Entrance of the Gate of the City; Abimelech roſe up, and the People who were with him, from lying in wait.

Ver. 13. *makes God—glad*] This Expreſſion is eaſily accounted for, by conſidering that Wine was offered to God, *Lev.* xxiii. 13. *Num.* xxviii. 7. and that he was pleaſed People did their Duty by offering it. Without this Conſideration what Abſurdities have *Interpreters* run into? Ours have rendered it *cheereth God*, as if it was by his drinking the Wine; *Stackhouſe* expounds *God* to be *Princes*, *Hiſt. Bib.* Lib. v. 2.

Ver. 15. *truſt in my Shadow*] as if for Preſervation from ſcorching Heat. And the Shadow of a Bramble over the Trees, is a very witty and keen Sarcaſm.

Ver. 17. *wherein*] It is the *Hebrew* Relative *which*, *in which*, or *wherein*.

Ver. 28. *what is Shechem*] as if that was too noble a City to be governed by ſuch an ignoble Perſon.

Ib. *the Men of*] *Tynd. ſoche as come of*, the *Biſhops* following him.

Ver. 31. *deceitfully*] That this is the Meaning of the Word, by its Affinity with others, whereby *Jarhi* and *Kimhi* expound it, there is no Diſpute: ſo *Pagn.* and *Munſt.* render, *in dolo*; and in the *Genev. Marg.* is *Ebr. craftily*. *Privily* came not from the *Original*, but from the old paraphraſtical *Tranſlators*.

Ver. 33. *ruſh on againſt*] For he did not, nor does it appear he was to, *ſet upon the city*, to uſe the *preſent Reading*, before *Gaal* went out to him.

36. Upon

36. Upon Gaal's ſeeing them, he ſaid to Zebul, Behold People are coming down from the Tops of the Mountains; whom Zebul anſwered, Thou ſeeſt the Shade of the Mountains like Men.

37. However Gaal aſſerted yet again, that there were People coming down from the middle of the Country, and that one Company came from the Way of the Oak of the Soothſayers.

38. Then Zebul ſaid to him, Where is thy Mouth now, with which thou didſt vaunt, Who is Abimelech, that we ſhould ſerve him? Is not this the People whom thou haſt deſpiſed? Go out, I pray now, and fight with him.

39. Accordingly Gaal went out before the Owners of Shechem, and fought with Abimelech.

40. But Abimelech purſued him, and he fled from his Face; many falling down wounded to the Entrance of the Gate.

41. And Abimelech dwelt at Arumah; Zebul alſo drove out Gaal and his Brethren, from dwelling at Shechem.

42. Nevertheleſs the People went out the next Day into the Field, which having been told Abimelech,

43. He took his, and parting them into three Companies, lay in wait in the Field; and when he ſaw plainly that the other were come out of the City, he roſe up againſt them, and killed them.

44. For Abimelech, and the Company that were with him, ruſhed on, and ſtood at the Entrance of the Gate of the City; while the two Companies ruſhed upon all who were in the Field, and killed them.

45. He further fought againſt the City all that Day, and took it, as alſo killed the People who were therein; and having broke it down, he ſowed it with Salt.

46. Which when all the Owners of the Tower of Shechem heard, they went into a Caſtle of the Houſe of the god Berith.

47. Again it was told Abimelech, that they had all gathered themſelves together.

48. At this he went up Mount Zalmon, and all the People who were with him; and taking an Ax in his Hand, he cut off a Bough from the Trees, which he took up, and put upon his Shoulder; then he ſaid to the People who were with him, What you have ſeen me do, make haſte to do the like.

49. And all the People too cut them off a Bough apiece, and went after Abimelech; which putting againſt the Caſtle, they burnt it upon them with Fire; inſomuch that all the Perſons of the Tower of Shechem died likewiſe, about a thouſand Men and Women.

50. Afterwards Abimelech went to Thebez; againſt which encamping, he took it.

51. But there being a ſtrong Tower within the City, all the Men and Women, including all the Owners of the City, fled thither, and ſhut *it* about them; going up on the Roof of the Tower.

52. He notwithſtanding went to the Tower, and fought againſt it; nay went nigh to the Entrance of it, to burn it with Fire.

53. When a certain Woman threw down a Piece of a Milſtone upon his Head, and broke his Scull.

54. Upon which he called ſpeedily to the young Man who carried his Arms, and ſaid to him, Draw out thy Sword, and kill me, leſt they ſhould ſay of me, A Woman ſlew him. Accordingly his young Man ran him through, and he died.

55. And when the Men of Iſrael ſaw that Abimelech was dead, they went to their reſpective Places.

56. Thus God requited the Wickedneſs of Abimelech which he did to his Father, by killing his ſeventy Brothers.

57. All the Wickedneſs likewiſe of the Men of Shechem did God requite on their Heads; and the Curſe of Jotham the Son of Jerubbaal came upon them.

Ver. 38. *with him*] as the following Verſe ſhews; and *Coverdale* ſays, *with hym*. The literal *Lat.* and the *Heb.* are doubtful.

Ver. 49. *Perſons*] not *men* here, nor is it the ſame Word with the following.

Ver. 52. *to ſet it on fire*] left out of the *Genev. Bible*, black Letter, 1599; but is in another with the Roman Letter printed the ſame Year, both by the *Deputies of Chriſtopher Barker*.

Ver. 53. *broke*] The *all to brake* in the *common Engliſh* was ſo obſolete and unintelligible a hundred Years ago, that the great and ſkilful Linguiſt *William Walker* did not underſtand it: for in his *Engliſh Particles*, ſo fraught with Erudition, he reckons *all* an Expletive, though the Meaning is, *brake all his ſcull*, or *brake his ſcull in pieces*; as in *Tyndal*'s and the *Biſhops Tranſlations*, from whence this was taken, *all to daſhed the enemy*, *Exod.* xv. 6. *to* being only an Augment or Expletive like *be*— as when we ſay, *ſuch a one is all bedaubed*, *&c.* according to the *Saxon*; for which ſee *Hickes*'s *Gram.* p. 85. and *brake* cannot be infinitive: but how unfit is ſuch *Tranſlation* for the common People, which very few of the Learned underſtand!

Ib. *Scull*] *Tynd. brayne panne*, and ſo the *Gen.*

Ver. 54. *young Man*] *Gen. page.*

CHAP.

CHAP. X.

AND there roſe up after Abimelech, to ſave Iſrael, Tola the Son of Puah, the Son of Dodo, a Man of Iſſachar; and he dwelt at Shamir, on Mount Ephraim.

2. He alſo judged Iſrael twenty three Years, and dying, was buried at Shamir.

3. And there roſe up after him Jair the Gileadite, who judged Iſrael twenty two Years.

4. Moreover he had thirty Sons who rode upon thirty Aſs-colts, and they had thirty Cities: theſe they call the Towns of Jair to this Day, which are in the Province of Gilead.

5. Jair likewiſe died, and was buried at Kamon.

6. And the Iſraelites did again what the Lord was diſpleaſed with; for they ſerved Baalim, Aſhtaroth, the gods of Syria, Zidon, Moab, the Ammonites, and Philiſtines: whereas they forſook the Lord, and did not ſerve him.

7. Incenſed therefore at Iſrael, the Lord delivered them up into the Power, both of the Philiſtines and Ammonites,

8. Who broke, and bruiſed them that Year; *as they had* eighteen Years all the Iſraelites who were beyond Jordan, in the Country of the Amorites, which is in Gilead.

9. For the Ammonites were paſſed over Jordan, to fight alſo with Judah, Benjamin, and the Family of Ephraim; ſo that Iſrael was much diſtreſſed.

10. Then they cried thus to the Lord, We have ſinned againſt thee, both becauſe we have forſaken our God, and ſerved Baalim.

11. But he ſaid to them; Did not ſome of the Egyptians, Amorites, Ammonites, and Philiſtines,

12. With the Zidonians, Amalekites, and Maonites oppreſs you? And when you cried to me, I ſaved you from their Power.

13. Nevertheleſs you forſook me, and ſerved other gods; therefore I may not ſave you again.

14. Go, and cry to the gods whom you have made choice of: let them ſave you in the Time of your Diſtreſs.

15. And the Iſraelites replied to the Lord, We have ſinned, do to us entirely as thou likeſt; only deliver us, we beſeech thee, at this Time.

16. Beſides they put away the gods of the Strangers from among them, and ſerved the Lord; whoſe Soul was grieved for the Trouble of Iſrael.

17. Now the Ammonites were called together, and encamped in Gilead: the Iſraelites were likewiſe gathered up, and encamped in Mizpeh.

18. And the People, the Princes of Gilead, ſaid one to another, What Man ſoever will begin to fight with the Ammonites, ſhall be the Head of all the Inhabitants of Gilead.

CHAP. XI.

AND Jephthah the Gileadite was a valiant Man, but the Son of a Woman *that* was a Harlot; Gilead begetting him.

2. The Wife of Gilead alſo bore him Sons, who, when they grew up, thruſt out Jephthah, ſaying to him, Thou ſhalt not have poſſeſſion in our Father's Houſe, becauſe thou art the Son of a different Woman.

3. Whereupon he fled from the Preſence of his Brothers, and dwelt in the Country of Tob; and vain Men gathering themſelves to Jephthah, went out with him.

4. And in a while the Ammonites made War with Iſrael.

5. Which as they were doing, the Elders of Gilead went to fetch Jephthah from that Country.

Ver. 1. *ſave*] So the *Hebrew*.

Ver. 4. *Aſs-colts—Cities*] Theſe Words are alike in *Hebrew* to the very Points; which ſeveral, both *Jews* and *Chriſtians*, have counted an Elegancy.

Ib. *the Towns of Jair*] See the ſame 1 *Kings* iv. 13. 1 *Chron.* ii. 23. twenty three of which, as it ſeems, were called ſo before from *Jair* the Deſcendant of *Manaſſeh*, 1 *Chron.* ii. 22. *Num.* xxxii. 41. *Deut.* iii. 14.

Ver. 8. *broke*] *Biſh. pilled*, as *Tynd. pild*.

Ib. *broke, and bruiſed*] Which literal Senſe may be better than any comparative made from it, in a *Tranſlation*, eſpecially as it has ſome ſimilar Sound, like the *Hebrew*, I ſuppoſe deſignedly, *yirgnatzu* and *yerotzetzu*.

Ib. *them*] thoſe who were in the Country of *Canaan*, according to Ver. 9. in Contradiſtinction to the other beyond *Jordan*, as here follows.

Ib. *that Year*] in which *Jair* died, Ver. 5.

Ver. 9. *diſtreſſed*] *Tynd. combred*, with the *Biſh.* but the *Gen.* have *tormented*.

Ver. 11. *ſome of*] which מן ſignifies as well as *from*; and thus the whole Conſtruction of theſe two Verſes is quite proper and regular, without any Defect or Redundancy: in which Manner the learned *Lewis De Dieu* obſerves likewiſe it may be rendered.

Ib. *Ammonites*] This Article is omitted in the *Biſhops Bible*, 1575, folio.

Ver. 13. *may*] which the *Hebrew* ſignifies as well as *will*, the Verb being as well potential as indicative; and he did ſave them again.

Ver. 1. *Gilead begetting him*] The *Gen. Tranſlators* put this firſt, with Advantage indeed if it was to be with *and* as in the *preſent Engliſh*; but it ſtands better as in the *Hebrew* thus, for the Hiſtory to begin with what is more pertinent to the Subject.

Ver. 4. *a while*] *Heb. Days*, without *after*, though in the *Engliſh Margin*.

6. To whom they ſaid, Come, and thou ſhalt be a Captain to us, that we may fight with the Ammonites.

7. But he anſwered them, Did not you hate me, and thruſt me out of my Father's Houſe; Why then do you come to me now, when you are diſtreſſed?

8. And they replied to him, Therefore now we return to thee, that thou mayeſt go with us, and fight againſt the Ammonites; ſo thou ſhalt be the chief of all us, the Inhabitants of Gilead.

9. Upon this he ſaid to them, If you have me back to fight againſt the Ammonites, and the Lord give them up before me, let me be the chief of you.

10. As they did again to him, The Lord hear between us, if we do not thus according to thy Words.

11. So Jephthah went with the Elders of Gilead, and the People made him the chief and Captain over them; he alſo ſpoke all his Words before the Lord in Mizpeh.

12. Then Jephthah ſent Ambaſſadors to ſay to the King of the Ammonites, What haſt thou to do with me, that thou comeſt to me to fight in my own Country?

13. Who anſwered them, It is becauſe Iſrael took away my Country, when they came up from Egypt, from Arnon even to Jabbok and Jordan; now therefore reſtore theſe Places in Peace.

14. But he ſent Ambaſſadors to him yet again,

15. To tell him: Thus ſaith Jephthah; The Iſraelites did not take away the Country of Moab, nor that of the Ammonites.

16. For when they came up from Egypt, they went through the Wilderneſs of the Red Sea, and came to Kadeſh.

17. When they ſent Ambaſſadors to intreat the King of Edom, to let them paſs through his Country, but he would not hearken; and they likewiſe ſent to the King of Moab, who did not conſent: ſo they abode in Kadeſh.

18. Afterwards they went through the Wilderneſs, and round by the Countries of Edom and Moab, and coming to the Sunriſing of that of Moab, encamped beyond Arnon; but they came not into the Bounds of Moab, for that Arnon was.

19. They alſo ſent Ambaſſadors to Sihon King of the Amorites, the King of Heſhbon; whom they intreated to let them go through his Country to their Place.

20. Whereas he, far from truſting them to paſs through his Bounds, gathered up all his People, and encamping in Jahaz, fought with them.

21. The Lord God of Iſrael however gave up him, and all his People, into their Power, ſo that they ſmote them: thus the Iſraelites poſſeſſed all the Country of the Amorites, who dwelt there.

22. They even poſſeſſed all their Bounds, from Arnon to Jabbok, and from the Wilderneſs to Jordan.

23. Now therefore thou wouldeſt poſſeſs, what the Lord God of Iſrael diſpoſſeſſed the Amorites of, becauſe of this his People.

24. Wilt not thou poſſeſs that which Chemoſh thy god cauſes thee to poſſeſs? So will we that which the Lord our God has diſpoſſeſſed any of, becauſe of us.

25. And now art thou at all better than Balak the Son of Zippor King of Moab? Did he at all contend with the Iſraelites, or at all fight againſt them;

26. When they dwelt in Heſhbon and Aroer, with their Towns, and in all the Cities which are upon the Side of Arnon, three hundred Years? And why did not you regain *them* in that Time?

27. Therefore I have not done amiſs againſt thee, but thou dealeſt ill with me to fight againſt me: the Lord the Judge judge now between the Iſraelites and the Ammonites.

28. Nevertheleſs the King of the Ammonites would not hearken, to the Meſſage which Jephthah ſent him.

29. At this the Spirit of the Lord was upon Jephthah, and he paſſed on through Gilead and Manaſſeh, to Mizpeh of Gilead, as he did from thence *to* the Ammonites.

Ver. 9. *let me*] on this Condition, which ſhews his Nobleneſs of Mind. As here is Nothing in the *Hebrew* to ſhew it was a Queſtion, ſo the Words of the following Verſe intimate it was not; and *Caſtal.* with *Jun.* and *Trem.* tranſlate accordingly. So Ver. 23.

Ver. 11. *ſpoke all his Words*] i. e. This Convention between him and the *Gileadites*, was ſolemnly ratified at *Mizpeh*.

Ver. 13. *took away my Country*] which they did not, Ver. 15. but ſome of that which *Iſrael* took from the *Amorites*, Ver. 21. had belonged to the *Ammonites* before, *Joſh.* xiii. 25.

Ib. *in Peace*] *with faire meanes* by *Tyndal*.

Ver. 23, 24. *becauſe of*] which the *Hebrew* ſignifies, as well as *from before*; and I think the latter improper with *diſpoſſeſſed*, it being not merely *before*.

Ver. 24. *So will we that*] אתו is *it* or *that*, not *them*, which latter in the *preſent Bible* ſounds very indifferently. *Sebaſt. Caſt.* in freedom of tranſlating turns it very ſkilfully thus, *& nos quoque, quoſcunque nobis fines Jova Deus noſter vacantes fecerit, eos poſſidebimus: and we likewiſe, whatſoever Limits Jove our God ſhall make void for us, them will we poſſeſs. Pagnin.* has *quidquid* and *illud*, *whatſoever* and *it*; *Coverdale*, *whatſoeuer* and *that*.

Ib. *diſpoſſeſſed*] as in the preceding Verſe, and ſtrictly to the *Hebrew*.

Ver. 28. *which Jephthah ſent*] as it ſeems in Writing, for it is not *they ſaid to him*, Ver. 15.

Ver. 29. to *the Ammonites*] as it is full written, Ver. 32.

30. And he made the following Vow to the Lord; If thou wilt wholly give up the Ammonites into my Power;

31. That which comes firſt out of the Doors of my Houſe to meet me, when I return in Peace from the Ammonites, ſhall be the Lord's, and I will offer up what is for a Burnt-offering.

32. Accordingly when he paſſed to the Ammonites, to fight with them, the Lord gave them up into his Power.

33. So that he ſmote them from Aroer, even till one comes to Minnith, twenty Cities, and to Abel of the Vineyards, with a very great Slaughter: thus the Ammonites were brought down by means of the Iſraelites.

34. Now Jephthah going to his Houſe at Mizpeh, behold his Daughter came out to meet him, with Timbrels and Dances; and ſhe was the only one, he having no Son or Daughter but her.

35. But as ſoon as he ſaw her, he tore his Cloaths, and ſaid, Alas, my Daughter, thou boweſt me quite down, and art one of thoſe who trouble me: for I have opened my Mouth to the Lord, ſo that I cannot turn back.

36. And ſhe ſaid to him, My Father, ſince thou haſt, do to me as there came out of thy Mouth; as it is after the Lord has taken vengeance for thee on thy Enemies the Ammonites.

37. However ſhe requeſted her Father, Let this Thing be done for me; let me alone two Months, that I may go, and deſcend upon the Mountains, and weep for my Virginity, with my Companions.

38. Who ſaid, Go; which he let her do ſo long: accordingly ſhe went with her Companions, and wept for her Virginity upon the Mountains.

39. And at the End of the two Months, ſhe returned to her Father, who performed his Vow to her which he made: for ſhe had not the knowledge of a Man, it being an Ordinance in Iſrael.

40. From Year to Year the Daughters of Iſrael went to talk to the Daughter of Jephthah the Gileadite, four Days in a Year.

CHAP. XII.

AND the Men of Ephraim being called together, paſſed northward, and ſaid to Jephthah, Why didſt thou paſs on to fight with the Ammonites, and not call us to go with thee? We will burn thy Houſe upon thee with Fire.

2. But he anſwered them; I and my People were thoſe who contended with the Ammonites exceedingly; and when I called you, ye did not ſave me from them.

3. So ſeeing that you did not, I ventured my Life, and paſſed on to them, whom the Lord gave up into my Power; and why are you come up to me this Day, to fight with me?

4. Then Jephthah gathered together all

Ver. 31. *firſt*] as the doubling of the Verb may ſignify, and the Senſe requires.

Ver. 33. *Abel*] The Word is *Mourning*, and *plain* is utterly foreign to any Meaning of the Root.

Ib. *by means of*] the ſame *Hebrew* as for *becauſe of*, Ver. 23. ſo that our *Tranſlators* have left out Part of it.

Ver. 34. *only one*] So that his Poſterity would be extinct; which was a Matter of great Sorrow in thoſe Days.

Ib. *he having*] The *Engliſh Margin* has *Heb. of himſelf*; but I know no ſuch Thing, beſides the *he had* which follows.

Ver. 36. *as it is after*] One of the *Hebrew* Words directly ſignifying *after*, and both are the ſame as in *Deut.* xxiv. 4. *Joſh.* ix. 16. ſo Chap. xix. 23. 2 *Sam.* xix. 30.

Ver. 37. *go, and deſcend*] For *Gilead* being a Mountain, *Gen.* xxxi. 25. *Cant.* iv. 1. and *Mizpeh* of *Gilead* where *Jephthah*'s Houſe was, Ver. 29, 34. by the Signification of the Word, a *Watch-tower* on it, which were placed on the higheſt Mountains; it would be, that ſhe going to other Mountains muſt deſcend. To *go up and down* is a Conceit of *King James*'s *Tranſlators*, unknown in the *Original* and other *Tranſlations*.

Ver. 39. *an Ordinance*] That their Daughters ſhould not ſo know a Man, and perhaps be confined to religious Exerciſe, when they were vowed or dedicated to the Lord: as Men were not to accompany with their Wives, when they had to do with holy Matters, *Exod.* xix. 15. 1 *Sam.* xxi. 4, 5. The Ordinance for his Vow ſeems to be in *Lev.* xxvii. 28. not Ver. 29. which ſee in this *Verſion*. The being *very holy to the Lord* there, might be thus underſtood, and practiſed. It alſo appears that ſhe was not ſlain, becauſe it is ſaid ſhe wept for her Virginity, not for her Life; and if a Dog had come out firſt, as very likely, would he have offered it for a Burnt-offering to the Lord, Ver. 31. *Deut.* xxiii. 18. *Iſa.* lxvi. 3? Surely no; much leſs his Child: in which God only tried *Abraham*, and would not let him do it.

Ver. 40. *went*] whither, if not to her? And why *four Days in a Year*, but to viſit her once a Quarter? The Time ſet apart for a Perſon's Birth or Death would be ſtrange to be more than the Day of the Year it had been upon.

Ib. *to talk to*] which is exactly the *Hebrew*. The Verb is found once more in the ſame Conjugation, Ch. v. 11. where our *Tranſlators* have turned it *rehearſe*. *Jun.* and *Trem.* ſay, *ad confabulandum cum filia, to talk with the Daughter*; *Sant. Pagn.* and *Ar. Mont. ad alloquendum filiam, to ſpeak to the Daughter*; *Leo Jud. ut diſſererent cum filia, that they might diſcourſe with the Daughter*; which the *Chald.* Word תנוחת as *Grotius* here obſerves, rightly ſignifies. Thus *Kimhi* writes on the preceding Verſe, עשה לה בית והכניסה שם והיתה שם פרוש' מבני אדם ומדרכי העולם והיו הולכות אליה בנות ישראל *He made a Houſe for her, and put her there, where ſhe was ſeparated from Mankind, and from the Ways of the World; and the Daughters of* Iſrael *went to her*; for more ſee the *Eſſay for a new Tranſlation*, Chap. 7. at the End, and *Amama, Anti-barb. Biblic.*

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the Men of Gilead, and fought with Ephraim: whom they defeated, though they ſaid, you are Runaways of Ephraim; Gilead being within both Ephraim and Manaſſeh.

5. Moreover the Gileadites took the Paſſages of Jordan to Ephraim; and when thoſe who were eſcaped of Ephraim ſaid, Let me paſs over; the Men of Gilead aſked him, Art thou an Ephrathite? And he anſwering, No;

6. They replied to him, Say now Shibboleth; but he ſaid Sibboleth, and could not ſpeak ſo rightly: then they took him, and killed him there. And there fell at that Time of Ephraim forty two thouſand.

7. Beſides Jephthah the Gileadite judged Iſrael ſix Years; when dying, he was buried at *one of* the Cities of Gilead.

8. And after him Ibzan of Beth-lehem judged Iſrael,

9. Who had thirty Sons, and thirty Daughters *that* he ſent abroad, bringing ſo many from abroad for his Sons; and he judged Iſrael ſeven Years.

10. Ibzan likewiſe died, and was buried at Beth-lehem.

11. After him too Elon the Zebulonite judged Iſrael, which he did ten Years.

12. He then died, and was buried at Aijalon in the Country of Zebulun.

13. And after him there judged Iſrael, Abdon the Son of Hillel the Pirathonite.

14. He had alſo forty Sons, and thirty Grandſons, who rode upon ſeventy Aſs-colts; and he judged Iſrael eight Years.

15. When he died, and was buried at Pirathon in the Country of Ephraim, on the Mountain of Amalek.

CHAP. XIII.

AND the Iſraelites did again what the Lord was diſpleaſed with, who gave them up into the Power of the Philiſtines forty Years.

2. And there was a certain Man of Zorah, one of the Family of the Danites, whoſe Name was Manoah, and his Wife was barren, ſo that ſhe did not bear.

3. But an Angel of the Lord appeared to the Woman, and ſaid to her; Behold now thou art barren, ſo that thou doſt not bear; yet thou ſhalt conceive, and bear a Son.

4. Now therefore take heed, I pray, and do not drink Wine or ſtrong Drink, nor eat any unclean Thing.

5. For behold thou ſhalt conceive, and bear a Son, on whoſe Head there ſhall not a Razor come up, becauſe the Child ſhall be a Nazirite of God from the Womb; and he ſhall begin to ſave Iſrael from the Power of the Philiſtines,

6. She then came, and ſpoke thus to her Huſband; There came a Man of God to me, the Appearance of whom was like that of an Angel of God, very aweful; but I did not aſk him from whence he was, nor did he tell me his Name.

7. And he ſaid to me, Behold thou ſhalt conceive, and bear a Son: now therefore do not drink Wine or ſtrong Drink, nor eat any unclean Thing; becauſe the Child ſhall be a Nazirite of God from the Womb, to the Day of his Death.

8. Upon this Manoah made ſupplication to the Lord as follows, O my Lord, let the Man of God whom thou didſt ſend, come again to us, I beſeech thee, and teach us what we ſhall do to the Child who ſhall be born.

9. And God hearkened to what he ſaid: for the Angel of God came again to the Woman as ſhe ſate in the Field, Manoah her Huſband not being with her.

10. At which ſhe ran apace, and told him in this manner, Behold the Man has appeared to me, who came to me one Day.

11. With that Manoah got ready, and went after his Wife; and when he came to the Man, he ſaid to him, Art thou the Man that ſpokeſt to the Woman? Who anſwered, I am.

12. Then he replied, Now let thy Words come to paſs: what ſhall be the Manner of the Child, and his Work?

13. And the Angel of the Lord ſaid to him; Of all that I ſaid to the Woman, let her take heed:

14. Not to eat of any Thing which comes out of the Vine *yielding* Wine, and not

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Ver. 4. *with Ephraim*] as after *of Ephraim*; *Tynd.* and the *Biſh.* have *the Ephraites*.

Ib. *Gilead being*] The *Hebrew* Pointing directs this Tranſlating.

Ver. 5. *Ephrathite*] ſo the *Hebrew*.

Ver. 9. *Daughters* that *he ſent abroad*] by Marriage, as he took others thence for his Sons; but a Point put at *Daughters* denotes that his Sons were alſo ſent abroad, as in Ver. 14.

Ver. 14. *Grandſons*] *Heb. Sons Sons*.

Ver. 7. *a Nazirite*] with *Tynd. an abſtayner*.

Ver. 8. *I beſeech thee*] Omitted by the Careleſſneſs of the *King*'s *Tranſlators*, the others before having *I pray thee*.

Ver. 10. *one Day*] *Gen.* and the *Biſh.* though not *Tynd. to day*.

Ver. 14. yielding *Wine*] *Heb. of Wine*, left out by our laſt *Tranſlators*, pretty apparently becauſe they knew not how to render it, thoſe before having *of the vine tree*, with the *Hebrew* Word for *Wine* turned *tree*, beſides being of no Uſe; and *yielding* need not be in the *Italick* Character, but to avoid Cavilling. What further confirms the Propriety of thus rendering it, is, that there are Plants called Vines that yield no Wine; ſuch in general are thoſe named ſcandent Plants, as the *Ivy*, and others: out of the *Vine yielding Wine*, is therefore a Synonym for the Grape-vine.

to

to drink Wine or ſtrong Drink, nor eat any unclean Thing; obſerving all that I commanded her.

15. Manoah alſo ſaid to the Aagel of the Lord, Vouchſafe to let us retain thee, till we have ſet a Kid of the Goats dreſſed before thee.

16. But he anſwered him, If thou retaineſt me, I will not eat of thy Victuals; and if thou makeſt a Burnt-offering, thou muſt offer it up to the Lord: for Manoah did not know that he was an Angel of the Lord.

17. So he enquired of him, What is thy Name, that we may honour thee, when thy Words come to paſs?

18. To whom the Angel of the Lord ſaid, Why doſt thou aſk for my Name, ſince it is wonderful?

19. And Manoah taking a Kid of the Goats, with a Meat-offering, offered *it* up on the Rock to the Lord; and he did wonderfully, while Manoah and his Wife looked on.

20. For when the Flame went up from the Altar towards Heaven, the Angel of the Lord went up in the Flame of the Altar: which Manoan and his Wife ſeeing, fell upon their Faces to the Ground;

21. And he appeared again no more to them: then Manoah knew that he was an Angel of the Lord.

22. He therefore ſaid to his Wife, We ſhall quite die, becauſe we have ſeen God.

23. But his Wife anſwered him, Had the Lord been pleaſed to make us die, he would not have received a Burnt-offering and Meat-offering from us, nor have ſhewn us all theſe Things; much leſs would he have let us hear ſuch as this according to the Time.

24. Afterwards the Woman bore a Son, whoſe Name ſhe called Samſon; and the Child grew up, and the Lord bleſſed him.

25. For the Spirit of the Lord began to move him at The Camp of Dan, between Zorah and Eſhtaol.

CHAP. XIV.

AT length Samſon went down to Timnath, where he ſaw a Woman of the Daughters of the Philiſtines.

2. And being come up, he told his Father and Mother thus, I have ſeen a Woman at Timnath of the Daughters of the Philiſtines; and now get her to me for a Wife.

3. To whom they ſaid, May there not be a Wife among the Daughters of thy Brethren, or among all our People, that thou wouldeſt go to take a Wife of the uncircumciſed Philiſtines? Yet Samſon ſaid to his Father, Get her for me, becauſe I approve of her.

4. Whereas his Father and Mother did not know that it was of the Lord, that he might ſeek an Occaſion againſt the Philiſtines: for at that Time they ruled over Iſrael.

5. Accordingly Samſon, with his Parents, went down to Timnath; and when they came to the Vineyards of it, there was a young Lion roared to meet him.

6. And the Spirit of the Lord coming upon him, he tore him as a Kid is torn, though there was not any Thing in his Hand; however he did not tell them what he had done.

7. Next he went down, and ſpoke to the Woman; whom he approved of,

8. And going again at the Time to take her, he turned aſide to ſee the Carcaſe of the Lion; when behold there was a Swarm of Bees in his Body, with Honey.

9. Which he took in his Hands, and going on eating, went to his Parents, to whom he gave, and they eat; yet he did not tell them, that he took the Honey out of the Body of the Lion.

10. Moreover his Father went down to the Woman; and Samſon made there an Entertainment, for ſo the young Men did.

11. And when they ſaw him, they fetched thirty Companions to be with him.

Ver. 15. *ſet—dreſſed*] *Heb. done*, which clearly enough denotes this with *before*, as in the *Engliſh Margin*.

Ib. *a Kid of the Goats*] As in *Gen.* xxvii. 9, 16.

Ver. 16. *Victuals*] the Kid.

Ver. 18. *wonderful*] An Adjective from the Verb uſed in the following Verſe, the feminine of which, according to *Buxtorf*, is in *Pſa.* cxxxix. 6. *Montan. Caſtal.* and the *Vulgate* have it rendered *mirabile*; *Jun.* and *Trem. mirificus*; the *Septuag.* θαυμαστόν; the *Targ.* מִפְרָשׁ all being *wonderful* or *admirable:* which his Name was, too much for mortal Man to know, *Rev.* ii. 17. His Action of aſcending ſhews, that he did not want to keep it ſecret, for thereby he made himſelf known. *Coverdale* alſo has it as here.

Ver. 21. *then*] when the Angel ſo went up.

Ver. 23. *according to the Time*] when he prayed for it, Ver. 8, 9.

Ver. 25. *began &c.*] *Tynd.* quite out of the Way, and ſo not followed, thus, *beganne fyrſte to be wyth the houſe of Dan.*

Ib. *to move him*] So the *Hebrew* Word only is; beſides that it would not have begun to do ſo after the firſt Time. It appears to relate to what follows by Ver. 4. of the next Chap. as *Jun.* and *Trem.* alſo put it. So the Motions of the Spirit are prayed for in the *Collect for the firſt Sunday in Lent.*

Ib. *The Camp of Dan*] a Place ſo called as related Chap. xviii. 12. for it is not likely the *Philiſtines* would ſuffer the *Danites* to keep a Camp at this Time, Ver. 1. Chap. xiv. 4. & xv. 10. nor would *Samſon* then have acted alone againſt the *Philiſtines.*

Ver. 4. *ruled*] *Tynd. raygned.*

Ver. 8. *Body*] not the ſame Word as before.

12. Upon this Samſon ſaid to them; I will propoſe now a Riddle to you: which if you at all tell me *in* the ſeven Days of the Entertainment, of your own finding out, I will give you thirty Sheets, and ſo many Suits of Cloaths;

13. But if you cannot tell me, you ſhall give me thirty Sheets, and ſo many Suits of Cloaths. And they ſaid to him, Propoſe thy Riddle, that we may hear it.

14. He then ſaid to them, There came Meat out of the Eater, and Sweetneſs out of the Strong. And they could not tell the Riddle *in* three Days.

15. However on the ſeventh Day they ſaid to Samſon's Wife, Entice thy Huſband, that he may tell us the Riddle, leſt we ſhould burn thee and thy Father's Family with Fire: you called us to get what we have, did not you?

16. Therefore Samſon's Wife wept before him, and ſaid, Thou only ſlighteſt me, and doſt not love me; having propoſed a Riddle to the Sons of my People, and not informed me. And he anſwered her, Lo I have not told my Father nor Mother, and ſhould I tell thee?

17. Nevertheleſs ſhe having wept before him the ſeven Days, on which they had the Entertainment; on the ſeventh Day he told her, becauſe ſhe preſſed him, and ſhe told the Riddle to the Sons of her People..

18. So the Men of the City ſaid to him on the ſeventh Day, before the Sun ſet, What is ſweeter than Honey? And what is ſtronger than a Lion? To whom he ſaid, Unleſs you had ploughed with my Heifer, you would not have found out my Riddle.

19. And the Spirit of the Lord coming upon him, he went down to Aſhkelon, and killed thirty Men of them, whoſe Plunder he took, and gave Suits to thoſe who told the Riddle; afterwards being angry, he went up to his Father's Houſe.

20. Whereupon Samſon's Wife became his Companion's, who had been a Friend to him.

CHAP. XV.

YET after ſome Time, in the Days of Wheat-harveſt, Samſon viſited his Wife with a Kid of the Goats, and ſaid, Let me go in to my Wife, into the Chamber; but her Father would not ſuffer him to go in.

2. For he pleaded, I fully concluded that thou didſt utterly ſlight her, ſo I gave her to thy Companion: Is not her younger Siſter better than ſhe? Have her, I pray, inſtead of this.

3. At which Samſon pronounced of them, I ſhall be innocent this Time from the Philiſtines, though I do them hurt.

4. So he went and caught three hundred Foxes; *he* next took Torches, and turning one Tail to another, put a Torch in the middle between them.

5. Then ſetting the Torches on fire, he ſent *them* into the ſtanding Corn of the Philiſtines; and burnt up as well the Shocks as ſtanding Corn, with the Vineyards *and* Olives.

6. And upon the Philiſtines aſking, Who has done this? Some ſaid, Samſon the Son-in-law of the Timnite, becauſe he took his Wife, and gave her to his Companion: therefore the Philiſtines went up, and burnt her and her Father with Fire.

7. But Samſon denounced to them, Though you have done thus, yet I will be revenged on you, and afterwards I will ceaſe.

8. Accordingly he ſmote them on the Hip and Thigh with a great Slaughter; and going down, dwelt on the Crag of the Rock Etam.

9. With that the Philiſtines went up, and encamped in Judah, ſpreading abroad in Lehi.

Ver. 12. *of your own finding out*] or *when you have found* it *out*. This, for aught I ſee, has been a Riddle to all our *Expoſitors*, which the Veil of *Tranſlation* has hid from their Sight. Behold it is not for Nothing, or to be prepoſterous, that this *Hebrew* Verb is put after that for *tell* or *declare!* and ſee here the *Occaſion* mentioned Ver. 4. by which *Samſon* picked a Quarrel with the *Philiſtines*, Ver. 18. and was revenged on them for their cheating him, Ver. 19.

Ver. 14. in *three Days*] Underſtand that they then gave over ſeeking for the Solution, as a Thing too difficult for them; till the ſeventh Day, when Self-intereſt put them on fraudulent and violent Meaſures.

Ver. 15. *you called &c.*] *Tynd. have ye called us to make us beggers or not?* by the *Gen.* —— *to poſſeſſe us?*

Ver. 17. *having wept*] It ſeems ſhe had wept to get the Secret every Day, either for the *Philiſtines*, or her own Curioſity.

Ib. *preſſed*] *Gen. was importunate upon.*

Ver. 18. *the Sun ſet*] when the Day ended.

Ver. 19. *And*] If *Quarles* has any Thing worth quoting for *Poetry* in his *Hiſtory of Samſon*, it may be here,

When the next day had heav'd his golden head
From the ſoft pillow of his Sea-green bed,
And with his riſing glory had poſſeſt
The ſpacious Borders of th' enlightned Eaſt.

Ib. *Suits*] *of Cloaths* or *Garments* not here, as in Ver. 12, 13.

Ver. 20. *who had been a Friend to him*] The *Biſh.* ſingularly *that he had taken unto hym.*

Ver. 3. *from the Philiſtines*] from dealing wrongfully with them; ſo *Jun.* and *Trem.* have *a Peliſchthæis.*

Ver. 8. *on the Hip and Thigh*] with the Conſtruction as in *Gen.* iii. 15. and it being proverbial from a *Tranſlation*, does not affect the Senſe in the *Original.* Might it not be done with a long Weapon, forcibly ſwung forward and backward, by changing his Hands, to keep them off from him, of the Height to wound them there; as their Arms would be an Obſtruction and Defence higher, and they might alſo then puſh in under to him? However it ſeems more eligible than what I ſee ſince by *Jun.* and *Trem.* that he did this with his Feet.

Ib. *Hip*] *Tynd. legge*, with the *Biſhops.*

10. And the Men of Judah ſaid, Why are you come up againſt us? And they anſwered, To bind Samſon we are come up, to do to him as he has done to us.

11. Three thouſand Men of Judah therefore went down to the Crag of the Rock Etam, and ſaid to Samſon, Waſt thou inſenſible that the Philiſtines ruled over us? Why then didſt thou do this to us? Whom he anſwered, As they did to me, ſo did I to them.

12. They however ſaid to him, We are come down to bind thee, that we may give thee up into the Power of the Philiſtines. And he again to them, Swear to me, that you may not fall on me.

13. To whom they made reply, No, though we will bind thee faſt, and give thee up into their Power, yet will we not put thee to death at all. So they bound him with two new Cords, and brought him up from the Rock.

14. When he came to Lehi, the Philiſtines ſhouted to meet him; but the Spirit of the Lord coming upon him, the Cords that were on his Arms became like Flax which is burnt with Fire, and his Bonds were diſſolved from his Hands.

15. And finding a moiſt Jaw-bone of an Aſs, he reached out his Hand, and took it, with which he killed a thouſand Men.

16. Therefore Samſon ſaid, With the Jaw-bone of an Aſs, a Heap, two Heaps, with the Jaw-bone of an Aſs I have killed a thouſand Men.

17. And when he had done ſpeaking, he threw the Jaw-bone out of his Hand, and called the Place Ramath-lehi.

18. Being then very thirſty, he called thus on the Lord, Thou haſt given this great Preſervation into the Hand of thy Servant; yet ſhall I now die with Thirſt, and fall into the Power of the Uncircumciſed?

19. But God cleaved a hollow Place that was in Lehi, out of which there came Water, and he drank, ſo that his Vigour came again, and he revived; therefore he named it The Fountain of Calling, which is in Lehi to this Day.

20. Moreover he judged Iſrael in the Time of the Philiſtines twenty Years.

CHAP. XVI.

SAMSON likewiſe went to Gaza, and ſeeing there a Woman *who* was a Harlot, he went in to her.

2. It being told the Gazites, Samſon is come hither; they ſurrounded, and lay in wait for him all Night at the Gate of the City; and kept themſelves ſilent ſo long, *as* they ſaid, till the Light of the Morning, when *they ſaid* they would kill him.

3. But he lying till Midnight, roſe up then, and took the Doors belonging to the Gate of the City, and the two Poſts, which he pulled off, with the Bar, and put upon his Shoulders; and carried them up to the Top of a Mountain which is before Hebron.

4. Again after this he loved a Woman in the Valley of Sorek, whoſe Name was Delilah.

5. At this the Lords of the Philiſtines went up to her, and ſaid to her, Entice

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Ver. 11. *went down*] ſo the *Heb.* is, which might very well be from the upper Part of the Rock, to a Crag at the Side of it.

Ib. *Crag*] If it had been *the Top of the Rock*, as in the *common Tranſlation*, they muſt have *brought him down* from it, Ver. 13.

Ib. *Waſt*] the preſent Tenſe being incoherent, as *knoweſt* before *haſt done* in Time muſt.

Ib. *Why then*] The *King*'s *Tranſlators* here loſt a ſignificant Conjunction, which is in the *Original*, and was in the *Engliſh Verſions* before.

Ver. 12. *that—may not*] *Pen* is a Particle of Doubting or Uncertainty, commonly rendered *leſt*.

Ver. 17. *Ramath-lehi*] viz. *the throwing away of the Jaw-bone*.

Ver. 19. *cleaved a hollow Place*] *Tynd. brake a great toth, Gen.* —— *the cheektooth*; imaginary.

Ib. *that was in Lehi*] *Lehi* being the Name of the Place, as well as *Hebrew* for a *Jaw-bone*, Ver. 9, 14, 17. *Kimhi* in his *Annotations* writes, סלע היה תחת הלחי והיה הסלע עשוי כמו מכתש *There was a Rock under* Lehi, *and the Rock was made like a Cavity*; *Levi Ben Gerſhom*, שהיה שן סלע דומה למכתש *Which was the Crag of a Rock like a Cavity*; and *Joſephus*, that there guſhed Water out of a Rock there, which Rock bears the Name of the Jaw to this very Day, *Antiq.* Lib. v. 10. *Uſher* likewiſe, *In quo loco, a maxilla illa* Lechi *nomen adepto, Deus fiſſo cavo quodam terræ fontem produxit: in which Place, that had the Name* Lehi *from the Jaw-bone, God made a Fountain in a certain hollow Place cleaved in the Earth*, *Annal.* ad A. M. 2868. It ſeems abſurd that *Samſon* ſhould put a Name to a hollow Place in the Jaw-bone, a very improper one too, and that the Hiſtorian ſhould ſay it was there to this Day; but ſtill worſe, that this hollow Place was in *Lehi* to this Day: or rather the latter is a Confutation of the former, as it is in the *preſent Tranſlation*, and ſhews that the hollow Place was in *Lehi* the firſt Time, as it was the laſt.

Ver. 1. *Gaza*] at the ſouthweſt Corner of the Country of *Canaan*, *Gen.* x. 19. *Joſh.* xv. 47. ſcarce a Mile from the Sea, *Strabo*, L. xvi. p. 759. *Sandys's Travels*, B. iii. p. 116. having an ordinary Sea-port called *Majuma*, which was named *Conſtantia* by the *Emperor Conſtantine*, and afterwards in Hatred to him by *Julian*, *The Port of Gaza*, *Sozomen*, *Hiſt.* Lib. v. 3. *Marc. Diac.* in *Vita Porphyr.* Cap. 8.

Ver. 3. *pulled off*] *Tynd. rente of*, the *Gen. lift away*; and *went away with them* is idiomatical for *carried them away*, which does not ſuit very well with *put* them *upon his ſhoulders* after.

Ib. *with the Bar*] *and all* is an old vulgar Idiom from *Tyndal*, as at Chap. ix. 53. or *all* an Expletive as *Walker* ſays in his *Engliſh Particles*.

Ver. 4. *in the Valley*] *Gen.* and *Biſh. by the river*.

him,

him, and ſee by what his great Strength is, and how we may prevail againſt him, and bind him to afflict him: then will we each one give thee eleven hundred *Shekels* of Silver.

6. Accordingly ſhe intreated Samſon, Tell me, I pray, by what thy great Strength is, and how thou mayeſt be bound to afflict thee.

7. Whom he anſwered, If they bind me with ſeven green Withes, which are not dried, I ſhall be weak, and become like another Man.

8. So the Lords of the Philiſtines brought up to her ſeven green Withes, which were not dried; and ſhe bound him with them.

9. Now there was one who lay in wait abiding with her in the Chamber, and ſhe ſaid to him, The Philiſtines are upon thee, Samſon. With that he broke the Withes aſunder, as a Thread of Tow is broken when it has the Scent of the Fire; ſo his Strength was not known.

10. Therefore Delilah ſolicited him, Behold thou having deluded me, and ſpoken Lyes to me; now tell me, I pray, with what thou mayeſt be bound.

11. And he ſaid to her, If they bind me faſt with new Cords, that no Buſineſs has been done with, I ſhall be weak, and become like another Man.

12. So ſhe took new Cords, and bound him with them, and ſaid to him, The Philiſtines are upon thee, Samſon; there being one who lay in wait abiding in the Chamber. Whereupon he broke them aſunder from his Arms like a String.

13. Upon which Delilah importuned him, Hitherto thou having deluded me, and ſpoken Lyes to me; tell me with what thou mayeſt be bound. And he ſaid to her, If thou weaveſt ſeven Locks of my Head with a Web.

14. And having fixed *it* with the Pin, ſhe ſaid to him, The Philiſtines are upon thee, Samſon. At this he awaked from his Sleep, and went away with the Pin of the Shuttle, and the Web.

15. She therefore upbraided him; How canſt thou ſay, I love thee; when thy Heart is not with me? Theſe three Times thou haſt deluded me, and not told me in what thy great Strength is.

16. At laſt when ſhe teazed him with her Words every Day, and urged him, ſo that his Soul was ſhrinking to Death;

17. He told her all his Mind, ſaying to her, There has not come up a Razor on my Head, becauſe I have been a Nazirite of God from my Mother's Womb: if I ſhould be ſhaved, my Strength would depart from me, and I ſhould be weak, and become like any *other* Man.

18. Thus Delilah ſeeing that he told her all his Mind, ſhe ſent for the Lords of the Philiſtines as follows, Come up this Time, for he has told me all his Mind. Accordingly they came up to her, and brought up the Silver with them.

19. And ſhe made him ſleep upon her Knees, and calling a Man, cauſed *him* to ſhave off ſeven Locks of his Head; thus ſhe began to afflict him, and his Strength departed from him.

20. Then ſhe ſaid, The Philiſtines are upon thee, Samſon. And he awaking from his Sleep, ſaid, I will go forth as at other Times, and ſhake my ſelf. For he did not know that the Lord was departed from him.

21. Whereas the Philiſtines took him, and put out his Eyes; as alſo brought him down to Gaza, binding him with two Chains, and he ground in the Priſon.

22. However the Hair of his Head began to grow, as it was when he was ſhaved.

23. At length the Lords of the Philiſtines were gathered together, to offer a great Sacrifice to Dagon their god, and to be merry: for they ſaid, Our god has given up Samſon our Enemy into our Power.

24. Whom the People ſeeing, praiſed their god: for they ſaid, Our god has given up into our Power our Enemy, the Waſter of our Country, and him who made our Slain many.

Ver. 5. *by what his great Strength is*] It ſeems he had told it was in ſome particular Thing, and ſo expoſed himſelf to be betrayed.

Ib. *eleven hundred*] The *Syriack* and *Arabick Tranſlations* have 1300.

Ib. Shekels] This being the *Hebrews* original Weight, is frequently omitted, as well underſtood; ſee *Annot.* on *Gen.* xxiv. 22. Our *Tranſlators* add the ſame in the next Chapter.

Ver. 7. *green Withes*] the *Gen. greene cords* oddly.

Ver. 9. *one who lay in wait abiding*] both the *Hebrew* Words being ſingular, and it does not ſeem likely that ſeveral were concealed in the Chamber, when one alſo might more conveniently ſlip out, and call in others.

Ib. *has the Scent of*] In the *Eng. Marg.* is *Heb. ſmelleth*, without *of*; which being abſurd, *toucheth* was put for it in the Text.

Ver. 13. *a Web*] or as the *Gen.* and *Biſh.* render with more Liberty, *the threedes of the woofe*; by *Tynd. an hearre lace.*

Ver. 14. *Shuttle*] So it is rendered *Job* vii. 6. A Shuttle has a little iron Pin like a knitting Needle in it, on which the Quill is put; but the Pin of a Weaver's Beam is a great Stick, and very unfit to faſten the Hair.

Ver. 16. *ſhrinking*] *Heb. ſhortening.*

Ver. 18. *the Silver*] Ver. 5.

Ver. 21. *Priſon*] *Heb. Houſe of Priſoners.*

Ver. 22. *as it was when*] For it may be ſuppoſed he did not recover his Strength till then, as this too ſeems the Meaning of the *Hebrew*, and is ſo rendered by *Jun.* and *Trem.*

25. Nay

25. Nay when their Minds were merry, they ſaid, Call Samſon, that he may make us laugh. Accordingly they called him out of the Priſon, that he might make ſport before them, and they ſet him between the Pillars.

26. But he ſaid to the Youth who held him by the Hand, Suffer me to feel the Pillars on which the Houſe is fixed, that I may lean upon them.

27. Now the Houſe was full of Men and Women, and all the Lords of the Philiſtines were there; upon the Roof likewiſe were about three thouſand Men and Women, looking while Samſon made ſport.

28. But he called thus on the Lord, O Sovereign Lord, remember me, I pray, and ſtrengthen me, I beſeech thee, only this Time, O God, that I may once be throughly revenged on the Philiſtines for my two Eyes.

29. Next he ſtooped down to the two middle Pillars, on which the Houſe was fixed, and ſupported, one being in his right Hand, and the other in his left.

30. And he ſaid, Let me die my ſelf with the Philiſtines. Then bending with Might, the Houſe fell upon the Lords, and all the People who were in it: thus the Dead that he killed when he died, were more than thoſe whom he killed in his Life.

31. Laſtly his Brothers, and all his Father's Family, went down, and taking him, brought *him* up, and buried him between Zorah and Eſhtaol, in the Grave of Manoah his Father; he having judged Iſrael twenty Years.

CHAP. XVII.

MOREOVER there was a Man of Mount Ephraim, whoſe Name was Micah.

2. And he ſaid to his Mother, The eleven hundred *Shekels* of Silver of thine which were taken, ſo that thou didſt curſe, and even ſpeak in my Hearing, behold that is with me, I took it. Whereupon ſhe ſaid, Thou art bleſſed of the Lord, my Son.

3. So he reſtored the eleven hundred *Shekels* of Silver to his Mother: but ſhe ſaid, I have wholly conſecrated the Silver to the Lord from my Hand, for my Son to make a carved Image and a molten one; now therefore let me give it thee again.

4. However when he had reſtored the Silver to his Mother, ſhe took two hundred *Shekels* of it, and gave them to a Founder, who made *of* them a carved Image, and a molten one, and they were in Micah's Houſe.

5. Thus the Man Micah had a Houſe of gods; he alſo made an Ephod and a Teraph, and filled the Hand of one of his Sons, that he might be a Prieſt to him.

6. At that Time there being no King in Iſrael, each one did what he thought fit.

7. And there was a young Man from Beth-lehem-judah, from a Family of Judah; who was a Levite, and ſojourned there.

8. Which Man went from the City of Beth-lehem-judah, to ſojourn in the Place which he ſhould find; and making his Journey, came to Mount Ephraim, to Micah's Houſe.

9. To whom Micah ſaid, From whence comeſt thou? And he anſwered him, I am a Levite of Beth-lehem-judah, and am going to ſojourn in the Place which I ſhall find.

10. And Micah replied to him, Dwell with me; and be to me a Father and a Prieſt, and I will give thee ten *Shekels* of Silver for a Year, with a Suit of Cloaths, and thy Victuals. So the Levite went.

11. Nay he liked to dwell with the Man, and the young Man was to him as one of his Sons.

12. Micah alſo filled the Hand of the Levite, that the young Man might be a Prieſt to him: thus he was in Micah's Houſe.

13. Then Micah ſaid, Now I know that the Lord will do well for me, becauſe I have a Levite for a Prieſt.

CHAP. XVIII.

AT the very ſame Time there being no King in Iſrael, the Tribe of the Danites ſought them Poſſeſſion to dwell in; becauſe there had not ſufficient fallen *to them* to that Time, among the Tribes of Iſrael.

Ver. 29. *ſtooped down*] Thus *Montanus*'s literal *Verſion* and the *Lexicons* have it, viz. *inclinavit*; and ſo *Kimbi* expounds it. The *preſent Bible* in the other two Places where the Word is found, viz. *Ruth* iii. 8. *Job* vi. 18. has *turned*.

Ver. 2. From Stealing and Curſing ſprung Superſtition.

Ib. *ſo that*] or *Heb. and*, being the common Conjunction.

Ver. 3. *So he reſtored the eleven hundred* Shekels *of Silver to his Mother; but ſhe ſaid*] left out of the *Bibles* according to *Pope Sixtus*.

Ver. 4. *However when*] It is in the *common Bible* as if he reſtored it twice to her.

Ver. 1. *to that Time*] which may ſhew it not to be very long after *Joſhua*'s Deceaſe; and as the Place was

2. Therefore

2. Therefore the People of Dan ſent five Men of their Family from their Borders, out of Zorah and Eſhtaol, ſuch as were Perſons of Ability, to ſpy the Country, and ſearch it out; whom they bid, Go, ſearch out the Country. So they went to Mount Ephraim, to Micah's Houſe, and lodged there.

3. When they were by it, knowing the Voice of the young Levite, they turned aſide thither, and ſaid to him, Who brought thee hither? And what doeſt thou in this Place? And what haſt thou here?

4. Whom he anſwered, Thus and thus does Micah to me, having hired me, that I might be a Prieſt to him.

5. Upon which they ſaid to him, Aſk, we pray, of God, that we may know whether our Journey which we are going will be proſperous.

6. And the Prieſt replied to them, Go in Peace: your Journey which you ſhall go is before the Lord.

7. So the five Men went on, and came to Laiſh; and ſaw the People who were within it dwelling quiet and very ſecure, after the Manner of the Zidonians, and there was none poſſeſſing Rule who expoſed *them* to ſhame for any Thing in the Country; they were alſo far from the Zidonians, and had no Buſineſs with *other* Men.

8. And when they came to their Brethren, at Zorah and Eſhtaol, their Brethren ſaid to them, What is there with you?

9. Who ſaid; Get ready, and let us go up againſt them; for we have ſeen plainly that the Country is very good; and you have been ſilent: be not ſlothful in going to enter in, to poſſeſs it.

10. When you come, you will come to a People ſecure, and a Country of large Extent; for God has given it up into your Power: a Place where there is no Want of any Thing that is on the Earth.

11. Accordingly there marched from thence of the Family of the Danites, out of Zorah and Eſhtaol, ſix hundred Men girded with Weapons of War.

12. And they went up, and encamped at Kirjath-jearim in Judah; therefore they call that Place The Camp of Dan to this Day, being there behind Kirjath-jearim.

13. Next they paſſed from thence to Mount Ephraim, and came to Micah's Houſe.

14. And the five Men who went to ſpy the Country of Laiſh ſpoke thus to their Brethren; Do ye know that there are in theſe Houſes an Ephod, Teraph, carved Image, and molten one? Now therefore underſtand what you may do.

15. They alſo turned aſide thither, and went into the young Levite's Houſe, that of Micah; and aſked him of *his* Welfare.

16. In the mean time the ſix hundred Men, who were of the People of Dan, ſtood at the Entrance of the Gate, girded with their Weapons of War.

17. And the foregoing five Men went up, entered in thither, took the carved Image, Ephod, Teraph, and molten Image; while the Prieſt ſtood at the Entrance of the Gate, with the others above mentioned.

18. However when theſe had gone into the Houſe of Micah, and taken the ſaid Things, the Prieſt demanded of them, What are you doing?

19. But they anſwered him, Hold thy Peace, put thy Hand upon thy Mouth, and go with us, that thou mayeſt be to us a Father and Prieſt: which is beſt for thee, to be a Prieſt to the Family of one Man, or to be ſo to a Tribe and Family in Iſrael?

20. Glad at his Heart of this, the Prieſt took the Ephod, Teraph, and carved Image; and went into the midſt of the People.

21. Then they turned and went away; putting the Children, Cattle, and Carriage before them.

22. When they were far off from Micah's Houſe, the Men who were in the Houſes by his were called together, and overtook the People of Dan;

23. And called to them; who turned about their Faces, and ſaid to Micah, What is the matter with thee, that you are called together?

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now called *The Camp of Dan*, Ver. 12. this Piece of Hiſtory alſo ſeems earlier than it is placed, becauſe we meet with the Name before, Chap. xiii. 25.

Ver. 7. *very ſecure*] The *Heb.* Word which we have tranſlated *careleſs*, being the ſame with that which is *ſecure*.

Ib. *ſecure*] by the *Biſhops* and *Tyndal without caſting of perils*, *Gen. ſure*.

Ver. 11. *girded*] If the laſt *Tranſlators* of this *Book* had not been negligent, they would ſcarce have kept the *appointed* here and Ver. 16, 17. of the former tranſlating, ſince the *Hebrew* Word has no ſuch Meaning.

Ver. 12. *at*] *in* contradicts *behind*.

Ver. 17. *five Men*] After the Prieſt and they had went out to the Gate to the others, who might retain him there.

Ib. *went up*] Suppoſe to the Chamber, where theſe Things were kept.

Ver. 19. *beſt*] as well as *better*, which does not accord with *or*.

Ver. 20. *took the Ephod, &c.*] as lighter Things, I ſuppoſe, than the Image of Metal, which he let them carry.

Ib. *went into the midſt*] To hide and ſecure himſelf. This Verb when it does not ſignify *came* or *went to*, is *entered* or *went into*, not barely *went*; yet after the Manner of the *Hebrew* Tongue, it may be conſtructed with a Prepoſition ſignifying *into*.

Ver. 23. *them*] ſo in *Tyndal's* and the *Biſhops Bibles*; and alſo *it* for *the name of the city*, Ver. 29. in both.

24. Ye have taken my gods, ſaid he, that I made, with the Prieſt, and are gone; and what have I more? Why then do ye aſk me, What is the matter with thee?

25. Whereas they replied to him, Let not thy Voice be heard with us; leſt Men of a bitter Mind ſhould fall on you, and thou ſhouldeſt have thy Life taken away, with thoſe of thy Family.

26. And they went on their Way; Micah likewiſe ſeeing that they were ſtronger than he, turned, and went back to his Houſe.

27. Thus having taken what Micah made, and the Prieſt whom he had, they came to Laiſh, to a People quiet and ſecure, whom they put to the Sword, and burnt the City with Fire.

28. For there was none who delivered, becauſe it was far from Zidon, and they had no Buſineſs with *other* Men; it being in the Vale which is at the Houſe of Rehob: afterwards they rebuilt the City, and dwelt therein;

29. The Name of which they called Dan, by that of Dan their Father, who was born to Iſrael; although the Name of the City was Laiſh at firſt.

30. Now the People of Dan ſet them up the carved Image; and Jonathan the Son of Gerſhom, the Son of Manaſſeh, and his Sons, were Prieſts to the Tribe of the Danites, till the Time of the Captivity of the Country.

31. And they put up for themſelves Micah's carved Image which he made, all the Time the Houſe of God was at Shiloh.

CHAP. XIX.

AND at that Time, when there was no King in Iſrael, there was a certain Levite who ſojourned on the Side of Mount Ephraim, and took him a Concubine from Beth-lehem-judah.

2. But his Concubine committing Fornication againſt him, went away from him to her Father's Houſe, at Beth-lehem-judah, and was there the Space of four Months.

3. Whereupon her Huſband got ready, and went after her, to ſpeak kindly to her, that he might bring her back again; having his young Man with him, and a Couple of Aſſes: and ſhe brought him into her Father's Houſe; whom when the Father of the young Woman ſaw, he was glad to meet him.

4. He his Father-in-law alſo held him ſo faſt, that he ſtaid with him three Days; during which they eat, drank, and lodged there.

5. And on the fourth Day they roſe early in the Morning, he getting ready to go away; but the young Woman's Father ſaid to his Son-in-law, Support thy Heart with a Bit of Victuals, and afterwards you may go.

6. So they ſate down eating and drinking both of them together; then the former ſaid to the Man, be content, I pray, to abide all Night, and let thy Heart be chearful.

7. Nevertheleſs he roſe up to go; but his Father-in-law was ſo preſſing on him, that he lodged there again.

8. He likewiſe roſe early in the Morning on the fifth Day, to go away; but the young Woman's Father ſaid, Support thy Heart, I pray: ſo they ſtaid till the Day declined, and dined both of them.

9. Again the Man roſe up to go, with his Concubine and young Man; whereas the other ſaid to him, Behold now the Day is declining to be Evening, I beg you would ſtay all Night; lo it is the concluding of the Day, lodge here, and let thy Heart be chearful; then you may riſe early to Morrow for

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Ver. 24. *Why*] as at *Gen.* xxvii. 20.

Ver. 25. *you*] The *Heb.* has *you*, and the *old. Lat. thee*; therefore our *Engliſh Tranſlations* were here manifeſtly made from the latter.

Ver. 30. *them*] This the *King's Tranſlators* left out, though it was in the foregoing *Engliſh Bibles.*

Ib. *Manaſſeh*] This is taken to be *Moſes*, becauſe he had a Son *Gerſhom*, for which the *Jews* ſet up one of the Letters out of its Place, that the reſt may be capable of being *Moſes*, and accordingly the *old Lat.* has it ſo; but as there was *Gerſhom* too, the Son of *Levi*, there might alſo be another, rather than *Manaſſeh*, either the Son or Brother of this, as ſome others put it; and a Grandſon of *Moſes* would ſcarce be ſo put to his Shifts as at Chap. xvii. 8, 10. Of the Poſterity of *Moſes* ſee 1 *Chron.* xxiii. 15, 16, 17.

Ib. *Danites*] *Hebrew.*

Ib. *Captivity*] when the Ark was carried away, 1 *Sam.* iv. 11. & v. 1. as the following Verſe ſhews of its being till then at *Shiloh*, compared with 1 *Sam.* iv. 4, and as the ſame is called *Pſa.* lxxviii. 61.

Ver. 31. *put*] different from that in the Verſe before.

Ver. 5. *Support*] See *Gen.* xviii. 5.

Ver. 6. For a ſhort Inſtance how *Commentators* can trifle, the *Gen. Verſion* has here in the *Margin* to *yong womans father* for Explanation, "That is, his concubines "father;" but what did the Readers do for Want of it in the three Verſes before?

Ib. *then*] So the pious *W. Tyndal*, that Glory and Reproach of this Nation, tranſlated, and none that I find like *for—had* beſides our laſt *Tranſlators:* and if the Father ſaid this before they ſate down, why was it not put with what he ſaid in the preceding Verſe, and not ſo ſtrangely here?

Ver. 9. *be Evening*] the *Hebrew* Word for which being *arob*, the ingenious Criticiſm of our learned *Hyde*, in his firſt *Note* on the 2d Chapter of the *Hebrew Treatiſe* אגרת אורחות עולם may well be received, that from this Verb came the Name of *Europe*; to which this particular Text, not noted by him, may give farther Light and Confirmation.

your Journey, and thou mayeſt go to thy Tent.

10. However the Man would not abide all Night, but riſing up, went away, and came over againſt Jebus, which is Jeruſalem; there being with him the Couple of Aſſes ſaddled, as alſo his Concubine.

11. When they were by Jebus, the Day was much gone down; ſo that the young Man ſaid to his Maſter, Come, pleaſe to let us turn aſide to this City of the Jebuſites, and lodge in it.

12. Whom his Maſter anſwered, We will not turn aſide thither to a ſtrange City, which is not of the Iſraelites; but will paſs on to Gibeah.

13. Come, added he to him, let us however draw near to one of the Places, and lodge either at Gibeah or Ramah.

14. Accordingly they paſſed on, and as they were going, the Sun ſet to them by Gibeah, which is of Benjamin.

15. Therefore they turned aſide thither, to go in to lodge there; and being gone in, he ſate down in a Street of the City, becauſe there was no Man who took them to a Houſe to lodge.

16. At length behold an old Man came from his Work, out of the Field in the Evening, who was of Mount Ephraim, and ſojourned in Gibeah; but the Men of the Place were Benjaminites.

17. And when he looked up, and ſaw a Man *that* was a Paſſenger in the Street of the City, he ſaid, Whither art thou going? And from whence doſt thou come?

18. We are paſſing, ſaid he to him, from Beth-lehem-judah, to the Side of Mount Ephraim, whence I am; and having been at Beth-lehem-judah, am going to the Houſe of the Lord, but no Man takes me to a Houſe.

19. Yet there is both Straw and Provender for our Aſſes, and there is alſo Bread and Wine for me and my Handmaid, as likewiſe for the young Man with thy Servants: there being no Want of any Thing.

20. But the old Man ſaid, Peace be to thee, let all thy Want be alone upon me, only lodge not in the Street.

21. Thus he brought him to his Houſe, and gave the Aſſes Provender; and the Perſons waſhing their Feet, did eat and drink.

22. When they were making their Hearts chearful, behold ſome Men of the City, ſuch as were ungodly Perſons, ſurrounded the Houſe, knocking at the Door; and ſpoke thus to the old Man the Maſter of the Houſe, Bring out the Man who came into thy Houſe, that we may have knowledge of him.

23. To whom he going out, ſaid; Do not, my Brethren, do not wickedly, I pray: as it is after this Man is come into my Houſe, do not this Vileneſs.

24. Here is my Daughter a Virgin, and his Concubine, whom I would now bring out, and humble you them, nay do to them what you like; but to this Man do not a Thing of this Vileneſs.

25. At laſt when they would not hearken to him, the Man took hold of his Concubine, and brought out to them abroad: who had knowledge of her, and made ſport with her all Night till the Morning; and when that dawned, they let her go.

26. And the Woman came at the Appearance of the Morning, and fell down at the Gate of the Man's Houſe, where her Lord was, till it was light.

27. So that when he got up in the Morning, and opening the Doors of the Houſe, went out to go on his Way, behold his Concubine was fallen down at the Gate of the Houſe, with her Hands upon the Threſhold.

Ver. 10. *However*] *Tynd.* and *Biſh. Neverthelater*, ſo Chap. xx. 14.

Ib. *Jebus*] See on Chap. xx. 28.

Ib. *Jeruſalem*] this being in the Tribe of *Benjamin*, *Joſh.* xviii. 21, 28. called now by the Inhabitants and *Turks*, as *Rauwolff* ſays, *Chutz*, *Travels by Ray*, p. 233, 252. Edit. 2. but p. 230. *Gotz*: both pronounced by People corruptly for *Kuds*, which is *Arabick* for *Holineſs*, as may be ſeen by *Hyde*'s 2d *Note* on Cap. 2. of *Itin. Mund.*

Ver. 11. *by*] *Tynd.* and *Biſh. faſt by.*

Ib. *much gone down*] as the *Heb.* by our old *Tranſlators ſore ſpent.*

Ib. *pleaſe*] for *Be pleaſed*, ſo uſual, that I thought it not unſuitable once for a Servant.

Ver. 15. *there*] a City belonging to the Prieſts, *Joſh.* xxi. 17.

Ib. *a Houſe*] The ſame as Ver. 18.

Ver. 22. *ſuch as were ungodly Perſons*] *Tynd. whyche were wycked, Gen. wicked men.*

Ver. 23. *Vileneſs*] See *Gen.* xxxiv. 7. and the ſame Word in the next Verſe; by the *Gen. villenie*, *Biſh. ſo unmeet a thing.*

Ver. 25. *brought out*] without *her.*

Ib. *made ſport*] In which Manner the Word is to be taken when conſtructed with ב according to *Buxtorf*'s Obſervation; and it agrees with *Gen.* xxxix. 1. 7. In the *Interlineary* and *Tigurin Bibles*, and in *Pagninus*'s large *Lexicon* it is *illuſerunt*, in the *Greek* ἐνεπαίξον, and in the *Targum* אתלעבו which all ſignify the ſame; as likewiſe *Caſtalio* expreſſes it in his free Manner, *ludibrio habitam, ſhe was had in deriſion.* As for *abuſed*, it is the *abuſi eſſent* in the old corrupt *Lat. Bible*; which alſo has *illudentes mihi*, *mocking* or *making ſport with me*, 1 *Sam.* xxxi. 4. where the Verb is in the ſame Conjugation, formed alſo with ב

Ver. 27. *Gate*] His not finding her till he went away, which was not preſently after getting up, becauſe of the Aſſes, &c. ſhews that it was at the *Gate*, which is alſo diſtinguiſhed in *Hebrew* by another Word from *Door.*

28. And

28. And he ſaid to her, Get up, that we may go; but none anſwered; ſo taking her upon an Aſs, the Man got ready, and went to his Place.

29. Moreover when he was come home, he took a Knife, and laying hold of his Concubine, divided her, with her Bones, into twelve Pieces; and ſent her into all the Bounds of Iſrael.

30. And all who ſaw ſaid, there had not been, nor was there ſeen the like of this, from the Day the Iſraelites came up from the Country of Egypt to that Day: ſet your Minds upon it, take counſel, and ſpeak.

CHAP. XX.

WITH that all the Iſraelites went out, and the Aſſembly was gathered together as one Man, from Dan to Beer-ſheba, with the Province of Gilead, to the Lord at Mizpeh.

2. And the uttermoſt of all the People, of all the Tribes of Iſrael, preſented themſelves in the Congregation of the People of God, four hundred thouſand Footmen who drew a Sword.

3. The Benjaminites hearing that the Iſraelites were gone thither; who ſaid, Do you tell how this Wickedneſs was.

4. To which the Man *that* was the Levite, the Huſband of the Woman who was murdered, made anſwer; To Gibeah which is of Benjamin, came I and my Concubine to lodge.

5. And the Owners of it getting ready, ſurrounded the Houſe, againſt me at Night: me they intended to kill, and my Concubine they humbled, ſo that ſhe died.

6. Therefore I took hold of her, and dividing her in Pieces, ſent her into all the Country of the Poſſeſſion of Iſrael; becauſe they had done heinouſly and vilely in Iſrael.

7. Behold all of you are Iſraelites; give a Word and Counſel in this Caſe.

8. At this all the People roſe up as one Man, and ſaid; Let not any one of us go to his Tent, nor any one depart to his Houſe.

9. But now let this Thing which we ſhall do to Gibeah, be *done* by Lot againſt it.

10. For let us take ten Men of a hundred from all the Tribes of Iſrael, a hundred of a thouſand, and a thouſand of ten thouſand, to fetch Proviſion for the People; that they may do at their coming to Gibeah of Benjamin, according to all the Vileneſs which it has done in Iſrael.

11. Thus all the Men of Iſrael were gathered againſt the City, joined together as one Man.

12. However the Tribes of Iſrael ſent Men into all thoſe of Benjamin to ſay; What is this Wickedneſs which has been among you?

13. Now therefore give up the Men, the ungodly Perſons, who are in Gibeah, that we may put them to death, and take away Wickedneſs from Iſrael. But thoſe of Benjamin would not hearken to what their Brethren the Iſraelites ſaid.

14. On the contrary the Benjaminites got together from the Cities to Gibeah, to go out to Battle with them.

15. And they numbered themſelves at that Time from the Cities, twenty ſix thouſand Men who drew a Sword; beſides the Inhabitants of Gibeah, who numbered themſelves ſeven hundred choſen Men.

16. Out of all this People were ſeven hundred choſen Men that could not uſe their right Hand; all of whom could ſling a Stone to a Hair, and not miſs.

17. The Men of Iſrael likewiſe numbered themſelves, beſides Benjamin, four hundred thouſand Men that drew a Sword; all of whom were Warriors.

18. Moreover the Iſraelites getting ready, went up to the Houſe of God, and aſked of

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Ver. 28. *Man*] This is not twice in the *Original*, nor at all in the *Vulg. Lat.* but ſlipt in through the Inadvertency of our laſt *Tranſlators*.

Ver. 2. *uttermoſt*] as well as thoſe nearer, *Heb. Corners*. Doubtleſs the chief of the People were not Footmen, nor 400000; and this being the whole Number, Ver. 17. were they all *chief?* According to this *Trem.* and *Jun.* tranſlate, *uſque ab extremitatibus*; and *Coverdale*, *of al the quarters*.

Ver. 5. *and my*] Here being the Conjunction.

Ib. *humbled*] See concerning this Word, *Gen.* xxxiv. 2.

Ver. 6. *vilely*] Look at the laſt Chapter.

Ver. 7. *a Word*] properly, i. e. ſome Information or Hint, and then Counſel on the Whole; *advice* and *counſel* being the ſame.

Ver. 10. *Vileneſs*] Look at the laſt Chapter.

Ver. 12. *thoſe*] plural, as in 1 *Sam.* ix. 21. and as the People of one Place are called, Chap. xxi. 8.

Ver. 13. *thoſe of Benjamin*] *Sons* or *Children* is a *marginal Reading*.

Ver. 15. *thouſand*] their whole Army being 26700, of whom 25100 being ſlain the laſt Day, Ver. 35. and 600 eſcaping, Ver. 47. we may compute a thouſand of them were killed in the two firſt Battles.

Ver. 18. *the Houſe of God*] called *the Houſe of the Lord*, Chap. xix. 18. and *of God* differently, Chap. xviii. 31. and ſo is not to be rendered *Beth-el*, as it is by *Pagnine*, *Ar. Montanus* and *Caſtalio*, nay in the *Greek* and *Chald. Verſions*. So that our *Tranſlators* have choſen the beſt, as oftentimes elſewhere, though they waver in the *Marg.* Ver. 31. and fall into the other in Chap. xxi. 19. And why ſhould we ceaſe mending, while there is any Thing to mend, ſo well deſerving, and properly requiring it, as *Scripture Tranſlation?*

Ib. *aſked*] without *counſel*, ſo at Ver. 23. being the ſame Verb only as in Ver. 27.

him

him in this manner, Which of us ſhall go up firſt to the Battle with the Benjaminites? And the Lord ſaid, Judah firſt.

19. After which the Iſraelites roſe up in the Morning, and encamped againſt Gibeah.

20. The Men of Iſrael alſo went out to Battle with Benjamin, with whom they ſet the Battle in order at Gibeah.

21. But the Benjaminites came out thence, and deſtroyed of Iſrael that Day twenty two thouſand Men to the Ground.

22. Nevertheleſs their People ſtrengthened themſelves, and ſet the Battle again in order, in the Place where they did the firſt Day.

23. For the Iſraelites went up, and wept before the Lord till the Evening, and aſked of him as follows, Shall I draw nigh again to Battle with the People of Benjamin my Brother? And the Lord ſaid, Go up againſt him.

24. So they went near to the Benjaminites on the ſecond Day.

25. Who came out of Gibeah to meet them the ſame Day, and deſtroyed of them again eighteen thouſand Men to the Ground, all of whom drew a Sword.

26. Upon which all the Iſraelites, even the whole People, went up, and came to the Houſe of God, and ſate weeping there before the Lord, and faſted that Day till the Evening; when they offered up Burnt-offerings and Peace-offerings before the Lord.

27. They alſo aſked of him, the Ark of the Covenant of God being there at that Time;

28. When Phinehas the Son of Eleazer, the Son of Aaron, ſtood before it, and ſaid, Shall I again any more go out to Battle with the People of Benjamin my Brother, or ſhall I ceaſe? And the Lord anſwered, Go up, for to Morrow I will give him up into thy Power.

29. Accordingly after having ſet ſome who lay in wait at Gibeah round about;

30. They went up againſt the Benjaminites on the third Day, and ſet *the Army* in order at Gibeah as at other Times.

31. Who coming out to meet the People, were drawn away from the City, and began to ſmite of them; there being ſlain as at other Times in the Highways, of which one went up to the Houſe of God, and one to Gibeah in the Field, about thirty Men of Iſrael:

32. Inſomuch that the Benjaminites ſaid, They are defeated before us as at the Beginning. But the Iſraelites had concluded, We will flee, that we may draw them away from the City to the Highways.

33. Next all the Men of Iſrael getting ready from their Place, ſet *the Army* in order at Baal-tamar; and thoſe who lay in wait of Iſrael came out of their Place from the naked Side of Gibeah.

34. For there were gone at a diſtance from Gibeah, ten thouſand Men choſen out of all Iſrael, ſo that the Battle was grievous; however they did not know what Harm there was coming upon them.

35. But the Lord defeated Benjamin before Iſrael, ſo that the Iſraelites deſtroyed of them on that Day, twenty five thouſand and a hundred Men; all of whom drew a Sword.

36. The Benjaminites too foreſaw that they ſhould be defeated: for the Men of Iſrael gave place to them, becauſe they truſted to thoſe that lay in wait, whom they had ſet againſt Gibeah.

37. And thoſe making haſte, ruſhed on Gibeah; nay ſpreading out, ſmote all the City with the Edge of the Sword.

38. Beſides the Men of Iſrael had an appointed Time with thoſe, for them to make a Smoak aſcend on high from the City.

39. Then they turned about in the Battle, when Benjamin had begun to ſmite, there

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Ver. 27. *Covenant*] *Tynd. apoyntement.*

Ver. 28. *Phinehas*] This Affair was therefore tranſacted not long after *Joſhua*'s Time; and, as may appear by comparing Chap. xix. 10, 11, 12. with Chap. i. 8. before *Jeruſalem* was taken.

Ib. *him*] ſingular.

Ver. 30. *at Gibeah*] as Ver. 20. which is the ſame.

Ver. 31. *there being ſlain*] it being the paſſive Participle, and ſo Ver. 39.

Ib. *about*] *Tynd.* and the *Gen. upon a.*

Ver. 33. *naked Side*] *Heb. Nakedneſs.* The back Part of the City, from whence the Inhabitants were gone to overthrow and ſpoil the *Iſraelites.* It is Nothing of *meadows*, which are alſo contrary to a naked Place. The *Jewiſh Rab. Jonah* expounds it *the Side.*

Ver. 34. *at a diſtance*] as the *Heb.* Word denotes.

Ib. *coming upon*] The like in *Heb.* Ver. 41.

Ver. 35. *defeated*] *Tynd. plaged.*

Ver. 36. *foreſaw*] which is no other than *had ſeen*, that the *Hebrew* will ſtrictly bear; and what follows to the End of the 41ſt Verſe ſufficiently confirms it. But how does it ſeem to ſay, after they were almoſt all killed, *ſo they ſaw that they were ſmitten?*

Ib. *defeated*] *Biſh. put to the ſtryking downe*; but *Tynd.* tranſlated thus, *It ſemed to the children of Benjamin that the other had ben put to the woorſſe.*

Ver. 38. *appointed Time*] The literal *Verſions* of *Pagn.* and *Mont.* have it likewiſe *tempus conſtitutum*; *Jun.* and *Trem. conſtitutum tempus*; *Seb. Caſt. ſtatutum tempus*; and the *Targum* זְמַנָּא which is the ſame; the *Geneva Tranſlat. certaine time. Sign* is the *Vulg. Lat. ſignum.*

Ib. *a Smoak aſcend*] *Heb. a mounting of* (not *flame with*) *Smoak.* So the Word confeſſedly ſignifies from its Root *to lift up.* The *Latin Interpreters* render it by *elatio* and *elevatio.*

Ver. 39. *Then &c.*] Hear *Tranſlators*, the beſt firſt, viz. *Jun.* and *Trem. Tum converterunt ſe* Iſraelitæ *ad prælium: quum* Benjaminitæ *incepiſſent*, i. e. *Then the* Iſ-

being ſlain of them about thirty Men; for they ſaid, Verily they are quite defeated before us as at the former Battle.

40. But when the Pillar of Smoak began to mount up from the City, thoſe of Benjamin looked behind them, and behold the whole Burning of the City went up towards Heaven.

41. The Men of Iſrael alſo turning about, they were troubled; for they ſaw that there was Harm come upon them.

42. They therefore turned away before the Men of Iſrael to the Way of the Wilderneſs, but the Battle followed them cloſe; and ſuch as were from the Cities they deſtroyed among them.

43. They incloſed thoſe of Benjamin, purſued them, trod them down with Eaſe, over againſt Gibeah, towards the Sun-riſing.

44. Thus there fell of them eighteen thouſand Men, all theſe being valiant ones.

45. And when they turned away, and were fleeing towards the Wilderneſs to the Rock Rimmon, they gleaned of them in the Highways five thouſand Men; nay followed cloſe after them to Gidom, and killed two thouſand more of them.

46. So that all of Benjamin who fell on that Day, were twenty five thouſand Men who drew the Sword, all theſe being valiant Men.

47. But ſix hundred Men turned away, and fled towards the Wilderneſs to the Rock Rimmon, where they abode four Months.

48. Nay the Men of Iſrael turned back to the Benjaminites, and put of them to the Sword, not only the Citizens but the Beaſts, and all that were found; all the Cities too which were in their Way they ſet on fire.

CHAP. XXI.

NOW the Men of Iſrael had ſworn thus at Mizpeh, There ſhall no Man of us give thoſe of Benjamin his Daughter for a Wife.

2. The People therefore went to the Houſe of God, and abiding there till the Evening before God, made great and loud Lamentation,

3. And ſaid, Why, O Lord God of Iſrael, is this come to paſs in Iſrael, that one Tribe of it is now wanting?

4. As alſo on the next Day they roſe early, and building there an Altar, offered Burnt-offerings and Peace-offerings.

5. And the Iſraelites ſaid, Who is there that did not come up among the Congregation of all the Tribes of Iſrael, to the Lord? For there was a great Oath concerning him who came not up to the Lord at Mizpeh, that he ſhould be quite put to death.

6. Thus repenting for Benjamin their Brother, they ſaid; There is one Tribe cut off now from Iſrael.

7. What ſhall we do for Wives for thoſe who are left, ſince we have ſworn by the Lord, that we will give them none of our Daughters for Wives?

8. But they ſaid, What one is there of the Tribes of Iſrael that did not come to the Lord at Mizpeh? And lo there did not come up a Man, to the Congregation of the Camp, from Jabeſh-gilead.

9. For the People numbered themſelves, and behold no Man of its Inhabitants was there.

10. Whereupon the Aſſembly ſent thither twelve thouſand Men of the valiant ones, whom they commanded as follows; Go, and put the Inhabitants of Jabeſh-gilead to the Sword, with the Women and Children.

11. For this is the Thing that you ſhall do, Every Male, and every Woman who has known lying with one, you ſhall deſtroy.

12. And they found of its Inhabitants four hundred young Women *that* were Virgins, who did not know a Man by lying with him; whom they brought to the Camp at Shiloh, which is in the Country of Canaan.

13. Then all the Aſſembly ſent, that they might ſpeak to the Benjaminites who were

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raelites *turned themſelves to the Battle*; *when the* Benjaminites *had begun*. But it was before in their *Verſion*, taking in the foregoing Verſe, *And when the appointed Time was to the* Iſraelites *with thoſe who lay in wait—— the* Iſraelites *turned themſelves to the Battle*; *but the* Benjaminites *had begun*. The verbal *Tranſ.* of *Santes* and *Ar. Mont.* is, *vertit ſe vir* Iſrael *in prælium*, *the Man of* Iſrael *turned himſelf into the Battle*. *Caſtalio* has, Iſraelitæ *prælium inſtaurarent*, *the* Iſraelites *renewed the Fight*.

Ver. 40. Our *Tranſlators* were hard put to it for Words, or remiſs in what they were doing, to render two different *Hebrew* Words *flame* in one Verſe, neither of which has ſuch a Meaning.

Ver. 42. *followed—cloſe*] The ſame Verb is in Ver. 45. *overtook* is unſuitable, becauſe they were together before.

Ver. 43. *purſued them, trod them down*] How much more elegant without the Conjunctions, as in the *Hebrew*, notwithſtanding our *Tranſlators* putting in *and* to each!

Ib. *with Eaſe*] *Tynd. to Menuah*, *Biſh. at Menuha*, putting it, as the *Gen.* alſo do to the foregoing Verb, by ſtriding over the *Hebrew* Point.

Ver. 45. *were fleeing*] Not *fled unto the rock*, ſince only 600 got thither, Ver. 47. and the far greater Part were killed in attempting it.

Ver. 48. *of them*] While *them* being without *of*, belongs in a certain *Tranſlation* to *children* before, and to *beaſt* after.

Ver. 3. *is wanting*] by the *Gen.* ill expreſſed *ſhould want*.

at

at the Rock Rimmon, calling them peaceably.

14. Accordingly thoſe of Benjamin returned at that Time, and they gave them the Women whom they had kept alive of thoſe of Jabeſh-gilead; but there were not ſufficient for them ſo.

15. And People repented for Benjamin, becauſe the Lord had made a Breach in the Tribes of Iſrael.

16. Moreover the Elders of the Aſſembly ſaid, What ſhall we do for Wives for thoſe who are left, ſince the Women are deſtroyed from Benjamin?

17. They reaſoned further; The Inheritance is for ſuch as are eſcaped of Benjamin, that there may not be a Tribe blotted out of Iſrael.

18. However we cannot give them Wives of our Daughters, becauſe the Iſraelites have ſworn thus, Let him be curſed who gives thoſe of Benjamin a Wife.

19. At laſt they concluded, Behold there is a Feaſt of the Lord at Shiloh from Year to Year, which is *kept* on the North of the Houſe of God, towards the Sun-riſing, at the Highway that goes up from the Houſe of God to Shechem; and on the South of Lebonah.

20. Therefore they commanded the Benjaminites as follows; Go, and lie in wait in the Vineyards.

21. Where look, and behold if the Daughters of Shiloh come out to Dancing; you ſhall go forth thence, and ſeize you each one his Wife of them, and go to the Country of Benjamin.

22. Afterwards when their Fathers or Brothers come to contend with us, we will ſay to them, Favour us concerning them; ſince we did not take for each his Wife in the War; and you did not give to them, as at the Time you might have been guilty.

23. And the Benjaminites did ſo; for they took Wives after their Number, of thoſe that danced, whom they took by Force: then they went back to their Poſſeſſion, and rebuilding the Cities, dwelt in them.

24. The Iſraelites alſo went from thence at that Time, each to his Tribe and Family; going out thence to their reſpective Poſſeſſions.

25. In thoſe Days there being no King in Iſrael, each one did what he thought fit.

Ver. 15. *Breach*] *Tynd. gappe.*

Ver. 17. *The Inheritance*] that before belonged to *Benjamin.*

Ver. 19. kept] added for Clearneſs, as *celebratur* by *Jun.* and *Trem.* to ſhew that this belongs to the *Feaſt*, not to *Shiloh.* And though our *Tranſlators* ſeem of another Mind, by putting the Feaſt in *Shiloh*; is it not too ridiculous for the People thus to deſcribe the Situation of the City where they were, Ver. 12? but not at all to ſpeak ſo of an annual Feaſt and Recreation by it.

Ib. *the Houſe of God*] So *Jun.* and *Trem.* whoſe *Verſion*, anſwerable to their great Diligence, may be valued as much as that of half a Dozen others at leaſt, and therefore fit to afford more frequent Quotation, and greater Authority. This *Houſe*, which was the *Tabernacle*, or *publick Tent*, might be at ſome Diſtance from *Shiloh*, though belonging to it, as at *Exod.* xxxiii. 7. And would not they have much likelier ſaid, the feſtival Place was on the Eaſt of *Shiloh*, than on the North of *Beth-el?*

Ib. *towards the Sun-riſing*] From *Shiloh* where they were. Our *Engliſh Tranſlation* diſagrees with the *Hebrew* Pointing.

Ver. 22. *to contend with us*] or *againſt us.* The ſame Verb is conſtructed with the ſame Prepoſition, *Job* xxxiii. 13. *Jer.* ii. 29. & xii. 1. *Jun.* and *Trem.* have *apud nos*, *Munſt.* and *Leo Jud. nobiſcum*, *with us*; as likewiſe *Coverdale* has, *with us*; the *old Lat. adverſum vos*, *againſt you*; *Pagn. ante nos*, *before us.* The Verb does not ſignify *to complain*, which is the *old Lat. queri.* And the Prepoſition is joined with *contend*, not with *come.*

Ib. *concerning them*] or *with them.* The *Hebrew* lies as here tranſlated, and not as in the *Engliſh Bible*, which has it backward; but the *Biſhops*, *Have pitie on us for their ſakes.*

NOTES

NOTES upon the BOOK of RUTH.

CHAP. I.

AND in the Time that the Judges governed, a Famine being in the Country, there was a Man of Beth-lehem-judah went to ſojourn in the Region of Moab, with his Wife and two Sons:

2. Who were Ephrathites of Beth-lehem-judah, he was named Elimelech, his Wife Naomi, and his two Sons Mahlon and Chilion: and when they were come thither, they ſettled there.

3. But Elimelech the Huſband of Naomi dying, ſhe was left with her two Sons.

4. Who married Women of Moab, the Name of one being Orpah, and that of the other Ruth; and they dwelt there about ten Years.

5. Mahlon and Chilion alſo both of them died; ſo that the Woman was left without her two Sons and her Huſband.

6. After which ſhe got ready with her Daughters-in-law, to go back from thence: for ſhe heard there, that the Lord had viſited his People by giving them Bread.

7. But as ſhe was going with them both from the Place where ſhe had been, in the Way back to the Country of Judah,

8. She ſaid to them; Go again each to your Mother's Houſe: the Lord ſhew Kindneſs to you, as you have ſhewn both to the Dead and me.

9. The Lord grant you, that each may find Reſt at your Huſband's Houſe. Then ſhe kiſſed them; but they burſt out a crying,

10. And ſaid to her, *No*, for we will return with thee to thy People.

11. Naomi however replied; Turn back, my Daughters, why would you go with me? Shall I have Sons any more within me, to be Huſbands for you?

12. Go back again, my Daughters; for I am too old to have a Huſband: *nay* though I ſhould think there is Hope for me, ſhould even have a Huſband to Night, and alſo bear Sons;

13. Would you wait for them till they grew up? Would you ſtay for them without having Huſbands? No, my Daughters; for it is very grievous to me for your ſakes, that the Hand of the Lord has come forth againſt me.

14. Whereupon they burſt out a crying again; and Orpah kiſſed her Mother-in-law, but Ruth cleaved to her.

15. Nay when ſhe ſaid, Behold thy Siſter-in-law is gone back to her People, and to her gods; return thou after her.

16. Ruth anſwered; Do not intreat me to leave thee, by going back from thee: for I will go whither thou goeſt, and lodge where thou doſt; thy People ſhall be mine, and thy God my God.

17. Where thou dieſt I will die, and there will I be buried: by the Lord's doing to me ſo and ſo beſides, Death *only* ſhall make a ſeparation between me and thee.

18. And when *Naomi* ſaw that ſhe was re-

Book] The Genealogy of *David* being here, as it were in Honour to him, Chap. iv. the Inference of our learned *Newton*, in *Obſerv. on Daniel*, Chap. i. may be allowed, that *it was writ by* Samuel *after he had anointed* David *King*. For the Time of this Hiſtory, look at the ſucceeding *Chronological Table*.

Ver. 1. *a Famine being*] *Tynd. ther fell a dearth.*

Ver. 2. *Ephrathites of Beth-lehem-judah*] *Ephrath* or *Ephratah* and *Beth-lehem* in *Judah* were the ſame Place, *Gen.* xlyiii. 7. *Ruth* iv. 11. *Mic.* v. 2. and the Inhabitants thus called, 1 *Sam.* xvii. 12. The Diſtinction in the Text was neceſſary, becauſe there were other *Ephrathites*, 1 *Sam.* i. 1, 19. 1 *Kings* xi. 26.

Ver. 4. *Women of Moab*] *Biſhops, Moabiteſſes, of the Moabites.*

Ver. 8, &c. *In Verſes* 8, 9, 11, 13, 19. *the Pronouns*, ſays the Author of *the State of the printed Hebrew Text, are ſurprizingly corrupted*, p. 446. but if it is ſurprizing for them to be ſo corrupted, is it not more likely they are not corrupted? The Caſe might be, that this firſt Chap. if not the *Book*, was a Memoir made by *Naomi* her ſelf, who was ſo illiterate, or forgetful in her Language through Diſuſe of it for ſeveral Years, that ſhe might miſtake by putting the Maſc. for the Fem. eſpecially as it is here all the ſame, and the Sound ſo near alike as *m* and *n*; and it might be thought beſt to preſerve her own Words. Here will now be no Need of anſwering this Writer's Scoffs at the *Jews*. And his objecting ſo often againſt the *Hebrew Text*, when the *Margin* rectifies it, without mentioning the latter, is very diſingenuous. As the *Margin* ſhews where the *Text* has been corrupted, that is an Argument againſt its being corrupted elſewhere.

Ver. 10. *for*] Look *Gen.* xxix. 32.

Ver. 11. *within me*] *Heb.* not *in my womb.*

Ver. 14. *kiſſed*] in taking leave, as alſo in 1 *Kings* xix. 20. but the *Hebrew* being conciſe, there is added in the *vulg. Lat. and returned*, in the *Gr. and returned to her People*, and ſo by *Jun.* and *Trem. went away*, in another Character, to denote it ſupplied; in which Manner thoſe ancient Additions may be underſtood as if marked, which was not then uſed; and even *Caſtalio* has now without it, *takes leave of her.*

Ver. 17. *make a ſeparation between*] *Tynd. Gen.* and *Biſh. depart* oddly, or as put for *do part.*

ſolved

ſolved to go with her, ſhe left off ſpeaking to her.

19. So they both went on till they got to Beth-lehem; and being entered into it, all the City was in a Commotion about them, and they ſaid, Is this Naomi?

20. Whom ſhe anſwered; Do not call me Naomi; call me Mara, becauſe the Almighty has made it very bitter to me.

21. I went away full, and the Lord has brought me back empty: why do you call me Naomi, when the Lord has teſtified againſt me, and the Almighty has afflicted me?

22. Thus ſhe returned, accompanied with Ruth the Moabiteſs her Daughter-in-law, from the Country of Moab, and they came to Beth-lehem at the Beginning of Barley-harveſt.

CHAP. II.

NOW Naomi had a Kinſman of her Huſband Elimelech's Family, a very wealthy Man, whoſe Name was Boaz.

2. And Ruth the Moabiteſs ſaid to her, Let me go, I pray, to the Field, and glean Corn after him whom I ſhall get in Favour with; who anſwered her, Go, my Daughter.

3. Accordingly ſhe went, and being come, gleaned in the Field after the Reapers; and her Lot fell out to be in a Part of it belonging to this Boaz:

4. Who behold coming out of Beth-lehem, ſaid to the Reapers, The Lord be with you; and they anſwered him, The Lord bleſs thee.

5. Then he ſaid to his Servant that was ſet over the Reapers, Whoſe young Woman is this?

6. And he made anſwer; It is the young Woman of Moab, who came back with Naomi out of that Country,

7. And ſhe ſaid, Be pleaſed to let me glean about among the Sheaves, after the Reapers. So ſhe went, and has remained ſince the Morning, till now ſhe has ſtaid this little while in the Houſe.

8. Upon this Boaz accoſted Ruth; Doſt not thou hear, my Daughter? Go not to glean in another Field, nor paſs from hence; but keep cloſe here with my Maids.

9. Let thy Eyes be on the Field in which they reap, that thou mayeſt follow them; have not I charged the young Men not to meddle with thee? Nay when thou art thirſty, go to the Veſſels, and drink of what they have drawn.

10. At which ſhe fell on her Face, bowing down to the Ground, and ſaid to him, Why am I in favour with thee, that thou ſhouldeſt take notice of me, ſince I am a Stranger?

11. To whom Boaz made anſwer; All which thou didſt with thy Mother-in-law after thy Huſband's Death, has been fully told me, that thou lefteſt thy own Father and Mother, with thy native Country, and waſt come to a People whom thou kneweſt not before.

12. The Lord recompenſe thy Work, and let a Reward be rendered *to* thee from the Lord God of Iſrael, under whoſe Wings thou art come to be ſheltered.

13. And ſhe replied, Let me be in Favour with thee, my Lord; ſince thou haſt comforted me, and ſince thou haſt ſpoken kindly to thy Handmaid; though I am not comparable to one of thy own.

14. Boaz alſo ſaid to her, At Meal-time approach hither, and eat of the Victuals, and dip thy Bit in the Vinegar. Nay as ſhe was ſitting at one Side of the Reapers, he held out parched Corn to her, of which ſhe eat, till ſhe was ſatisfied, and left.

15. Beſides when ſhe got up to glean, he thus commanded his young Men; Let her glean even between the Sheaves, and do not reproach her.

16. And make alſo a good Booty for her out of the Handfuls; which leave, that ſhe may glean, and do not chide her.

17. So ſhe gleaned in the Field till the Evening; and beating out what ſhe had gleaned, it was about an Ephah of Barley.

18. This ſhe took up, and going into the City, when her Mother-in-law ſaw what it was, and ſhe had taken out, and given her that which ſhe had left more than ſatisfied her ſelf;

Ver. 20. *Naomi, pleaſant; Mara, bitter.*

Ver. 12. *recompenſe*] *Tynd. quyte*, and the *Biſh.*

Ib. *to be ſheltered*] Which is the primary Signification of the Verb according to *Buxtorf*, who has turned this, *ad recipiendum te. Jun.* and *Trem.* render, *ut te obtegeres, that thou mayeſt cover* or *hide thee*; *Munſter, latitare, to hide*; *Leo Judæ, quæ veniſti ut ſub alas ejus confugeres, who art come that thou mighteſt flee for ſhelter under his Wings*; the Author of the *vulg. Lat. ad quem veniſti, & ſub ejus confugiſti alas, to whom thou art come, and under whoſe Wings thou art fled for ſhelter*; *Caſtal. ſub cujus alarum præſidium tu te receperis, under the Protection* or *Shelter of whoſe Wings thou mayeſt get thee.*

Ver. 16. *make—a good Booty*] *Heb. by ſpoiling ſpoil*; and it does not ſignify *of purpoſe*, which is the *old Lat. de induſtria*; whence alſo the *Biſh.* render *for the nonce.* But *Tynd.* has, *And therto pul out of the ſheves for her and let it lie*, *Gen.* the like.

Ib. *Handfuls*] or *Gripes*, as the Huſbandmen call them, before they are bound up in Sheaves.

Ver. 17. *about*] *Tynd.* and *Biſh. upon.*

Ver. 18. *had left*] that is of the parched Corn which *Boaz* gave her, Ver. 14.

19. Her Mother-in-law ſaid to her, Where haſt thou gleaned to Day? And where been at work? Let him be bleſſed who took notice of thee. And ſhe told her that the Man's Name with whom ſhe wrought that Day was Boaz.

20. The Lord bleſs him, replied Naomi to her, who has not forſaken his Benevolence both to the Living and the Dead. To which ſhe added, The Man is near to us, he is one of our Kinſmen.

21. Ruth the Moabiteſs further related, that he likewiſe ſaid to her, Keep cloſe with my young Men, till they have finiſhed all my Harveſt.

22. Naomi anſwered her again, It will be well, my Daughter, to go out with his Maids; for they may not meet with thee in another Field.

23. She accordingly kept cloſe to the Maids of Boaz in gleaning, till Barley-harveſt and Wheat-harveſt were ended; and dwelt with her Mother-in-law.

CHAP. III.

AFTER which ſhe ſaid to her; My Daughter, ſhould not I ſeek for thee Reſt? Which will be good for thee.

2. And now is not Boaz our Kinſman, whoſe Maids thou waſt with? Behold he winnows Barley to Night in the Floor.

3. So waſh and anoint thy ſelf, and putting on thy Cloaths, go down thither; without being known to the Man, till he has done eating and drinking.

4. And when he is lain down, thou knowing where the Place is, ſhalt go in, and uncover his Feet, and lie down; then he will tell thee, what thou ſhalt do.

5. Whereupon ſhe anſwered her, I will do all that thou haſt ſaid to me.

6. Accordingly ſhe went down to the Floor, and did entirely as her Mother-in-law ordered her.

7. For when Boaz had eat and drunk, ſo that his Heart was chearful, and was gone in to lie down at the End of the Heap *of Corn*; ſhe went in ſecretly, and uncovering his Feet, lay down.

8. Frightened therefore at Midnight, the Man bending down, there was a Woman lay at his Feet.

9. Then he ſaid, Who art thou? And ſhe anſwered, I am Ruth thy Handmaid; ſo ſpread thy Skirt over her, for thou art a Kinſman.

10. To which he replied: The Lord bleſs thee, my Daughter, who haſt made the latter Kindneſs better than the former, in not going after young Men, whether poor or rich.

11. Now therefore, my Daughter, do not fear; I will do for thee whatever thou ſhalt ſay: for all thoſe of the Gate of my People are ſenſible that thou art a worthy Woman.

12. And now though it be true that I am a Kinſman, yet there is one nearer than I.

13. Stay all Night, and in the Morning if he will redeem for thee, it is well, let him; but if he is not willing to do it, by the Lord's living, I will redeem for thee: lie down till the Morning.

14. Which ſhe did at his Feet, but roſe up before one could know another: for he ſaid, Let it not be known that a Woman came to the Floor.

15. He alſo ſaid, Bring the Apron that thou haſt on, and hold it. Which ſhe holding, he meaſured ſix *Meaſures* of Barley, and put upon her; then he went into the City.

16. Upon her coming to her Mother-in-law, ſhe ſaid, Who art thou? My Daughter? To whom ſhe told all that the Man did for her.

Ver. 20. *he*] which the *Hebrew* has: this laſt Part is omitted by the *Vulgate*.

Ib. *Kinſmen*] *Gen.* and *Biſh. affinitie*; though *Tynd.* had *next kin*.

Ver. 22. *may not meet*] as you did in this Field. But what Senſe does *that they meet thee not* make, ſince *Naomi* is not perſuading *Ruth* to ſhun them, but the contrary.

Ib. *another Field*] whither they would go, when Harveſt was done in this.

Ver. 7. *Heap*] *of corn* is not in the *Hebrew*, though our *Tranſlators* have added it without Diſtinction.

Ib. *ſecretly*] *Jun.* and *Trem.* with *Munſt.* and the *Tigurin Bib.* have *clam*; the *vulg. Lat.* and *Pagnin. abſcondite*; *Mont. in ſilentio*; the *Septuag.* ἐν κρυφῇ: which agree with the Radix; ſee *Judg.* iv. 21.

Ver. 8. *bending down*] *Tynd. groped*, *Gen.* and *Biſh. caught holde*.

Ver. 11. *thoſe of the Gate*] the Magiſtrates who met there, for it is not *city*.

Ver. 13. *redeem*] See Chap. iv. 4.

Ver. 15. *Apron*] The Word is found only here and in *Iſa.* iii. 22. Several render it *cloke* or *mantle*, but that is reckoned up by *Iſaiah* beſides, and ſo is *vail*. It is generally underſtood to be ſome linen Thing, or ſome Cloth; and the two famous *Tranſlators Jun.* and *Trem.* turned it *ventrale*, *Apron*, which was the moſt proper Thing for *Boaz* to bid her bring; and ſo the περιζωμα of the *Septuagint* is to be underſtood, being Something girded about her by the Derivation of the Word, and which would hold Corn. The *Gen.* turn it *ſheete*.

Ib. *he went*] as the *Hebrew* is, and to do what follows, Chap. iv. 1. ſo *Jun.* and *Trem.* have *ingreſſus eſt*, as likewiſe *Munſt.* and the *Tigurin Bib.* nay the *Targum* has בֹּעַז *Boaz*.

Ver. 16. *Who*] If ſhe had known her to be her Daughter, ſhe needed not to have aſked who ſhe was. But this Abſurdity is removed, by conſidering it as two diſtinct Queſtions; which might be aſked when ſhe knocked at the Door for Entrance, or becauſe it was not light enough for *Naomi* to know her perfectly.

17. She

17. She ſaid withal; he gave me theſe ſix *Meaſures* of Barley: for he ſaid to me, Go not empty to thy Mother-in-law.

18. And ſhe replied, Sit ſtill, my Daughter, till thou knoweſt how the Matter will fall: for the Man will not reſt, but finiſh it to Day.

CHAP. IV.

NEXT Boaz went up to the Gate, and ſitting down there, behold the Kinſman of whom he ſpoke paſſed along; ſo calling him by his Name, he ſaid, Turn aſide, ſit down here: Which he did accordingly.

2. He likewiſe took ten Men of the Elders of the City, who ſate down there, at his Requeſt.

3. Then he ſaid to the Kinſman: Naomi who is come back out of the Country of Moab, has Part of a Field to ſell that was our Brother Elimelech's.

4. Which I thought I would inform thee of, that thou mighteſt buy *it* before the Inhabitants, and the Elders of my People: if thou wilt redeem *it*, do; but if thou wilt not, let me know; for there is none beſides thee to do it, and I am next to thee. And he ſaid, he would redeem *it*.

5. But when Boaz replied, At the Time thou buyeſt the Field from Naomi, thou muſt buy alſo of Ruth the Moabiteſs the Wife of the Dead, to raiſe up his Name upon his Eſtate;

6. The Kinſman anſwered, I cannot redeem *it* for my ſelf, leſt I ſhould ſpoil my own Eſtate: redeem my Right for thy ſelf, ſince I cannot do it.

7. Formerly in Iſrael upon Redemption and Exchange, to confirm every Thing, one pulled off his Shoe, and gave to another; and this was an Evidence among them.

8. Accordingly the Kinſman bidding Boaz buy *it* for himſelf, pulled off his Shoe.

9. At this Boaz ſaid to the Elders, and all the People; Ye are Witneſſes to Day, that I buy all which was Elimelech's, and all which was Chilion's and Mahlon's, from Naomi;

10. And that I alſo purchaſe Ruth the Moabiteſs, the Wife of Mahlon, to be my Wife, to raiſe up the Name of the Dead upon his Eſtate, that it may not be deſtroyed from his Brethren, and the Gate of his Place: ye are Witneſſes to Day.

11. We are, ſaid all the People who were at the Gate, and the Elders: the Lord make the Woman who is coming into thy Houſe, like Rachel and Leah, thoſe two that built up the Family of Iſrael; and do thou valiantly in Ephratah, and have a Name famous in Beth-lehem.

12. Let thy Family too be like that of Pharez, whom Tamar bore to Judah, from the Offspring which the Lord ſhall give thee of this young Woman.

13. Thus Boaz married Ruth, and going in to her, the Lord gave her Conception, and ſhe bore a Son.

14. With that the Woman ſaid to Naomi; Bleſſed be the Lord who has not let thee fail of a Kinſman to Day, whoſe Name ſhall be famous in Iſrael.

15. Nay he will be a Reſtorer of Life to thee, and a Suſtainer of thy old Age; becauſe thy Daughter-in-law who loves thee has born him, ſhe who is better to thee than ſeven Sons.

16. So Naomi took the Child, and putting him in her Boſom, was his Nurſe.

17. And the Women who were Neighbours gave him a Name, ſaying there was a Son born to Naomi, which Name was Obed: he was the Father of Jeſſe, the Father of David.

18. Now theſe were the Generations of Pharez: he begot Hezron,

19. And he Ram, and he Amminadab,

20. And he Nahſhon, and he Salmah,

21. And he Boaz, and he Obed,

22. And he Jeſſe, and he David.

Ver. 1. *he ſaid*] The *Heb.* has not *unto whom*, nor the former *Engliſh Tranſlations*; ſo remiſs were thoſe whom *King James* employed: however the *old Lat.* has, *ad eum.*

Ver. 4. *inform thee of*] *Tynd. do the to wete*, the *Biſh.* differently ſpelled, *doe thee to wit.*

Ib. *Inhabitants*] *Gen. aſſiſtants.*

Ver. 5. *buy alſo*] not *it*, but *her to be his Wife* underſtood, as Ver. 10. *Deut.* xxv. 5, 6. which made the Kinſman refuſe to buy the Land, when he had conſented to do it before; and ſimply buying the Land would not raiſe up the Name of the deceaſed Huſband: the *Chald.* and *vulg. Lat.* expreſs here the taking her; ſee *Buxt. Vindic.* p. 761.

Ib. *raiſe*] *Tynd. ſteare*, ſo *Gen.* and *Biſh.*

Ver. 8. *the Kinſman*] But the *vulg. Lat.* contrary to the *Heb. Booz ſaid to his Kinſman, Take off thy Shoe.*

Ver. 11. *do—valiantly*] The like Words are together in *Pſa.* cxviii. 15, 16. and the Noun is *Strength, Valour, &c.* Accordingly *Sebaſt. Mun.* renders it, *tu age ſtrenue*, and *Leo Jud. tu ſtrenue age.*

Ib. *a Name*] as Ver. 14.

Ver. 13. *gave her Conception*] in our former *Tranſlations, gave that ſhe conceived.*

Ver. 15. *thy Daughter-in-law who loves thee has born him*] But the *com. Lat. of thy Daughter-in-law is he born who will love thee.*

Ver. 20. *Salmah*] Why *Salmon* by the *Engliſh Tranſlators* from the *Greek?*

NOTES

NOTES upon the FIRST BOOK of SAMUEL.

CHAP. I.

AND there was a certain Man of Ramathaim-zophim, of Mount Ephraim, whoſe Name was Elkanah, the Son of Jeroham, the Son of Elihu, the Son of Tohu, the Son of Zuph, an Ephrathite;

2. Who had two Wives, the Name of one was Hannah, and that of the other Peninnah; and the latter had Children, but Hannah none.

3. Now that Man went up out of his City from Year to Year, to worſhip and ſacrifice to the Lord of Armies at Shiloh; where the two Sons of Eli, Hophni and Phinehas, the Prieſts of the Lord were.

4. Moreover on the Day when Elkanah ſacrificed, he gave Peninnah his Wife, with all her Sons and Daughters, Parts.

5. And to Hannah he gave one Part with a *ſorrowful* Look; becauſe he loved Hannah, and the Lord had ſhut up her Womb.

6. And becauſe of that, her Adverſary alſo provoked her to Indignation, that ſhe might make her fret.

7. He likewiſe doing ſo Year by Year, at her going up to the Houſe of the Lord, ſhe thus provoked her; therefore ſhe wept, and did not eat.

8. Elkanah her Huſband then would ſay to her, Hannah, Why weepeſt thou? And why doſt not thou eat? And why is thy Heart ſad? Am I not better to thee than ten Children?

9. At laſt Hannah roſe up after the eating and drinking at Shiloh, when Eli the Prieſt was ſitting upon a Seat, againſt a Poſt of the Temple of the Lord;

10. And ſhe being in bitterneſs of Soul, prayed to the Lord, and wept grievouſly.

11. She alſo made this Vow, O Lord of Armies, If thou wilt at all look on the Affliction of thy Handmaid, and remember me, not forgetting thy Handmaid, ſo that thou wilt give her male Iſſue, I will give him to the Lord all the Days of his Life, and a Razor ſhall not come up on his Head.

12. And as ſhe prayed much before the Lord, Eli obſerved her Mouth.

13. However Hannah ſpoke in her Heart, only her Lips moved, without her Voice being heard; therefore Eli thought ſhe was drunk.

14. Whereupon he ſaid to her, How long wilt thou be drunk? Put away thy Wine from thee.

15. But Hannah made anſwer; No, my Lord: I am a Woman oppreſſed in Mind, and have not drunk either Wine or ſtrong Drink; but have poured out my Soul before the Lord.

16. Do not repreſent thy Handmaid to have the Look of an ungodly Woman: for I have ſpoken hitherto, from the Abundance of my Meditation and Diſpleaſure.

17. Then Eli made reply, Go in Peace; and the God of Iſrael grant thy Petition which thou haſt aſked him for.

18. Who rejoined, Let thy Handmaid be in favour with thee. So the Woman went her Way, and eat, having her *ſorrowful* Countenance no more.

19. And they roſe early in the Morning, and worſhipping before the Lord, went back to their Houſe at Ramah; and Elkanah had the knowledge of Hannah his Wife, whom the Lord remembered.

20. For when the Time was come about, after Hannah had conceived, ſhe bore a Son; and called his Name Samuel, Becauſe, *ſaid ſhe*, I aſked the Lord for him.

21. Afterwards when the Man Elkanah went up with all his Family, to offer to the Lord the yearly Sacrifice, and his Vow;

Firſt Book of Samuel] To ſpare Repetition, look at *Pſa.* xl. 7.

Ver. 5. *with a* ſorrowful *Look*] according to Ver. 18. and ſeveral *Tranſlators*; which is further confirmed by that Verſe, and the Adjective *one* annexed to *Part*; ſee the like alſo *Job* ix. 27.

Ver. 6. *that ſhe*] namely *Peninnah*, as is plain when thus tranſlated.

Ver. 16. *Do not repreſent &c.*] *Heb. Do not give thy Handmaid to the Look of.*

Ib. *Meditation*] as *Pſa.* civ. 34. & cxix. 97, 99. and *Complaint* is *ſpeaking*.

Ib. *Diſpleaſure*] or *Indignation*, the *Hebrew* Word not ſignifying *Grief*.

Ver. 19. *Ramah*] the ſame as in Ver. 1. being four Hours Ride from *Joppa*, in the Way to *Jeruſalem*, and An. 1738 a Village of about 400 Families, *Corten*'s *Trav.* in *Compend. Libr.* Vol. ii. p. 4, 25. ſee alſo *Rauwolff*'s *Trav.* Pt. iii. Ch. 2. and the *Note* on *Jon.* i. 3.

22. Hannah

22. Hannah did not go up: for she said to her Husband, *Not* till the Child is weaned; then I will have him, that he may appear before the Lord, and abide there for ever.

23. To whom Elkanah her Husband said, Do what thou likest, abide till thou hast weaned him, only the Lord confirm his Word. Accordingly the Woman abode, and gave her Son suck, till she weaned him.

24. And she carried him up with her when she had done that, with three Bullocks, one Ephah of Flour, and a Bottle of Wine, and had him to the House of the Lord at Shiloh; the Boy being a Child.

25. They also killed a Bullock, and brought the Child to Eli.

26. When she said; O my Lord, by thy Soul's living, my Lord, I am the Woman who stood with thee here praying to the Lord.

27. For this Child I prayed, and the Lord has given me my Petition which I asked him for.

28. Therefore I also give him that was asked, all *his* Days to the Lord, who was petitioned for him. At which he worshipped the Lord there.

CHAP. II.

MOREOVER Hannah prayed, and said: Through the Lord my Heart triumphs, my Horn is lifted up by the Lord: my Mouth is enlarged against my Enemies, because I am glad in thy Salvation.

2. None is holy like the Lord, for there is none besides thee; and no Rock like our God.

3. Do not talk very loftily so much, *or* let hard Things come out of your Mouth: for the Lord is a God of Knowledge, and such Doings are not right.

4. The Bows of the powerful are broke, and those who were fallen are girded with Strength.

5. The full are hired for Bread, and the hungry cease; even the barren bears seven, and she who has many Sons languishes.

6. The Lord causes to die, and makes alive: he brings down to the Grave, and brings up.

7. The Lord makes poor, and makes rich: he puts down, he also sets up.

8. He raises up the Poor from the Dust, from the Dunghill he lifts up the Needy, to make *them* sit with Princes, and cause them to possess the Throne of Glory: for the Stations of the Earth are the Lord's, and he put the World upon them.

9. He will keep the Feet of his pious ones, but the Wicked shall be silent in Darkness: for unavailing is the Strength of Man.

10. Those who contend with the Lord shall be broke in pieces, in Heaven will he thunder upon them, the Lord will judge the Limits of the Earth; as also give Strength to his King, and lift up the Horn of his anointed one.

11. Afterwards Elkanah went to his House at Ramah, and the Boy ministred to the Lord before Eli the Priest.

12. But the Sons of Eli were ungodly Persons, they knew not the Lord.

13. And it was the Manner of the Priests with the People; when any Man offered a Sacrifice, the Priest's Servant came, as the Flesh was boiling, with a Fork of three Teeth in his Hand:

14. Which he striking either into the Pan, Kettle, Cauldron or Pot; all that the Fork brought up, the Priest took of it: according to this they did at Shiloh, to all Israel who came thither.

15. As also before they burnt the Fat, the Priest's Servant came, and said to the Man who sacrificed, Give the Priest Flesh to roast: for he will not take boiled Flesh of thee, but raw.

Ver. 3. *such Doings are not right*] Those which she had just dissuaded from. *Mont. non directa sunt opera, the Works are not right*; *Jun.* and *Trem. non disponuntur actiones, the Deeds are not put in order*. This Verb in *Niphal*, signifying *to be right* or *equal*, is in *Ezek.* xviii. 25, 29. & xxxiii. 17. *To him*, not *by him*, instead of *not*, by the Change of a Letter, but of the same Sound, is a *marginal Reading*. The *Sept.* having *God* for *not*, the Author of *the present State of the Hebrew Text* says לא was read אל by them, p. 141. for which there is no Necessity, since לו *to him* might be translated *God* from אל before. He adds, *and so in Job* xiii. 15. whereas they have not *God* there.

Ver. 5. *cease*] to be hungry.

Ver. 7. *he puts down*] It is said that *Æsop* asking *Chilo* what God was doing? received for Answer, Τὰ μὲν ὑψηλὰ ταπεινοῦν, τα δὲ ταπεινὰ ὑψοῦν, *Humbling the lofty, and exalting the humble*, *Diog. Laertius* in Vit. *Chilo*. according to that also in the *Poem* of the Virgin-mother, *Luke* i. 52.

Ib. *Stations*] The Bounds of its Orbit.

Ver. 10. *thunder*] which was literally fulfilled with her Son, Chap. vii. 10.

Ib. *King*] whom her Son should anoint, though there was now no Likelihood of a King over *Israel*.

Ib. *anointed one*] first *Saul*, whose Royalty was transferred to *David* by *Samuel*.

Ver. 13. *Flesh*] which belonged to him who brought the Beast, after the Priests had taken their Part, being the Breast and right Shoulder, *Lev.* vii. 31, 32, 34. see *Deut.* xii. 7. & xxvii. 7. Chap. ix. 13.

Ver. 14. *of it*] *Trem.* and *Jun. ex eo, of it*; *Mont. illud, that*; *Coverdale* says, *that toke the Priest therof*.

Ver. 15. *raw*] having the Fat on it, which should have been burnt, *Lev.* vii. 23, 25, 31. & iii. 16, 17. so that the Crime of *Eli*'s Sons was double, besides what follows, Ver. 22.

16. To whom the Man ſaying, They will burn the Fat quite up preſently, then take thee according as thy Mind deſires; he would reply to him, But thou ſhalt give now, and if not, I will take by Force.

17. Thus the Sin of the young Men was very great before the Lord; for Men contemned the Lord's Offering.

18. However Samuel miniſtred before the Lord, a Boy girded with a linen Ephod.

19. Whoſe Mother made him a little Cloak, and brought up to him from Year to Year, when ſhe came up with her Huſband to offer the yearly Sacrifice.

20. Eli too thus bleſſed Elkanah and his Wife, The Lord make thee have Offſpring from this Woman, inſtead of the Petition which the Lord was aſked for. So they went to his own Place.

21. When the Lord viſited Hannah, ſo that ſhe conceived, and bore three Sons and two Daughters; while the Boy Samuel grew up with the Lord.

22. Now Eli was very old; and heard all that his Sons did to all Iſrael, and how they lay with the Women who aſſembled at the Door of the publick Tent.

23. With that he ſaid to them; Why do you ſuch Things as theſe, whereby I hear the evil Things of you from all theſe People?

24. Let it not be, my Sons: for it is not a good Report which I hear; you make the People of the Lord tranſgreſs.

25. If one Man ſins againſt another, the Judge will judge him; but if a Man ſins againſt the Lord, who ſhall pray for him? Nevertheleſs they would not hearken to what their Father ſaid, though the Lord ſhould ſlay them.

26. But the Boy Samuel went on in being great and good, both with the Lord, and likewiſe with Men.

27. There came alſo a Man of God to Eli, and declared to him: Thus ſays the Lord; Was I at all revealed to thy Father's Family, when they were in Egypt at the Houſe of Pharaoh?

28. And did I chooſe him out of all the Tribes of Iſrael for a Prieſt to me, to offer up on my Altar, to burn Incenſe, to have on an Ephod before me, giving them all the Sacrifices of the Iſraelites by Fire?

29. Why *then* do you kick at my Sacrifice and Offering, which I commanded for *my* Habitation; and doſt thou honour thy Sons above me, by making your ſelves fat with the chief of all the Offerings of Iſrael my People?

30. Therefore ſays the Lord God of Iſrael, I fully ſaid thy Family and that of thy Father might walk before me for ever; but now the Lord ſays, Far be it from me, for them who honour me I will honour, and thoſe that deſpiſe me ſhall be contemned.

31. Lo the Days are coming when I will cut off thy Arm, and the Arms of thy Father's Family, ſo that there ſhall not be an old Man in thy Houſe.

32. Nay thou ſhalt behold Diſtreſs for *my* Habitation, in all that it does well to Iſrael; and there ſhall not be an old Man in thy Houſe continually.

33. Beſides each of thine, whom I ſhall not cut off from my Altar, ſhall be to con-

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Ver. 20. *inſtead of*] as *for* may ſignify *becauſe of*, which is not the Meaning.

Ib. *the Petition which the Lord was aſked for*] So *Montanus*, *petitione quam petivit*; the *Tigurin Bible*, *iſta petitione quam poſtulavit*; and *Munſt.* has it, *petitione quam poſtulavit uterque*, *the Petition which each aſked*; as likewiſe in the *Gen. Verſ.* it is, *the Petition that ſhe aſked*; and the like in the *preſent Margin*: the *Targum* alſo keeps to the *Hebrew*. But the vulgar erroneous *Latin* is, *fœnore quod commodaſti Domino*, *the Loan which thou haſt lent to the Lord*.

Ver. 25. *though the Lord*] *Buxtorf* in his *Lexicon* puts it *therefore*, as *Patrick* alſo ſays it may be rendered, and of which *Noldius* in his *Hebrew Concordance* gives divers Inſtances; however the *Heb.* Particle certainly ſignifies *though*, as the ſame *Noldius* largely ſhews, with the various *Lexicons*, *Tranſlations*, *Commentaries*, *&c.* by which therefore I was willing to abide.

Ib. *ſhould ſlay them*] which Threatening they did not regard, ſo as to amend their Lives.

Ver. 27. *at all*] See on 1 *Kings* ix. 6. And beſides Queſtions for Information, and the common ones for Affirmation of the contrary, there is a third Sort in *Scripture* where [not] may be underſtood according to our Uſe of Interrogations, and on the other hand be omitted where it is. This may be ſeen particularly in *Noldius*'s *Hebrew Particles*, and all the following Verſe, though not the 29th, is of this Kind; ſo here *Did I not at all appear*, may ſhew they had not Ignorance for Excuſe, or could pretend they knew Nothing of the Divine Appointment.

Ver. 28. *have on*] The *Hebrew* being *bear*, inſtead of *wear*.

Ver. 30. *thy Family*] that Branch, or Part, of *Aaron*'s Family which *Eli* belonged to.

Ib. *might*] which the *Hebrew* is as expreſſive of as *ſhould*, and more ſuits the Context, in my Opinion.

Ver. 31. *Arm*] The late Author of *Critical Notes on ſome Paſſages of Scripture*, p. 20. is ſo bold as to put the *preſent Reading* of the *Hebrew* to be *Seed*; when it only might be ſo, were it not for the Pointed Vowels.

Ver. 32. *Diſtreſs*] which ſeems rather meant than *enemy*, the *Hebrew* Word ſignifying each; ſo *Jun.* and *Trem. anguſtiam*: for *Eli* did not *ſee the Enemy*, who either took the Ark, or the Prieſthood from his Family, much leſs ſaw him *in* the former. The *Chald. Paraphraſt* expatiates on it thus, *And thou ſhalt be deprived, and look at the* עקתא *Diſtreſs* (from the *Chald.* עוק *to ſtreighten*) *which I will bring upon the Perſons of thy Houſe, for the Iniquities that you have committed heretofore in the Houſe of my Sanctuary, and after that I will bring Good upon Iſrael.*

Ib. *that it does*] this being the Extent of its Benefit, for God did ſo further to other People.

Ib. *does well*] not *give*.

ſume

ſume thy Eyes, and grieve thy Soul; and all the Increaſe of thy Family ſhall die in their Prime.

34. And this ſhall be a Sign to thee, which ſhall come on thy two Sons, Hophni and Phinehas; they ſhall both of them die in one Day.

35. I will further raiſe me up a faithful Prieſt, that ſhall do as it is in my Heart and Soul; for whom I will build a ſure Houſe, and he ſhall walk before my anointed one at all Times.

36. So every one who is left in thy Houſe, ſhall come to bow down to him for a Piece of Money, and a Morſel of Bread, ſaying, I beg thou wouldeſt admit me into one of the Prieſt's Offices, that I may eat a Bit of Bread.

CHAP. III.

NOW the Boy Samuel miniſtred to the Lord before Eli; and the Word of the Lord was precious at that Time, no Viſion coming forth.

2. In which Time Eli lying down in his Place, whoſe Eyes began to be dim, he being unable to ſee;

3. Before the Lamp of God went out, in the Temple of the Lord, where the Ark of God was, Samuel alſo lay down.

4. And the Lord called to him; who anſwered, Here am I.

5. Whereupon he ran to Eli, and ſaid, Here am I, ſince thou calledſt me. But he ſaid, I did not call, go back, lie down. Accordingly he went, and lay down.

6. Then the Lord called yet again, Samuel. And he getting up, went to Eli, and ſaid, Here am I, ſince thou didſt call me. But he anſwered, I did not call, my Son, return, lie down.

7. This was before Samuel knew the Lord, and before his Word was revealed to him.

8. Moreover the Lord called Samuel again the third time; at which he roſe up, and going to Eli, ſaid, Here am I, for thou didſt call me. Then Eli underſtood that the Lord had called the Boy.

9. Therefore he ſaid to Samuel; Go, lie down; and if he calls thee, thou ſhalt ſay, Speak, O Lord, for thy Servant hears. So Samuel went, and lay down in his Place.

10. And the Lord came, and ſtanding, called as at the other Times, Samuel, Samuel. Upon this he ſaid, Speak, for thy Servant hears.

11. The Lord then ſaid to him; Behold I will do a Thing in Iſrael, at which both the Ears of every one who hears it ſhall tingle.

12. On that Day will I confirm to Eli all which I have ſpoken concerning his Family, beginning and finiſhing.

13. For I have told him, that I will judge his Family for ever, for the Iniquity which he knows; becauſe his Sons made themſelves vile, and he did not reſtrain them.

14. And therefore I ſwear concerning the Family of Eli, that the Iniquity of it ſhall neither be purged by Sacrifice nor Offering for ever.

15. After which Samuel lay till the Morning, and opened the Doors of the Lord's Houſe: for he was afraid of telling Eli the Viſion.

16. But he called him, and ſaid, Samuel my Son. Who anſwered, Here am I.

17. And he replied, What is the Matter which he ſpoke to thee? Do not conceal it from me, I pray; by God's doing to thee ſo and ſo beſides, if thou concealeſt any Thing at all of it.

18. Accordingly Samuel told him all the Things, concealing nothing from him; who ſaid, It is the Lord, let him do what he pleaſes.

19. And as Samuel grew up, the Lord was with him, and did let none of all his Words fall to the Ground.

20. Nay all Iſrael from Dan to Beerſheba knew, that Samuel was confirmed to be a Prophet of the Lord.

21. The Lord likewiſe appeared again at Shiloh: for it was there that he had been revealed to Samuel by his Word.

Ver. 35. *Prieſt*] *Zadok*, 1 *Kings* ii. 27, 35. who was of the Line of *Eleazar*, *Aaron*'s Son, 1 *Chron.* vi. 3, 4, 8. as *Abiathar* and *Eli* came from *Ithamar*, Chap. xiv. 3. & xxii. 20. 1 *Chron.* xxiv. 3.

Ver. 13. *have told*] Chap. ii. 30, 31, 32, 33.

Ver. 14. *I ſwear*] which is more likely (the *Hebrew* being the ſame for either) than that he ſhould tell *Samuel* what he had done; nay we may find he did not do it before by Ver. 1. ſo *Jun.* and *Trem.* have *juro*.

Ib. *concerning*] as Ver. 12. and as it was not ſpoken to the Family.

Ver. 15. *opened the Doors*] went about his uſual Buſineſs, and delayed telling *Eli* what he heard.

CHAP.

CHAP. IV.

THE Word of Samuel alſo was to all Iſrael; and they went out to meet the Philiſtines in Battle, and encamped by the Stone of Help, as the Philiſtines did at Aphek.

2. Who ſet themſelves in Order to meet Iſrael, and extending the Battle, Iſrael was defeated before them; and they killed of the Army in the Field about four thouſand Men.

3. Whereupon the People went into the Camp, and the Elders of Iſrael ſaid, Why has the Lord defeated us to Day before the Philiſtines? Let us fetch to us the Ark of the Lord's Covenant from Shiloh, that coming amongſt us, it may ſave us from the Power of our Enemies.

4. Accordingly the People ſent to Shiloh, that they ſhould bring up from thence the Ark of the Covenant of the Lord of Armies who inhabits the Cherubs; and the two Sons of Eli were there with the Ark of God's Covenant, Hophni and Phinehas.

5. And upon its coming into the Camp, all Iſrael ſhouted with ſuch a great Shout, that the Earth echoed.

6. When the Philiſtines hearing the Noiſe of the Shout, aſked, Why is the Noiſe of this great Shouting in the Camp of the Hebrews? And they underſtood that the Ark of the Lord was come thither.

7. At this they were afraid: for they ſaid, God is come into the Camp. Adding; Wo is unto us, for there has not been like this heretofore.

8. Wo is to us; Who ſhall deliver us from the Power of this mighty God? This is the very God who ſmote the Egyptians with all the Plagues in the Wilderneſs.

9. Strengthen your ſelves, and be Men, O Philiſtines, that you may not ſerve the Hebrews, as they have ſerved you: therefore be Men, and fight.

10. So the Philiſtines fought, and Iſrael was defeated, inſomuch that they fled to their reſpective Tents, and there was a very great Slaughter: for there fell of them thirty thouſand Footmen.

11. Nay the Ark of God was taken, and the two Sons of Eli, Hophni and Phinehas, were killed.

12. Then a Man of Benjamin ran from the Army, and came to Shiloh that Day, with his Cloaths torn, and Earth upon his Head.

13. And when he came, behold Eli was ſitting upon a Seat at the Side of the Way watching, becauſe he was afraid at his Heart for the Ark of God; and as the Man went in, telling *it* in the City, they all cried out.

14. Thus Eli hearing the Noiſe of the Crying, ſaid, Why is the Noiſe of this Tumult? The Man alſo made haſte, and came, that he might tell him:

15. He being in his ninety eighth Year, and his Eyes were ſet, ſo that he could not ſee.

16. To whom the Man ſaid, I am come from the Army, whence I fled to Day. And he aſked, How is the Matter, my Son?

17. Then the Meſſenger made anſwer, Iſrael fled before the Philiſtines, and there was alſo a great Slaughter among the People; and thy two Sons likewiſe, Hophni and Phinehas, are dead, nay the Ark of God is taken.

18. And as ſoon as he mentioned the Ark of God, *Eli* fell from the Seat backward by the Side of the Gate, and his Neck broke, ſo that he died; for he was an old Man, and heavy: who had judged Iſrael forty Years.

19. Beſides his Daughter-in-law, the Wife of Phinehas, was with child, ready to lie in, and hearing the News of the Ark of God being taken, and that her Father-in-law and Huſband were dead; ſhe bowed, and was delivered, for her Pains were turned upon her.

20. And about the Time of her Death, though the Women who ſtood by her ſaid, Do not fear, for thou art delivered of a Son. Yet ſhe did not anſwer, nor regard;

21. But called the Child I-chabod, ſaying the Glory was gone away from Iſrael; for the Ark of God being taken, and for her Father-in-law and Huſband.

Ver. 1. *the Stone of Help*] Which was not the proper Name of a Place, but a Stone ſo called afterwards, Chap. vii. 12. yet before this *Book* was written, and ſo is mentioned here.

Ver. 8. *God*] The ſame as in the Verſe before, in 2 *Kings* xvii. 26, 27. and as throughout the *Bible*, plur. in *Heb.* for ſing. which the Verb ſing. *is come* ſhews in particular here, though the Pronouns and Participle in this Verſe agree with the Subſtantive, as Adjectives to it, which *Grammar* requires; and I perceive what miſled *Tranſlators*, their taking the Participle for a Verb, inſtead of an Adjective: but there is a groſs Inconſiſtency that *God* ſhould be *theſe Gods*; and it appears they eſteemed him to be one by Chap. v. 7, 8, 10, 11. & vi. 2, 3, 5, 6, 8, 9. ſee alſo *Exod.* xxxii. 4.

Ver. 15. *ninety eighth*] By the *Syriack* and *Arabick Verſions* he was 78 Years old, the latter being made from the former.

Ib. *were ſet*] or *ſtood*. But the *old Lat.* is *caligaverant, were dim.*

Ver. 20. *ſaid*] *unto her* is not in the *Hebrew*, but in the *old Lat.*

Ver. 21. omitted in the *vulg. Lat. for the Ark of God being taken, and.*

20. How-

22. However ſhe ſaid, The Glory is gone away from Iſrael, becauſe the Ark of God is taken.

CHAP. V.

THUS the Philiſtines took the Ark of God, and brought it from the Stone of Help to Aſhdod:

2. Which having taken, they carried it into the Houſe of Dagon, and placed it by him.

3. But when the Aſhdodites roſe early the next Day, behold Dagon was fallen on his Face to the Ground, before the Ark of the Lord; whereupon they took him, and put him in his Place again.

4. Yet getting up betimes in the Morning the next Day, behold he was fallen as before; and his Head, with both the Palms of his Hands were cut off on the Threſhold, only the fiſhy Part was left to him.

5. Therefore the Prieſts of Dagon, and all who go into his Houſe, do not tread upon his Threſhold in Aſhdod to this Day.

6. Moreover the Hand of the Lord was heavy on the Aſhdodites, and he made them deſolate: for he ſmote thoſe of Aſhdod, and the Coaſts of it, with the Piles.

7. And the Men of Aſhdod ſeeing that it was ſo, ſaid, The Ark of the God of Iſrael ſhall not abide with us; for his Hand is hard, both upon us, and Dagon our god.

8. They therefore ſent, and gathered all the Lords of the Philiſtines to them, and aſked, What ſhall we do with the Ark of the God of Iſrael? Who anſwered, Let it be carried about to Gath. So they carried it about.

9. But after they had done that, the Hand of the Lord was on the City with a very great Vexation, the Men of which he ſmote from the leaſt to the greateſt; and the Piles they had were out of Sight.

10. With that they ſent the Ark of God to Ekron; but at the coming of it thither, the Ekronites thus cried out, They have brought about the Ark of the God of Iſrael to us, to kill us and our People.

11. So they ſent, and gathered together all the Lords of the Philiſtines, and ſaid, Send away the Ark of the God of Iſrael, and let it return to its Place, that it may not kill us and our People. For there was a deadly Vexation in all the City, the Hand of God was very heavy there.

12. The Men who did not die, being ſmitten with the Piles; and the Cry of the City went up to Heaven.

CHAP. VI.

AND the Ark of the Lord was in the Country of the Philiſtines ſeven Months.

2. At length calling the Prieſts and Diviners, they enquired, What ſhall we do with the Ark of the Lord? Let us know in what Manner we ſhall ſend it to its Place.

3. Who anſwered, If you ſend away the Ark of the God of Iſrael, ſend it not empty, for you muſt by all means render him a Treſpaſs-offering; then you may be healed, and it will be known to you, why his Hand is not put away from you.

4. And they replied, What muſt the Treſpaſs-offering be, which we ſhall render to him? To which the others ſaid: Five golden Piles, and five golden Mice, the Number of the Lords of the Philiſtines; becauſe all the People, and your Lords, have the ſame Plague.

5. For when you have made Images both of your Piles and Mice, that corrupt the Country, and have given Glory to the God of Iſrael; perhaps he will lighten his Hand from you, your gods and Country.

6. Why then ſhould you make your Hearts heavy, as the Egyptians and Pharaoh did theirs? When he wrought among them, did not they let the People go, ſo that they went away?

7. Now therefore take a new Cart, which

Ver. 22. *However ſhe ſaid*] that is ſhe mentioned only the Ark, as was fit for a dying Woman.

Ver. 4. *fiſhy Part*] as *Kimhi* obſerves, and the Word may ſignify, this Idol being generally thought like a Fiſh below, and of a human Shape above; ſee *Jarhi Annot.* & *Selden De Diis Syriis*, Syntagm. ii. Cap. 3. accordingly *Trem.* and *Jun.* tranſlate it, *quod referebat piſcem, that which reſembled a Fiſh*; and *Munſter*, *forma piſcis, the Shape of a Fiſh.* To ſay *Dagon was left to him* or *himſelf* does not ſeem proper; and as the *Hebrew* has no more after *only*, this Meaning appears neceſſary, inſtead of taking *Dagon* here for the Idol's Name.

Ver. 9. *Vexation*] by the troubleſome tormenting Diſeaſe; ſee *Deut.* vii. 23.

Ib. *the Piles they had were out of Sight*] *Heb. the Piles were hid to them*; that is did not appear outwardly, which are the worſt Sort. *Jun.* and *Trem.* in their different *Editions* have it in like manner.

Ver. 2. *do with*] As Chap. v. 8.

Ver. 4. *the People*] *Heb.* not *you*, but *them*, as in Ver. 6. where it is rendered *the people*.

Ver. 6. *ſhould*] as *Poole* obſerves, and *Caſtal.* renders by *obſirmetis:* for it does not appear they did do it, ſince they aſked Advice about ſending the Ark back, Ver. 2. and had concluded to do that before, Chap. v. 11.

Ib. *wrought*] without *wonderfully*, as in *Exod.* x. 2. & *Pſa.* cxli. 4. the reſt of the Places where it is in this Conjugation and Senſe: ſo in the other Conjugation, particularly twice in *Lam.* i. 22.

Ver. 7. *take*] which is the firſt Verb in the *Hebrew.*

you ſhall make, and two Milch-cows upon whom there has come no Yoke; and you ſhall harneſs the Cows to the Cart, and have back their young ones home from after them.

8. You ſhall then take the Ark of the Lord, and put it on the Cart, and the golden Things which you render to him for a Treſpaſs-offering you ſhall lay in a Box at the Side of it: thus ſhall you ſend it away that it may go.

9. See moreover, if it goes up the Way of its own Frontier to Beth-ſhemeſh, he has done us this great Hurt; but if not, we ſhall know that it was not his Hand which ſmote us, it was a Chance that we had.

10. And the Men did ſo; for they took two Milch-cows, and harneſſed them to the Cart, and ſhut up their young ones in the Houſe.

11. They alſo laid the Ark of the Lord on the Cart, and the Box, with the golden Mice, and the Images of their Emerods.

12. And the Cows went ſtraight along in the Way, namely that to Beth-ſhemeſh, going in one Road, and went on bellowing, without turning aſide to the right Hand or left: for the Lords of the Philiſtines went after them, as far as the Bounds of Beth-ſhemeſh.

13. Now thoſe of Beth-ſhemeſh were reaping the Wheat-harveſt in the Vale; and looking up, they ſaw the Ark, which they were glad to ſee.

14. And the Cart went into a Field of Joſhua the Beth-ſhemeſhite, and ſtood ſtill there, where was a great Stone; then they cleaved the Wood of the Cart, and offered up the Cows a Burnt-offering to the Lord.

15. Beſides the Levites took down the Ark of the Lord, and the Box which was with it, wherein were the golden Things, and put on the great Stone; the Men of Beth-ſhemeſh alſo offered up Burnt-offerings, and ſacrificed Sacrifices that Day, to the Lord.

16. Which the five Lords of the Philiſtines ſeeing, returned to Ekron that Day.

17. And for theſe were the golden Emrods, which the Philiſtines rendered for a Treſpaſs-offering to the Lord; for Aſhdod one, for Gaza another, for Aſhkelon another, for Gath another, for Ekron another.

18. The golden Mice likewiſe were the Number of all the Cities of the Philiſtines, belonging to the five Lords, both thoſe fortified and Towns; even to the great *Stone of* Mourning, on which they placed the Ark of the Lord, *that* is to this Day in the Field of Joſhua the Beth-ſhemeſhite.

19. However the Lord ſmote of the Men of Beth-ſhemeſh, becauſe they looked into his Ark, ſeventy Perſons, as he did of the People fifty thouſand Perſons; ſo that the People mourned, becauſe the Lord ſmote them with a great Plague.

20. And the Men of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy Lord God? And to whom ſhall he go up from us?

21. Whereupon they ſent Meſſengers to the Inhabitants of Kirjath-jearim to ſay, The Philiſtines have brought back the Ark of the Lord, come down, fetch it up to you.

CHAP. VII.

SO the Men of Kirjath-jearim came, and carried it up, which they had into the Houſe of Abinadab on the Hill, and conſecrated his Son Eleazar to look after it.

2. And while the Ark abode at Kirjath-jearim was a long Time, being twenty Years;

Ver. 8. *a Box*] with *Aquila*, ὑφει ιμαρᾶς, which we may call in *Engliſh*, *a woollen Cloth*. *Druſius* not knowing what to make of it, ſuppoſed there was ſome Fault in the *Greek*, *Vet. Int. Frag.* p. 235. but *Buxtorf the Son* expoſing and anſwering *Cappellus* upon it, ſhews that this *old Tranſlator* took ארגז to be compoſed of ארג and גז *Vindiciæ*, p. 699.

Ver. 11. *Emerods*] Here and Ver. 17. the *Hebrew* Word differs from that rendered *Piles*.

Ver. 13. *the Wheat-harveſt*] the *Hebrew* has not *their*; and the *Engliſh Tranſlators* may ſeem to have miſtaken the laſt Letter of the Word for it, or implicitly followed *Tyndal* who had. Yet *Jun.* and *Trem.* putting it to *Vale* is worſe.

Ver. 18. *Mourning*] אבן *Stone* in the *Original* being turned into אבל *Mourning*, becauſe the Men of *Beth-ſhemeſh mourned*, which is expreſſed by the Verb אבל in the next Verſe.

Ver. 19. *ſeventy*] *Perſons* being repeated, and no *and* between, ſeems to mean that they were ſeventy of *Beth-ſhemeſh*, and fifty thouſand of the reſt of *Iſrael*; which latter Sum was probably much too large for *Beth-ſhemeſh* alone, eſpecially as the Place is counted ſmall; beſides *ſmote the Men of Beth-ſhemeſh*, and *ſmote the People*, indicates as much: however I have rendered it literally, only tranſpoſing *ſeventy Perſons*; connective Parts of Sentences being ſometimes divided. The *old Lat.* ſays, 70 *Men and* 50000 *of the common People*; the like *Jarhi*, *Kimhi* and the *Targum*; and *Joſephus* writes they were ſeventy of the *Bethſhemites*, *Antiq.* Lib. vi. 2. If it be aſked, what the other People were ſmitten for? I anſwer; Perhaps for Idolatry, Chap. vii. 3. when the Ark of God was come to them, as *Dagon* fell down, and was broke to pieces on the like Occaſion; or becauſe, hearing the Ark was come, they did not make preparation to receive it, as they ought to have done; or why might not ſo many People look into it, after thoſe of *Beth-ſhemeſh* had made the firſt Attempt? as probably there was great coming together to ſee it, and ſhortly after they might be ſtriken with ſome bad Diſeaſe.

Ver. 2. *twenty Years*] while *Samuel* governed; ſee Ch. xi. 15. and the ſucceeding *Chronological Table*.

and

and all the Family of Iſrael lamented after the Lord.

3. Now Samuel ſpoke thus to all the Family of Iſrael, If you return to the Lord with your whole Hearts, put away the gods of the Strangers from among you, with Aſhtaroth; and preparing your Hearts for the Lord, ſerve him alone, then he will deliver you from the Power of the Philiſtines.

4. Accordingly the Iſraelites put away Baalim and Aſhtaroth, ſerving the Lord alone.

5. Samuel further ſaid, Gather together all Iſrael to Mizpeh, that I may pray for you to the Lord.

6. Whither they gathered together, and drawing Water, poured out before the Lord, nay faſted that Day, and confeſſed there, that they had ſinned againſt the Lord; and Samuel judged the Iſraelites at Mizpeh.

7. But the Philiſtines hearing that they were gathered thither, their Lords went up againſt Iſrael; which they hearing of, were afraid by reaſon of the Philiſtines.

8. Therefore they ſaid to Samuel, Be not ſilent from crying to the Lord our God for us, that he may ſave us from the Power of the Philiſtines.

9. Upon which he took a ſucking Lamb, and offered up *for* a Burnt-offering wholly to the Lord; as alſo cried to him for Iſrael, not unanſwered by the Lord.

10. For as Samuel was offering up the Burnt-offering, and the Philiſtines came nigh to the Battle againſt Iſrael; the Lord thundered with great Claps upon them that Day, and routed them, ſo that they were defeated before the Men of Iſrael:

11. Who going out of Mizpeh, purſued the Philiſtines, and ſmote them till they were below Beth-car.

12. Then Samuel took a Stone, and put between Mizpeh and the Rock, and called the Name of it The Stone of Help: for he ſaid, Hitherto the Lord has helped us.

13. Thus were the Philiſtines brought down, and came again no more into the Confines of Iſrael; nay the Hand of the Lord was againſt them all the Time of Samuel;

14. Inſomuch that the Cities which they had taken from Iſrael were reſtored to it, from Ekron to Gath, it likewiſe reſcued the Borders of them out of their Hands; and there was Peace between Iſrael and the Amorites.

15. And Samuel judged Iſrael all the Days of his Life.

16. Moreover he went from Year to Year, round about to Beth-el, Gilgal and Mizpeh, judging Iſrael at all theſe Places.

17. And his Return was to Ramah, for his Home was there; where he judged Iſrael, and built there an Altar to the Lord.

CHAP. VIII.

HOWEVER when Samuel was old, he made his Sons Judges to Iſrael;

2. The Name of his firſt-born Son being Joel, and that of his ſecond Abijah, Judges at Beer-ſheba.

3. Whereas they did not go in his own Ways, but turned aſide after Gain: for they took Bribes, that they might turn aſide Judgment.

4. All the Elders of Iſrael therefore gathered themſelves together, and came to him at Ramah;

5. To whom they ſaid, Behold thou art old, and thy Sons do not go in thy own

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Ib. *lamented*] The *com. Lat.* and *Eng.* of it have *reſted*, nay with *after* too, though ſo diſcordant, as alſo by Miſtake of ד for ר

Ver. 6. *poured*] which *Maimonides* ſays they did at the Feaſt of Tabernacles, by the Tradition of *Moſes* from *Sinai*, *Hilchos temedin* Cap. 10. and the *Talmud* ſays further they drew it out of the Fountain of *Siloah*, *Tract. Succa* fol. 48. as in *Buxt. Synag. Jud.* And yet (what may be wondered at!) no leſs Men than *Junius* and *Tremellius*, *Grotius*, *Uſher*, *&c.* expound it of the People's pouring forth Tears, drawn out of the inner Fountain of the Heart; but unhappily for their Interpretation, *Glandula ſita intra orbitam, humorem ſalſum, &c. conficit. Hic humor abundans Lachryma dicitur: a Gland placed within the Compaſs of the Eye makes that Humour, which flowing is called* Tears, as that great Phyſician *Boerhaave* writes, *Inſtit. Medic.* de Viſu, Sect. 512. or according to *Quincy*, *A Gland upon the upper Part of the Globe of the Eye ſeparates the Matter of the Tears*, *Lexic. Phyſico-Medic.* under *Eye*. And how forced is ſuch a figurative Meaning in this plain Hiſtory! ſo that *Jun.* and *Trem.* may well call it *hyperbolical* in *Anniot.* but to ſay there is ſuch in the *Pſalms*, to which figurative Expreſſions belong, is to little Purpoſe. *Uſher*, as if aware of the Weakneſs of that Expoſition, adds there might alſo be ſome external pouring forth of Water, *Annal.* A. M. 2908. which, ſay I, might be then to cleanſe them from Idolatry, Ver. 3, 4. as *Gen.* xxxv. 2. ſee alſo *Exod.* xix. 14.

Ver. 9. *wholly*] I underſtand it, without the Prieſts and People having their Part, as uſual.

Ib. —*anſwered*] as the Verb properly and uſually ſignifies.

Ver. 10. *For*] ſo *Caſtal.* with *Jun.* and *Trem.* have *enim*.

Ib. *before*] in the *Bible* of *Pope Sixtus*, *from the Sons of*, in that of *Pope Clement* better, *from the Face of*, though the *Hebrew* is not *from*.

Ver. 12. *the Rock*] thus *Jun.* and *Trem.* render it *ſcopulum illum*, *Munſt. ſcopulum petræ*, *the craggy Rock:* and ſince no ſuch Name of a Place occurs elſewhere, it may be beſt not to leave it untranſlated as ſuch.

Ver. 13. *Confines*] *Coaſt* being the Side of a Country by the Sea.

Ver. 17. *Home was there*] where he was alſo born and buried, Chap. i. 1, 9. & xxv. 1. & xxviii. 3. of which ſee on Chap. i. 9.

Ways;

Ways; now make us a King to judge us, like all the Nations.

6. But Samuel diſliked the Matter, when they ſaid, Give us a King to judge us. Whereupon he prayed to the Lord.

7. Who ſaid to him; Hearken to what the People ſpeak, in all that they ſay to thee: for they have not rejected thee, but have rejected me from reigning over them.

8. According to all the Deeds which they have done, from the Day that I brought them up out of Egypt, to this Day, forſaking me, and ſerving other gods; ſo they do alſo to thee.

9. Yet now hearken to what they ſay; but let it be when thou haſt fully teſtified againſt them, and told them the Manner of the King who ſhall reign over them.

10. So Samuel ſpoke all the Words of the Lord, to the People who aſked him for a King.

11. And he ſubjoined: This will be the Manner of the King who ſhall reign over you; he will take your Sons, that he may put *them* for himſelf to his Chariots, and for his Cavalry, and that they may run before his Chariots;

12. And be put for him Captains both of Thouſands and Fifties; as alſo to do his Ploughing, reap his Harveſt, and make the Inſtruments of his War, with thoſe of his Chariots.

13. He will likewiſe take your Daughters, for Confectioners, Cooks and Bakers:

14. As he will the beſt of your Fields, Vineyards and Olive-yards; and give to his Servants.

15. Moreover he will take the Tithe of your Seed and Vineyards; and give to his Officers and Servants.

16. Beſides he will take the beſt of your Servant-men, Maids and young Men, with your Aſſes; and put to his Work.

17. He will take the Tithe of your Flocks; and you ſhall be Servants to him.

18. So that you ſhall cry out at that Time, by reaſon of your King whom you have choſen for your ſelves; but at that Time the Lord will not anſwer you.

19. Nevertheleſs the People refuſed to hearken to what Samuel ſpoke, and ſaid; No, but there ſhall be a King over us:

20. That we alſo may be like all the Nations, and our King may judge us, go out before us, and fight our Battles.

21. And when Samuel had heard all the Words of the People, he ſpoke them in the Hearing of the Lord.

22. Upon which the Lord ſaid to him, Hearken to what they ſay, and make them a King. Then Samuel ordered the Men of Iſrael, to go to their reſpective Cities.

CHAP. IX.

AND there was a Man of Benjamin, whoſe Name was Kiſh, the Son of Abiel, the Son of Zeror, the Son of Bechorath, the Son of Aphiah, a valiant Benjaminite:

2. Who had a Son, and his Name was Saul, a young Man and comely, ſo that there was no Man of the Iſraelites more comely than he; being from his Shoulders upward the talleſt of all the People.

3. And the Aſſes of Kiſh his Father, being loſt, he ſaid to his Son Saul, Take now one of the Servants with thee, and get ready, go ſeek for the Aſſes.

4. So he paſſed over Mount Ephraim, and through the Country of Shaliſhah, but they did not find *them:* they alſo paſſed through the Country of Shaalim, where *they* were not; as he did that of the Benjaminites, yet they did not find *them.*

5. When they came to the Country of Zuph, Saul ſaid to his Servant who was with him, Come, and let us go back; leſt my Father ſhould no longer mind the Aſſes, but be in care for us.

6. And he anſwered him, Behold now there is a Man of God in this City, who is an honourable Man; all that he ſays fully comes to paſs: now let us go thither; perhaps he will tell us our Way wherein we ſhould go.

7. Whereupon he replied to his Servant, And behold when we go, what ſhall we bring to the Man, ſince the Proviſion is gone out of our Vehicles, and there is no Preſent to carry to the Man of God? What is there with us?

8. However he made anſwer to Saul again,

Ver. 1. *Kiſh*] Though he is every where called ſo in the *Hebrew*, as in Ver. 3. Chap. x. 11, 21. & xiv. 51. 2 *Sam.* xxi. 14. 1 *Chron.* viii. 33. & ix. 39. *Poole* mentions an Objection that his Name is *Ner* in the two latter Places (but how could any ſuch be made?) and in anſwering the Objection, allows it might be ſo by his having two Names; when no ſuch Thing appears, excepting *Cis*, *Acts* xiii. 21. as called in *Greek*; ſee on 1 *Chron.* ix. 39.

Ver. 2. *a young Man*] The *Hebrew* may be either this or *Choice*, but not both together.

Ver. 7. *Vehicles*] in which Things are carried, but *Veſſels* are properly to hold Liquids.

Ib. *Preſent*] according to the eaſtern Cuſtom of Viſiting, ſtill kept up, and not as any Pay to the Prophet, as *Maundrell* remarks, *Journey from Aleppo to Jeruſalem*, 1ſt Edit. p. 26.

Behold

Behold I have got in my Cuſtody the fourth Part of a Shekel of Silver, which I will give him, that he may tell us our Way.

9. Heretofore in Iſrael a Man ſpoke thus when he went to enquire of God, Come, and let us go to the Seer. For he who is now a Prophet, was heretofore called a Seer.

10. And Saul ſaid to him, Thy Saying is good; come, let us go. Accordingly they went to the City where the Man of God was.

11. As they were going up in the Aſcent of it, they met with young Women coming out to draw Water; to whom they ſaid, Is the Seer here?

12. Who made anſwer to them; He is behold before thee: make haſte now; for he came to Day to the City, becauſe there is a Sacrifice to Day for the People on the high Place.

13. Juſt as you enter into the City, you may find him, before he goes up to the high Place to eat; for the People will not eat till he comes, becauſe he bleſſes the Sacrifice, after which they eat who are invited: now therefore go up, for you may find him preſently.

14. Then going up into the City, when they were come within it, lo Samuel met them, coming forth to go up to the high Place.

15. Now the Lord had revealed to Samuel's Ear, a Day before Saul came, as follows,

16. About this Time to Morrow I will ſend to thee a Man from the Country of Benjamin, whom thou ſhalt anoint for a Ruler over my People Iſrael, that he may ſave them from the Power of the Philiſtines: for I have looked on my People, becauſe their Cry is come to me.

17. Beſides when Samuel ſaw Saul, the Lord ſaid to him, There is the Man of whom I ſpoke to thee, he ſhall rule over my People.

18. And Saul drawing nigh to him at the midſt of the Gate, ſaid, Be pleaſed to tell me where the Seer's Houſe is.

19. Upon this he made anſwer to Saul; I am the Seer; go up before me to the high Place, that you may eat with me to Day; and in the Morning I will let thee go, and tell thee all which is in thy Heart.

20. And as for thy Aſſes that have been loſt now three Days, do not mind them, for they are found; and to whom is the whole Deſire of Iſrael? Is it not to thee, and to all thy Father's Houſhold?

21. To which Saul made reply, Am not I a Benjaminite, of the leaſt of the Tribes of Iſrael, and my Family the ſmalleſt of all thoſe of the Tribes of Benjamin? Why then doſt thou ſpeak ſuch a Matter as this to me?

22. But Samuel took him and his Servant, and introduced them into the Parlour, giving them a Place among the chief of thoſe that were invited, who were about thirty Men.

23. Next he ſaid to the Cook; Give *me* the Part that I gave thee; of which I ſaid to thee, Set it by thee.

24. And when the Cook had taken up the Shoulder with what was upon it, for him to ſet *it* before Saul; he ſaid, Behold that which was left, ſet *it* before thee, *and* eat; for it was kept for thee to the appointed Time, ſaying, I have invited People. Thus Saul eat with Samuel that Day.

25. Afterwards they went down from the high Place to the City, and he talked with Saul upon the Roof.

26. Nay they riſing early, when it was about the Dawn of the Morning, Samuel

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Ver. 9. *a Prophet*] So that *nabi*, *a Prophet*, which had been formerly applied to ſuch a one as ſpoke by divine Direction, *Gen.* xx. 7. *Exod.* vii. 1. was now uſed for him that divinely foretold future Things, who was called a *Seer* heretofore: and if *nabi* comes from *nub*, to *ſpeak* or *utter forth*, according to *Sol. Jar.* it might conſiſtently be uſed in both Senſes: or *Prophet* might be out of uſe, and in again with the ſame Meaning, like ſeveral other eaſtern Names. Hence the Pretence, that the Writings of *Moſes* were penned after this Alteration, vaniſhes; ſee alſo the Anſw. to Object. 14. in the *Introd.* to *Biblioth. Bibl.*

Ver. 12. *thee*] as the *Heb.* has, n. *him* who ſpoke to them, who might not both be near together.

Ver. 13. *preſently*] כְּהַיּוֹם ſignifying apparently the ſame as כַּיּוֹם which is ſo rendered in Chap. ii. 16.

Ver. 19. *Morning*] not *morrow*.

Ver. 21. *Tribes of Benjamin*] from his Sons, this being plural as before.

Ver. 23. *Give*] as after.

Ver. 24. *for him*] namely *Samuel*, to whom the Cook was to give it; and *Jun.* and *Trem.* add in *Samuel* here: ſo that the Cook was not to ſet it, much leſs did, as our *Tranſ.* aſſerts, and inconſiſtently too with *Saul*'s being told to do it afterwards.

Ib. *he ſaid*] *Samuel* to *Saul*, for there may be as much Need to add the latter as the former.

Ib. *left*] *To wit of the Peace-offering*, *Aſſem. Annot.*

Ib. *ſet* it *before thee*] *Samuel* giving it I ſuppoſe into *Saul*'s Hands, to diſtinguiſh him from the reſt, before whom it would alſo be ſet.

Ib. *ſet* it—and *eat*] In their Way of ſpeaking without the Object and Conjunction, as *take*, *eat*, *Mat.* xxvi. 26.

Ib. *ſaying*] ſo the *Heb.* and ſuitably with *was*.

Ver. 25. *he*] I ſee no Reaſon for adding in *Samuel* here, unleſs its being done in the Verſe before be any.

Ib. *talked with Saul upon the Roof*] There is ſubjoined in the *vulg. Lat.* ſome *Copies* excepted, *and he made a Bed for Saul in the upper Room, and he ſlept*; which *Buxtorf jun.* ſuppoſes was only made from the *Septuagint*'s wrong *Tranſlation* of the foregoing and following Words ſo, by miſtaking דבר for רבד and שכבם for שכב for their *Verſion* has not, *he talked with Saul upon the Roof. Nay they riſing early.*

called him to the Roof, and ſaid, Get ready, that I may let thee go. Which Saul did, and they both went out, he and Samuel abroad.

27. As they were going down at the End of the City, Samuel ſaid to him, Tell the Servant, that he ſhould paſs on before us (who paſſed on;) but ſtand thou ſtill preſently, that I may let thee hear the Word of God.

CHAP. X.

HE then took a Vial of Oil, and poured upon his Head, and kiſſing him, ſaid: Is it not becauſe the Lord anoints thee to be Ruler over his Poſſeſſion?

2. When thou goeſt from me to Day, thou wilt find two Men by Rachel's Sepulchre, in the Border of Benjamin at Zelzah, who will tell thee; The Aſſes are found that thou wenteſt to ſeek for, and behold thy Father lets alone the Affair of them, and is in care for you, ſaying, What ſhall I do for my Son?

3. And thou ſhalt paſs away from thence further, and come to the Oak of Tabor, where three Men going up to God at Beth-el will meet with thee; one bringing along three young Goats, another carrying three Loaves of Bread, and the other a Bottle of Wine.

4. Who will aſk thee of *thy* Welfare; and give thee two *Loaves* of Bread, which thou ſhalt receive of them.

5. After that thou ſhalt come to the Hill of God, where the Garriſon of the Philiſtines is; and as thou comeſt thither to the City, thou wilt meet a Company of Prophets coming down from the high Place, with a Lute, Timbrel, Pipe, and Harp before them, and they will propheſy.

6. At this the Spirit of the Lord will come upon thee, ſo that thou wilt propheſy with them; and wilt be turned into another Man.

7. And when theſe Signs come to thee, do what thou findeſt to be *done*, ſince God is with thee.

8. Thou ſhalt afterwards go down before me to Gilgal, and behold I will come down to thee, to offer up Burnt-offerings, to ſacrifice Sacrifices of Peace-offerings: ſeven Days ſhalt thou tarry, till I come to thee, and let thee know what thou muſt do.

9. Thus when he had turned his Back to go from Samuel, God turned him into another Mind, and all theſe Signs came to paſs that Day.

10. In particular they came thither to the Hill, and lo a Company of Prophets meeting him, the Spirit of God came upon him, ſo that he propheſied amongſt them.

11. All the People therefore who knew him in Time paſt, ſeeing plainly that he propheſied with the Prophets, ſaid one to another, What is the Matter with the Son of Kiſh? Is Saul alſo among the Prophets?

12. To which a Man from thence made anſwer, But who is their Father? Thereupon it became a Proverb, Is Saul alſo among the Prophets?

13. At length when he had made an end of propheſying, he went to the high Place.

14. And Saul's Uncle aſked him, and his Servant, Whither did you go? And he ſaid, To ſeek for the Aſſes, and when we ſaw that *they* were gone, we went to Samuel.

15. Whereupon he replied, Tell me, I pray, what Samuel ſaid to you.

16. And Saul anſwered him, He told us plainly that the Aſſes were found. But the Matter of the Kingdom he did not tell him, of which Samuel ſpoke.

17. Moreover Samuel called the People to the Lord at Mizpeh,

18. And ſaid to the Iſraelites; Thus ſays the Lord God of Iſrael, I brought up Iſrael from Egypt, and delivered you from the Power not only of the Egyptians, but of all the Kingdoms that oppreſſed you.

19. Yet ye have now rejected your God, who himſelf ſaved you from all your Harms and Diſtreſſes, having ſaid to him, But thou ſhalt ſet a King over us. Now therefore preſent your ſelves before the Lord, by your Tribes and Thouſands.

20. So Samuel made all the Tribes of Iſrael come near, and that of Benjamin was taken.

21. Next he made this Tribe come near by its Families, and that of Matri was

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Ver. 3. *bringing along*] Being more likely than his carrying them, in the proper common Meaning of it.

Ver. 7. *findeſt to be* done] ſo *Judg.* ix. 33.

Ver. 8. *afterwards*] being a pretty while after, Chap. xiii. 1, 4, 8. to which *Interpreters* agree to refer it.

Ver. 12. *who is their Father?*] that is God himſelf was, Ver. 10. who could inſpire any one.

Ver. 19. *now*] Neither the Time mentioned in Chap. viii. nor the *Hebrew* being *this day*.

Ib. *to him*] The *Greek* has for it Οὐχι, *No*; the *com.* *Lat. Nequaquam*, *Not at all*; making this what the People ſaid, by taking לוֹ for אַל being both *lo*, and perhaps becauſe it is ſo Chap. viii. 19. The *Chald.* has got both in the Manner of our *Engliſh* thus, אמרתון קדמוהי לית אנחנא מתפרקין אלהן מלכא תמני עלנא *You have ſaid before him, We ſhall not be ſaved, unleſs thou ſetteſt a King over us.* But this being not ſufficient for *Cappellus*, *Crit. Sacr.* Lib. v. Cap. 9. he would add to the Confuſion, and make it לִי *to me*, Lib. vi. Cap. 9.

taken;

taken; as was laſtly Saul the Son of Kiſh, whom they ſought after, but he could not be found.

22. Therefore they aſked again of the Lord, Will the Man yet come hither? And the Lord ſaid, There he is hid at the Things.

23. Then they ran, and fetched him from thence; who placing himſelf in the midſt of the People, was the talleſt of them all, from his Shoulders upward.

24. Upon which Samuel ſaid to them, Do you ſee whom the Lord has choſen, that there is none like him among all the People? And they all ſhouted, and ſaid, Let the King live.

25. Beſides Samuel told them the Manner of the Kingdom, and wrote *it* in a Book, which he laid up before the Lord: ſo he let them all go to their reſpective Homes.

26, And Saul alſo went to his Home at Gibeah; and there went with him a Retinue, whoſe Hearts God touched.

27. But ſome ungodly Perſons ſaid, How ſhall he ſave us? And they deſpiſed him, bringing him no Preſent; yet he was like one ſilent.

CHAP. XI.

NOW Nahaſh the Ammonite came up, and encamped againſt Jabeſh-gilead; ſo that all the Men of it propoſed to him, Make a Treaty with us, and we will ſerve thee.

2. To whom he ſaid, Thus will I do it, by pulling out all your right Eyes, and putting it a Reproach upon all Iſrael.

3. And the Elders of Jabeſh replied to him, Let us alone ſeven Days, that we may ſend Meſſengers into all the Bounds of Iſrael; and if none will ſave us, we will come out to thee.

4. So the Meſſengers went to Gibeah of Saul, and ſpoke the Words in the Hearing of the People; who all burſt out a crying.

5. But behold Saul coming after the Herd out of the Field, ſaid, What is the Matter with the People, that they cry? And they told him the Words of the Men of Jabeſh.

6. And the Spirit of God came upon him, when he heard theſe Words, and he was very angry.

7. So that he took a Yoke of Oxen, which he divided in Pieces, and ſent into all the Bounds of Iſrael by the Hands of Meſſengers, who ſaid, Thus ſhall it be done to his Oxen that does not come forth after Saul and Samuel. And the Dread of the Lord fell upon the People, inſomuch that they came out as one Man.

8. Whom he numbered in Bezek, and the Iſraelites were three hundred thouſand: and the Men of Judah thirty thouſand.

9. Moreover they ſaid to the Meſſengers who came, ſay thus to the Men of Jabeſh-gilead, To Morrow you ſhall have Help as ſoon as the Sun gives heat. And when the Meſſengers came, and told them, they were glad.

10. With that the Men of Jabeſh ſaid, To Morrow we will come out to you, that you may do to us entirely as you pleaſe.

11. Whereas the next Day Saul put the People into three Companies, who got in within the Camp in the Morning Watch, and ſmote the Ammonites till the Heat of the Day; and ſuch as remained were ſo diſperſed, that there were not two of them left together.

12. Then the People exclaimed to Samuel, Who ſaid, Shall Saul reign over us? Give up the Men, that we may put them to death.

13. But Saul anſwered, There ſhall no Man be put to death this Day: for to Day has the Lord made Preſervation in Iſrael.

14. Afterwards Samuel ſays to the People, Come, and let us go to Gilgal, and renew the Kingdom there.

15. Accordingly all the People went thither, and there they made Saul King before the Lord in Gilgal, where they ſacrificed Sacrifices of Peace-offerings before the Lord; and there Saul, with all the Men of Iſrael, were very joyful.

CHAP. XII.

BESIDES Samuel ſaid to all Iſrael; Behold I have hearkened to what you ſaid, in all that you importuned me, and have made a King over you.

Ver. 23. *talleſt*] for which *Saul* ſeems choſen, to gratify the People's Humour; ſee *Hoſ.* xiii. 11. *Num.* xi. 18.

Ver. 24. *Let the King live*] as in *Neh.* ii. 3. and as the *Hebrew* is.

Ver. 5. *after the Herd*] being yet at home in his private Buſineſs.

Ver. 10. *will come*] making the *Ammonites* believe ſo, that they might not be prepared to fight.

Ver. 15. *before the Lord*] *præſente arca ejus, his Ark being preſent*, ſay *Jun.* and *Trem.* And the twenty Years being now expired, Chap. vii. 2. as we may alſo find by Chap. xiv. 18. when the Ark was brought from *Kirjath-jearim.*

2. Now

2. Now therefore behold the King will walk continually before you, as I have done from my Childhood to this Day, and being *now* old and grey-haired, my Sons lo they are with you.

3. Here am I, teſtify againſt me before the Lord and his anointed one, whoſe Ox I have taken, or whoſe Aſs it is, or whom I have wronged, whom troubled, or of whoſe Hand taken a Ranſom, that I might blind my Eyes with it; and I will reſtore *it* to you.

4. And they anſwered, Thou haſt neither wronged us, troubled us, nor taken aught from the Hand of any one.

5. Then replied he to them, Let the Lord be a Witneſs to you, and his anointed one the ſame this Day, that you do not find any thing with me. Who rejoined, Let *them* be Witneſs.

6. Samuel alſo ſaid to the People: *It* was the Lord, who prepared Moſes and Aaron, and who brought up your Forefathers from the Country of Egypt.

7. And now preſent your ſelves, that I may judge you before the Lord, by all his righteous Things, which he has done with you and your Fathers.

8. When Jacob was come to Egypt, and your Forefathers cried to the Lord, he ſent Moſes and Aaron, who brought them out of Egypt, and made them dwell in this Place.

9. But they forgot the Lord their God; and he delivered them up into the Power of Siſera, Captain of the Army of Hazor, and into the Power of the Philiſtines, with that of the King of Moab, who fought againſt them.

10. Yet when they cried to the Lord, and ſaid, We have ſinned, becauſe we have forſaken the Lord, and ſerved Baalim and Aſhtaroth; but now deliver us from the Power of our Enemies, and we will ſerve thee;

11. The Lord ſent Jerubbaal, Bedan, Jephthah and Samuel; and delivered you from the Power of your Enemies round about, ſo that you dwelt ſecurely.

12. But you ſeeing that Nahaſh King of the Ammonites was coming againſt you, ſaid to me, No, but a King ſhall reign over us; when the Lord your God was your King.

13. And now here is the King whom you choſe, whom you aſked; for behold the Lord has put a King over you.

14. If you will fear the Lord, ſerve him, hearken to what he ſays, and not rebel againſt his Command; both you and likewiſe the King who reigns over you, will be following the Lord your God.

15. On the other hand if you will not hearken to what the Lord ſays, but do rebel againſt his Command, his Hand will be againſt you, as againſt your Fathers.

16. Now alſo preſent your ſelves, and ſee this great Matter, which the Lord will do in your Sight.

17. Is it not Wheat-harveſt now? I will call to the Lord, that he may give Thunder and Rain: ſo know, and ſee that your Wickedneſs is great, which you have done in the Sight of the Lord, to aſk for you a King.

18. Accordingly Samuel called to the Lord, who gave Thunder and Rain that Day; exceedingly afraid therefore of the Lord and Samuel,

19. All the People ſaid to him, Pray for thy Servants to the Lord thy God, that we may not die; though we have added to all our Sins, the Wickedneſs of aſking for us a King?

20. Samuel then ſaid to them: Do not fear, having done all this Wickedneſs; yet turn not aſide from after the Lord, but ſerve him with your whole Heart.

21. I ſay do not turn aſide: ſince it will be after empty Things, which will neither profit, nor deliver, becauſe they are empty.

22. For the Lord will not forſake his People, by reaſon of his great Name; ſince he has been pleaſed to make you a People to himſelf.

23. As for me, far be it from me that I ſhould ſin againſt the Lord, by ceaſing to pray for you; on the contrary I inſtruct you in the good and right Way.

Ver. 3. *Here*] This and *Behold* is double tranſlating.

Ver. 6. *prepared*] *Heb. made*; from whence ſometimes *made ready* or *prepared*.

Ver. 11. *Bedan*] *Jair*, as he was a Judge between *Jerubbaal* and *Jephthah*, *Judg.* x. 3. and a *Gileadite*, whom we find named as ſuch, 1 *Chron.* vii. 17. *Patrick* would have it *Samſon*; but he was after *Jephthah*, and the Lord did not deliver *Iſrael* by him as here related. The *vulg. Lat.* adds in after him, *Samſon and Barach*. *Cappellus* counts this ברן a Corruption from ברך and the Author of *the preſent State of the printed Hebrew Text* from ברק but ſince they don't agree about it, and the former is not the right Name of *Barak*, nor the latter ſimilar enough for ſuch a Miſtake (though the Author of the *preſent State &c.* himſelf has *Beran*, p. 89.) and ſince *Barak* was before *Jerubbaal*, let us keep our *old Hebrew* ſtill.

Ver. 12. *was coming*] ſince he did not come till afterwards, Chap. xi. 1, 4.

Ver. 14. *following*] which though they would do by fearing the Lord, &c. they might not *continue* to do it; it is no wonder therefore the *Hebrew* Text does not ſay ſo.

24. Only

24. Only fear the Lord, and ſerve him in Truth with your whole Heart: for ſee what great Things he has done to you.

25. But if you do very wickedly, both you and your King will be conſumed.

CHAP. XIII.

SAUL having reigned his firſt Year, and beginning to reign the ſecond Year over Iſrael;

2. He choſe him three thouſand of them, two thouſand being with himſelf in Michmaſh and on Mount Beth-el, and a thouſand with Jonathan in Gibeah of Benjamin; the reſt of the People he let go to their ſeveral Tents.

3. And Jonathan beat a Garriſon of the Philiſtines that was in Geba, which they heard of; whereupon Saul had the Trumpet blown through all the Country, with this Speech, Let the Hebrews hear.

4. So all Iſrael heard it ſaid, Saul has beat a Garriſon of the Philiſtines, ſo that Iſrael is even odious among them. And the People were called after him to Gilgal.

5. The Philiſtines alſo were gathered together to fight with Iſrael, thirty thouſand belonging to Chariots, and ſix thouſand Horſemen, with People as the Sand which is upon the Sea-ſhoar for Multitude; and going up, they encamped at Michmaſh, on the Eaſt of Beth-aven.

6. Then the Men of Iſrael ſaw that they had Diſtreſs, for the People were ſtraitened; therefore they hid themſelves in Caves, among Thorns, in Rocks, Caſtles and Pits.

7. Nay ſome Hebrews paſſed over Jordan, to the Country of Gad and Gilead; but Saul himſelf was yet in Gilgal, and all the People followed him trembling.

8. And he ſtaid ſeven Days, according to the appointed Time which was for Samuel, when he was not come thither; and the People were diſperſed from him.

9. Upon this Saul ſaid, Bring hither to me a Burnt-offering, and Peace-offerings; and he offered up the former.

10. Which when he had made an end of doing, behold Samuel came; whom he went out to meet, that he might ſalute him.

11. And Samuel ſaying, What haſt thou done? Saul anſwered, Becauſe I ſaw that the People were diſperſed from me, and thou didſt not come at the appointed Time of the Days, and the Philiſtines were gathered up to Michmaſh:

12. Therefore I ſaid, Now will the Philiſtines come down to me at Gilgal, and I have not made ſupplication before the Lord; ſo I ſtrengthened my ſelf, and offered up a Burnt-offering.

13. Samuel however replied to him; Thou haſt done fooliſhly: thou haſt not kept the Commandments, that the Lord thy God ordered thee; when the Lord would now have confirmed thy Kingdom in Iſrael for ever.

14. Whereas now thy Kingdom ſhall not ſtand: the Lord has ſought him out a Man according to his Mind, and he will enjoin him to be Ruler over his People; becauſe thou haſt not kept what the Lord commanded thee.

15. Moreover Samuel getting ready, went up from Gilgal to Gibeah of Benjamin; and Saul numbered the People who were preſent with him, about ſix hundred Men.

16. He too, and Jonathan his Son, with thoſe People, ſtaid at Gibeah of Benjamin; while the Philiſtines encamped at Michmaſh.

17. Out of whoſe Camp there came three Companies of Spoilers: one turned into the Way to Ophrah, to the Country of Shual;

18. Another likewiſe turned the Way to Beth-horon; as the other did that to the Border, which looks againſt the Valley of Zebohim, towards the Wilderneſs.

19. Now there was not a Smith to be found in all the Country of Iſrael; leſt, as the Philiſtines ſaid, the Hebrews ſhould make Swords or Spears.

20. But all Iſrael went down to them, to have their reſpective Plough-ſhares, Spades, Axes, and Mattocks ſharpened.

Ver. 25. *very*] not *ſtill*, which would be if the Words were tranſpoſed, as thoſe who underſtand *Hebrew* know. So that it has the Caſt of Ignorance, eſpecially as there is the ſame again in Chap. xxvi. ult.

Ver. 1. *beginning to reign*] which the Verb frequently denotes, as may be found in the *Hiſtory of the Kings*: thus the Verſe connects well, but I am ſure not in the *common Tranſlation*.

Ver. 5. *belonging to Chariots*] as 1 *Chron.* xix. 7, 18. where ſee the *Comments*. Thus there is no Need to ſuppoſe with ſome noted modern Writers, that *thirty thouſand* for the Largeneſs of it is an Error of the Text.

Ver. 6. *Caſtles*] So *Jun.* and *Trem.* have *arcibus*, and the *Tigurin Bible arces*; others *Towers*. The Word is beſides in *Judg.* ix. 46, 49. where the *common Tranſlation* has *hold*.

Ver. 7. *ſome Hebrews*] which may be tranſlated inſtead of *Hebrew men*, according as is common in the *preſent Verſion*.

Ver. 18. *Zebohim*] This differing one Letter from that in *Hoſ.* xi. 8.

Ver. 20. *Spades*] *Jun.* and *Trem. Caſt. Munſt.* the *old Lat. Tranſ.* with *Pagn.* and *Montan.* have it rendered ſo by *ligo*; agreeing with the *Lexicons*.

21. Yet there were Files for the Mattocks, Spades, Forks and Axes; and to ſet the Goads.

22. Thus on the Day of Battle, neither Sword nor Spear was to be found in the Hands of any of the People, who were with Saul and his Son Jonathan; however there was with them.

23. Beſides the Garriſon of the Philiſtines went out to the Paſſage of Michmaſh.

CHAP. XIV.

AND one Day the Son ſaid to the young Man who carried his Arms, Come, and let us paſs over to the Garriſon of the Philiſtines, which is on that Side; but he did not tell his Father.

2. Who in the mean time ſtaid at the End of Gibeah, under a Pomegranate-tree which was in Migron, with about ſix hundred Men as before;

3. Together with Ahijah the Son of Ahitub, the Brother of I-chabod, the Son of Phinehas, the Son of Eli the Lord's Prieſt at Shiloh, who had on an Ephod; but the People did not know that Jonathan was gone.

4. Now between the Paſſages by which he endeavoured to paſs to the Garriſon of the Philiſtines, there was a ſharp Rock on each Side, the Name of one being Bozez, and that of the other Seneh.

5. The Point of one was ſituate on the North over againſt Michmaſh, and the other on the South over againſt Gibeah.

6. And when Jonathan ſaid to the young Man who carried his Arms, Come, and let us paſs over to the Garriſon of theſe uncircumciſed, perhaps the Lord will work for us; ſince there is no Reſtraint to him, to ſave whether by many or few;

7. He anſwered him, Do all that is in thy Heart; turn thee aſide, here I am with thee according to thy Mind.

8. Then replied Jonathan; Behold we will paſs over to the Men, and diſcover our ſelves to them.

9. If they ſhall ſay thus to us, Be quiet till we come to you; we will ſtand ſtill in our Place, and not go up to them.

10. But if they ſay thus, Come up to us; we will go up, for the Lord has given them up into our Power: and this ſhall be a Sign to us.

11. Accordingly they both diſcovered themſelves to the Garriſon of the Philiſtines; who ſaid, Behold the Hebrews come out of the Holes where they hid themſelves.

12. The Men of the Garriſon alſo ſpoke to them as follows, Come up to us, and we will let you know Something. Then Jonathan ſaid to him who carried his Arms, Come up after me, for the Lord has given them up into the Power of Iſrael.

13. So he climbed up on his Hands and Feet, and the other after him; and they fell before Jonathan, he who carried his Arms killing after him.

14. And the firſt Slaughter that they made, was of about twenty Men in about half an Acre of ploughed Land.

15. With that there was a Trembling in the Camp, in the Field, and among all the People, even the Garriſon and Spoilers themſelves trembled; nay the Earth ſhook, for it was a Trembling from God.

16. And when the Watchmen of Saul in Gibeah of Benjamin looked, behold the Multitude diſſolved, and went away, beating down one another.

17. Therefore Saul ſaid to the People that were with him, Number now, and ſee who is gone from us. Which they doing, behold Jonathan and he who carried his Arms were abſent.

18. He then ſaid to Ahijah, Bring nigh the Ark of God: for it was at that Time with the Iſraelites.

19. And whilſt he was ſpeaking to the Prieſt, the Multitude that was in the Camp of the Philiſtines went away very faſt; at this Saul ſaid to him, Withdraw thy Hand.

Ver. 3. *Ahijah*] the ſame as *Ahimelech*, Chap. xxi. 1, &c. with xxii. 20.

Ver. 6. *And when*] as in Ver. 1.

Ver. 14. *in about half an Acre of ploughed*] The Author of *the preſent State of the printed Hebrew Text*, p. 452, 453. extols *Mr. Hallet* in his *Notes on peculiar Texts of Scripture*, 3 Vol. 8vo, for ſuppoſing the LXX, inſtead of כבחצי מענה read בחציים ובמעות as he himſelf does that for צמד they did read ובגמרי *with Darts, and with Stones* (the Word ſignifies *Gravel* as in *Iſa.* xlviii. 19. and how did they kill Men with that? But the LXX have it *throwing of Stones) and with Flints*, as if they were not *Stones*; and if the *Hebrew* had ſuch an Impropriety, what a Noiſe ſhould we have had of its being wrong.

Ib. *ploughed Land*] from the Coupling of the Beaſts in ploughing it.

Ver. 15. *the Earth*] *Vulg. the Camp was troubled*; yet in a few *Editions* it is *the Earth* or *Country*, the Participle *conturbata* ſerving for both, either as fem. ſing. or neut. plur.

Ver. 18. *Ark*] it being fetched from *Kirjath-jearim* on certain Occaſions, Chap. xi. 15.

Ib. *with*] 'namely in the Camp, whither ſometimes 'it was brought, as 1 *Sam.* iv. 5.' *Poole*. And the Verb ſignifying *bring nigh* may ſhew it was there.

Ver. 19. *Multitude*] The ſame Word as in Ver. 16. and as the Watchmen only ſaw them, it is not likely the *Noiſe* was heard. Thus tranſlate likewiſe *Jun.* and *Trem.* with *Pagn.* and *Mont.*

20. Next

20. Next he and all the People who were with him being called together, went to the Battle; when lo their Swords were one againſt another, by the very great Tumult.

21. And even the Hebrews alſo that were with the Philiſtines, as in Days before, who went up with them round about into the Camp, were for the Iſraelites, that were with Saul and Jonathan.

22. Nay all the Men of Iſrael likewiſe who had hid themſelves on Mount Ephraim, hearing that the Philiſtines were fled, followed cloſe after them in the Battle.

23. Thus the Lord ſaved Iſrael that Day; and the Battle paſſed on to Beth-aven.

24. But on the ſame they were ſtraitened: for Saul charged the People by the following Curſe, Let the Man be curſed who ſhall eat Food till the Evening, when I have taken vengeance on my Enemies. Therefore none of the People ſo much as taſted any.

25. Yet all thoſe of the Country came into a Wood, where there was Honey atop of the Ground.

26. Nevertheleſs when they came thither, and behold the Honey ran, there was none reached his Hand to his Mouth; becauſe they feared the Oath.

27. Whereas Jonathan did not hear when his Father charged the People by Oath; ſo he put forth the End of the Staff that was in his Hand, and dipt it in a Honey-comb: and bringing back his Hand to his Mouth, his Eyes were enlightened.

28. But a Man of the People ſpoke as follows; Thy Father ſtrictly charged the People by this Oath, Let the Man be curſed who ſhall eat Food to Day: ſo that the People are faint.

29. To which Jonathan ſaid; My Father has troubled the Country: ſee, I pray, that my Eyes are enlightened, becauſe I taſted a little of that Honey;

30. Much more if the People had eat plentifully to Day, of the Spoil of their Enemies that they found: for now the Slaughter does not increaſe among the Philiſtines.

31. However they ſmote them that Day from Michmaſh to Aijalon; but the People were very faint:

32. Inſomuch that they made to the Spoil, and took the Flocks and Herds, with the young ones of the latter, and killed on the Ground; whom they eat in the Blood.

33. Upon this they told Saul, that the People ſinned againſt the Lord, by eating in the Blood; ſo he ſaid, You tranſgreſs; roll to me now a great Stone.

34. He added further; Diſperſe among the People, and ſay to them, Bring nigh to me your ſeveral Oxen and Sheep, which kill here, and eat; that you may not ſin againſt the Lord by eating in the Blood. At this all the People brought nigh their Oxen reſpectively with them that Night, and killed there.

35. Beſides Saul built an Altar to the Lord, which was the firſt he did.

36. Afterwards he ſaid, Let us go down after the Philiſtines by Night, and prey upon them till the Morning-light, not leaving a Man of them; and they anſwered, Do all that thou pleaſeſt. Whereupon the Prieſt ſaid, Let us draw near hither to God.

37. So Saul aſked of God, Shall I go down after the Philiſtines? Wilt thou give them up into the Power of Iſrael? But he did not anſwer him that Day.

38. Therefore Saul ſaid, Come nigh hither, all the uttermoſt of the People; and know and ſee wherein this Sin has been to Day.

39. For by the Lord's living, who ſaves Iſrael, if it ſhould be even in Jonathan my Son, he ſhall quite die. And none anſwered him of all the People.

40. In the next place he ordered all Iſrael, Be you on one Side, and I and my Son Jonathan will be on the other; the People anſwered him again, Do what thou pleaſeſt.

41. And Saul ſaid to the Lord God of Iſrael, Grant *it* may be quite right; ſo Jonathan and he were taken, and the People went out.

42. Again he ſaid, Caſt between me and Jonathan my Son; and Jonathan was taken.

43. Upon which Saul aſked him, Tell me what thou haſt done; and Jonathan told him thus, I having juſt taſted a little Honey, with the Top of the Staff that was in my Hand, behold I muſt die.

Ver. 20. *Tumult*] It is not *diſcomfiture*.

Ver. 24. *when*] Moſt of the *Latin Tranſlators* have *till*, which however ſeems leſs proper, and the Verb is of the preterperfect Tenſe.

Ver. 28. *are faint*] being Part of what the Man ſaid.

Ver. 30. *increaſe*] the *Heb.* being a Verb, and of this Signification, without any Sign of a Queſtion.

Ver. 32. *made*] *Flew* is a marginal Reading, and as it may ſeem not a very good one, eſpecially as our *Tranſlators* have turned it *flew upon*.

Ib. *Herds*] For *Oxen* have not young.

Ver. 38. *the uttermoſt*] *Heb. Corners*, even thoſe who were fartheſt off, that none might be abſent; the ſame as at *Judg.* xx. 2. Accordingly *Jun.* and *Trem.* have, *uſque ab omnibus extremitatibus, even from all the Borders*; *Caſtal. univerſi ordines, all the Ranks*.

Ver. 43. This is the 5th Verſe ſucceſſively, beſides ſome others near, wherein our *Tranſlators* have put a full Point; which I mention for the Irregularity of it, the Matter being compared with diſtant Places in general.

44. And

44. And Saul replied, By God's doing ſo and ſo beſides, thou ſhalt quite die, Jonathan.

45. But the People ſaid to him, Shall Jonathan die, who has made this great Preſervation in Iſrael? Far be it off; by the Lord's living, a Hair of his Head ſhall not fall to the Ground, for he has acted with God this Day: thus the People ranſomed Jonathan, ſo that he did not die.

46. At length Saul went up from after the Philiſtines, who went to their own Place.

47. And having taken the Kingdom over Iſrael, he fought againſt all his Enemies round about, againſt Moab, the Ammonites, Edom, the Kings of Zobah, and the Philiſtines; and all whom he turned againſt, he hurt.

48. He likewiſe made an Army, and beat Amalek, and delivered Iſrael from the Power of thoſe who plundered them.

49. And Saul's Sons were Jonathan, Iſhui and Melchi-ſhua; as alſo the Names of his two Daughters, that of the Firſt-born Merab, and the Younger's Name Michal.

50. The Name too of his Wife was Ahinoam, the Daughter of Ahimaaz, as that of the Captain of his Army was Abner, the Son of Ner his Uncle.

51. And Kiſh the Father of Saul, with Ner Abner's Father, was the Son of Abiel.

52. There was alſo ſtrong War againſt the Philiſtines all the Time of Saul; therefore when he ſaw any ſtout Man, or any Perſon of Valour, he took him to himſelf.

CHAP. XV.

AND Samuel ſaid to Saul: The Lord ſent me to anoint thee for a King over his People Iſrael; now therefore hearken to the Words that the Lord ſays.

2. Thus ſays the Lord of Armies; I have counted up what Amalek did to Iſrael; what they put for them in the Way, when they came up from Egypt.

3. Now go thou, and ſmite Amalek, and you ſhall deſtroy all that they have, and thou ſhalt not ſpare them; but kill both Man and Woman, both Child and ſucking Infant, both Ox and Sheep, both Camel and Aſs.

4. Which Saul publiſhed to the People, and numbered them in Telaim, two hundred thouſand Footmen, and ten thouſand Men of Judah.

5. He then went to a City of Amalek, and lay in wait in the Valley.

6. And he ſaid to the Kenites, Go, depart, get you down, from among the Amalekites, that I may not conſume you with them; ſince you ſhewed Kindneſs to all the Iſraelites, when they came up from Egypt. Accordingly they departed from within Amalek.

7. So Saul ſmote Amalek, from Havilah *till* one comes to Shur, which is before Egypt.

8. Nay he took Agag the King of it alive, and deſtroyed all the People with the Edge of the Sword.

9. However he and the People ſpared Agag, with the beſt of the Flocks and Herds, and the ſecond Sort, as likewiſe the Lambs, and all that was good, and would not deſtroy them; but every Thing which was contemptible and waſte, that they deſtroyed.

10. Samuel had therefore the Word of the Lord, as follows;

11. I am ſorry becauſe I made Saul King: for he is turned back from following me, and has not confirmed my Words. At which Samuel was diſpleaſed, and cried to the Lord all Night.

12. Then he roſe early to meet Saul in the Morning; but it was told him thus, Saul

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Ver. 44. *By God's doing ſo and ſo beſides, thou*] as at *Gen.* xlii. 15, 16. but what Senſe can be made of the *common Verſion?*

Ver. 51. *was*] that is both *Kiſh* and *Ner* were *Abiel's* Sons, Chap. ix. 1. Ver. 50.

Ver. 2. *counted up*] as *numbered* Ver. 4. being the ſame Verb, not ſignifying *remember.*

Ver. 3. *Child*] Otherwiſe thoſe between a Man and an Infant were to be ſpared.

Ver. 4. *publiſhed &c.*] *Heb. made the People hear*; the Word in this Conjug. *Pihel* is alſo in Chap. xxiii. 8.

Ib. *in Telaim*] Yet the *Vulg.* has, *as it were Lambs*, the Difference being only of ב and כ which might be eaſier miſtaken in writing; but the *Sept.* have *in Galgal* for *Gilgal*, *Druſius* here remarking, *They changed the Name for one more known, which*, adds he, *is frequent in that Edition, as elſewhere Jebu is changed to Juda, and ſix hundred or innumerable many more.*

Ver. 6. *down*] the *Hebrew* noting the principal Diſtinction here by a King Accent, as *from amongſt* belongs alſo to the two foregoing Verbs, as well as to this; though *Buxtorf* ignorantly changes the Power and Property of the King and Miniſters here, *Theſ. Gram.* Lib. ii. Cap. 23. p. 274. Edit. 2. as he does likewiſe on 2 *Kings* i. 6. where look.

Ver. 9. *the ſecond Sort*] agreeable to *contemptible and waſte* following. The ſame Word in the plural Number as here is in *Ezra* i. 10. 1 *Chron.* xv. 18. and does not ſignify *Fatlings*, nor any Thing of *fat*. *Trem.* and *Jun.* likewiſe have *ſecundarios*, whom *Buxtorf* follows; and the *Eng. Marg. of the ſecond ſort*. *Fatlings* appears to have come firſt by a miſtaken Tranſpoſition of the Letters מש in the *Heb.* Word to שמ

Ver. 11. *ſorry*] as *Judg.* x. 16. ſee *Gen.* vi. 7.

Ib. *confirmed my Words*] So the *Original*, not *performed*, though *Words* may be taken for *Commandments*. It may have Reference to that in *Exod.* xvii. ult. *Deut.* xxv. ult.

came

came to Carmel, and behold he ſet him up a Monument, and going round about, paſſed on, and is gone down to Gilgal.

13. To whom when Samuel came, Saul accoſted him, The Lord bleſs thee, I have confirmed the Lord's Word.

14. Nevertheleſs Samuel ſaid, Why then is there this Noiſe of the Flocks in my Ears, and that of the Herds which I hear?

15. And Saul anſwered, They brought them from the Amalekites, becauſe the People ſpared the beſt of the Flocks and Herds, that they might ſacrifice to the Lord thy God; and the reſt we have deſtroyed.

16. Stop, replied Samuel to him, that I may tell thee what the Lord ſpoke to me to Night; who bade him ſpeak out.

17. And Samuel replied; Though thou waſt little in thy own Regard, didſt not thou become Head of the Tribes of Iſrael, and waſt anointed by the Lord King over it?

18. Afterwards the Lord ſent thee on an Expedition, and ſaid, Go, and deſtroy thoſe Sinners the Amalekites, fighting againſt them till they are conſumed.

19. Why then didſt not thou hearken to what the Lord ſaid, but ruſh on the Spoil, and do what he diſliked?

20. And Saul ſaid to him; Therein I did hearken to what the Lord ſaid, and went on the Expedition that he ſent me; nay have brought Agag King of Amalek, and deſtroyed Amalek.

21. But the People took from the Spoil of the Flocks and Herds, the chief of what was to be deſtroyed, to ſacrifice to the Lord thy God in Gilgal.

22. Is the Lord, ſaid Samuel, as well pleaſed with Burnt-offerings and Sacrifices, as in obeying what he ſays? Behold to obey is better than Sacrifice, to be attentive than the Fat of Rams.

23. For Rebellion is *as* the Sin of Divination, and to be headſtrong *like* an Idol and the Teraphs: becauſe thou haſt rejected the Word of the Lord, he likewiſe rejects thee from being King.

24. Upon this Saul anſwered him; I have ſinned, becauſe I tranſgreſſed the Command of the Lord, and thy Words: for I feared the People, and hearked to what they ſaid.

25. Now therefore forgive my Sin, I pray, and come back with me, that I may worſhip the Lord.

26. Yet Samuel replied to him, I will not go back with thee: becauſe thou haſt rejected the Word of the Lord, he likewiſe rejects thee from being King over Iſrael.

27. For Samuel was turned about to go away; but he took hold of the Skirt of his Mantle, and it tore.

28. At which Samuel ſaid to him; The Lord tears the Kingdom of Iſrael from thee to Day, that he may give it to thy Neighbour who is better than thou.

29. And alſo the Strength of Iſrael will not lye, nor repent: for he is not a Man, to repent.

30. Again he ſaid, I have ſinned; honour me now, I pray, before the Elders of my People and Iſrael, and come back with me, that I may worſhip the Lord thy God.

31. So Samuel went back after Saul, who worſhipped the Lord.

Ver. 12. *Monument*] *Heb. Hand*, which might be for a Trophy of his Victory; *place* however is a poor Word; ſee the like 2 *Sam.* xviii. 18.

Ver. 19. *ruſh on the Spoil*] to take it for Spoil, and not deſtroy it.

Ver. 20. *Therein*] or *It is in what*, being the *Hebrew* Relative.

Ver. 23. *Divination*] as elſewhere, and *witchcraft* belonging to Women.

Ib. *to be headſtrong*] It is a Verb infinitive, *to force* or *preſs on*; which Verb is found in the following Places, *Gen.* xix. 3, 9. & xxxiii. 11. *Judg.* xix. 7. 2 *Kings* ii. 17. & v. 16.

Ib. *an Idol*] which was called by this Name, becauſe of the Iniquity and Vanity belonging to it, as *Iſa.* lxvi. 3. and ſo *Sant. Pagn.* renders it here. Beſides *as iniquity* is improper.

Ib. *Teraphs*] See *Gen.* xxxi. 19.

Ver. 26. *I will not*] *Poole* writes on it, 'This was no 'Lye, though he afterwards returned, becauſe he ſpoke 'what he meant; though afterwards he ſaw reaſon to 'change his Intentions. Which, adds he, may relieve 'many perplexed Conſciences, who think themſelves 'obliged to do what they have ſaid they would do.' What Pity it was *Jephthah*, *Herod*, *&c.* did not know this! But are all Promiſes mere Nothings? And is it no Lye to break them? Does not a Man's Word bind him? Is not that a Security againſt the Alteration of his Mind? People of tender Conſciences will take care what they ſay, and ſhould repent of Lying, when they are guilty of it, inſtead of fancying that the Change of their Mind makes their Words void. Nor ſhould the Example of *Samuel* himſelf, any more than *Noah*'s being drunk, &c. juſtify a Perſon not to perform what he has poſitively ſaid he would; but I cannot allow him to be the Patron of Liars, who only ſaid *he would not go back with Saul*, and *went back after him*, Ver. 31. for though *Saul* wanted *Samuel* to honour him with his Company, grace his Triumph, and join with him in worſhipping the Lord, Ver. 30. there is no Mention but of *Saul*'s worſhipping, as the Effect of *Samuel*'s Abſence, who might go back after him only to kill *Agag*. And why elſe ſhould *with*, being three times the ſame, Ver. 25, 26, 30. be changed into *after*, Ver. 31? It is ſaid of *Lokman* the famous eaſtern Philoſopher, who is ſuppoſed to be firſt an *Ethiopian* Slave, and brought into the Country of *Iſrael* about the Time of *David*, that upon being aſked by a noble *Iſraelite*, how he had attained ſuch a high Degree of Virtue? he anſwered, *By theſe three eaſy Steps, I have always ſpoke the Truth, kept my Word, and never meddled with what did not concern me*, *Univerſal Hiſt.* B. i. Ch. 11. 5.

Ver. 27. *For*] Elſe why did *Saul* intreat him to come back with him, and he refuſe? So that the Time or Order of this and the two next Verſes may be underſtood to be between the 23d and 24th.

32. Next Samuel ſaid, Bring hither to me Agag King of Amalek; and Agag went to him delicately: for he ſaid, Surely the Bitterneſs of Death is departed.

33. But Samuel ſaid, According as thy Sword has deprived Women of Children, ſo ſhall thy Mother among them be deprived of one. And he cut Agag to pieces before the Lord in Gilgal.

34. At laſt Samuel went away to Ramah; and Saul up to his Houſe, at Gibeah of Saul.

35. Whom Samuel came to ſee no more to the Day of his Death, though he mourned for him; ſince the Lord was ſorry becauſe he had made Saul King over Iſrael.

CHAP. XVI.

AFTER that the Lord ſaid to Samuel, How long wilt thou mourn for Saul, ſince I have rejected him from reigning over Iſrael? Fill thy Horn with Oil, and come, I will ſend thee to Jeſſe the Beth-lehemite; for I have looked me out a King among his Sons.

2. But he ſaid, How ſhall I go, ſince Saul will hear, and kill me? And the Lord anſwered; Take a Heifer of the Herd with thee, and ſay, I am come to ſacrifice to the Lord.

3. Invite Jeſſe alſo to the Sacrifice; and I will let thee know what thou ſhalt do, and thou ſhalt anoint for me whom I tell thee.

4. And Samuel did what the Lord ſaid, going to Beth-lehem; whom the Elders of the City trembled to meet, and aſked, Doſt thou come in Peace?

5. Who anſwered, Yes, I am come to ſacrifice to the Lord; ſanctify your ſelves, and come with me to the Sacrifice. He likewiſe ſanctified Jeſſe and his Sons, whom he invited to it.

6. Now when they were come, and he ſaw Eliab, he ſaid, Verily before the Lord is his anointed one.

7. Whereas the Lord ſaid to him, Look not at his Countenance, nor at the Height of his Stature; becauſe I have rejected him: for it is not what Man perceives; ſince Man perceives according to the Appearance, but the Lord does according to the Heart.

8. Jeſſe in the next place calling Abinadab, made him paſs before Samuel; and he ſaid, The Lord alſo has not choſen this.

9. Then making Shammah paſs, he ſaid the ſame.

10. Thus Jeſſe made ſeven of his Sons paſs before Samuel; who ſaid to him, The Lord has not choſen theſe;

11. Adding, Are the Children finiſhed? And he anſwering, The youngeſt is yet leſt, and behold he keeps the Flock; Samuel ſaid to Jeſſe, Send, and fetch him; for we will not turn aſide, till he is come hither.

12. Therefore he ſent, and brought him; who was ruddy, with a fair Countenance, and a good Look: and the Lord ſaid, Get ready, anoint him; for this is he.

13. Samuel accordingly took the Horn of Oil, and anointed him amongſt his Brothers; and the Spirit of the Lord came upon David, from that Day upward: then Samuel got ready, and went to Ramah.

14. But the Spirit of the Lord departed from Saul, and an evil one from the Lord troubled him.

Ver. 32. *Surely &c.*] It is in the *Chald. Targum*, בבעו רבוני מריר מותא as if in the modern Idiom, *Pray, Sir* (conſider) *Death is bitter:* but though the *Hebrew* Word is *ſar*, it does not ſignify *Sir*; notwithſtanding another *ſar* may, viz. שַׂר from שׂור whence the Miſtake.

Ib. *departed*] Neither does the Word mean *paſt*, nor could *Agag* ſay it was paſt, for he had not ſuffered it.

Ver. 33. *deprived of Children*] The *Hebrew* ſignifying no more: not *made childleſs*, as is manifeſt by *Gen.* xlii. 36. & xliii. 14.

Ib. *them*] thoſe Women; which makes better Senſe than Women in general, and may ſhew the particular Advantage of uſing a Pronoun ſometimes for a *Hebrew* Noun.

Ver. 35. *came to ſee no more*] only ſaw him occaſionally, Chap. xix. 24.

Ib. *to the Day*] *until* may denote he did then.

Ver. 1. *come*] as uſually tranſlated when imperative, and what Propriety requires.

Ver. 6. *before the Lord*] ſo the *Heb.* ſtands; but *before him* I find changed to *before me* in the *Camb. Concord.* The Reaſon of *Samuel*'s ſpeaking this, appears to be God's chooſing a tall King before.

Ver. 7. *ſaid*] 'by ſecret Inſpiration,' *Poole*'s *Annot.* 'by a ſecret inward Suggeſtion,' *Patrick* in *Comment.*

Ib. *what*] the Relative.

Ver. 10. *Thus*] So *Jun.* and *Trem.* have *ſic*; for it could not be *again.*

Ver. 11. *turn aſide*] to the Sacrifice, ſignifying Nothing of *ſit down.* And *not ſit down*, with *Ariſe*, Ver. 12. in the *preſent Verſion* may ſeem not quite coherent.

Ver. 13. *amongſt*] *Patrick* ſays, 'It had better have been tranſlated, *from the midſt of*;' quite oppoſite to the Meaning of the *Hebrew* Word: but he ſuppoſes *Eliab* did not know of it by Chap. xvii. 28. which may rather ſhew the contrary, that he reproached *David* for his Pride on this Account, and deſpiſed his being anointed, as he was refuſed himſelf, Ver. 6, 7. and *Patrick* on Chap. xx. 31. ſeems to allow *Saul* himſelf might know of it; ſee Chap. xxiii. 16. & xxiv. 20.

Ver. 14. *an evil one*] Perhaps on due Conſideration this will appear to be here to him, if it might not be rendered *a ſullen Temper:* for the Emotion of the Soul may be called, eſpecially in the eaſtern Manner, *a Spirit*, as that of the Air *Wind.* But this will not affect *the Spirit of the Lord* mentioned before, whoſe *Spirit* is not *a Temper*, though Man's may, yet otherwiſe it is *the Soul*, as in *Eccleſ.* xii. 7. *Job* xxxiv. 14.

Ib. *from the Lord*] as a Puniſhment for his Wickedneſs; or as the Effect in him of the Lord's rejecting him, and the Good Spirit being withdrawn, which in another

15. His

15. His Servants therefore ſaid to him; Behold now an evil Spirit from God troubling thee;

16. Let our Lord, we pray, bid thy Servants before thee, ſeek for a Man who knows how to play on a Harp; and when the evil Spirit from God is upon thee, he playing with his Hand, thou wilt be well.

17. So Saul ſaid to them, Look me out a Man now who can play well, and bring to me.

18. And one of the Servants made anſwer, Behold I have ſeen a Son of Jeſſe the Beth-lehemite, who knows how to play, and is a valiant Man, a Warrior, underſtanding Buſineſs, and a comely Perſon; with whom the Lord is.

19. Whereupon he ſent Meſſengers to Jeſſe, to ſay, Send me thy Son David, who is with the Flock.

20. Jeſſe then took an Aſs-*load* of Bread, a Bottle of Wine, and one Kid of the Goats, and ſent by the Hand of his Son David to Saul.

21. To whom David coming, and ſtanding before him; he loved him exceedingly, and he became to him an Armour-bearer.

22. Nay Saul ſent thus to Jeſſe, Vouchſafe to let David attend on me; for he is got in Favour with me.

23. And when the Spirit from God was on him, Danid took a Harp, and played with his Hand; ſo Saul was refreſhed, and became well, the evil Spirit departing from him.

CHAP. XVII.

AND the Philiſtines gathered their Camps to Battle, being gathered to Sochoh, which belonged to Judah; and encamped between that and Azekah, in the Limit of Dammim.

2. Saul and the Men of Iſrael were likewiſe gathered, and encamping at the Vale of Oaks, ſet the Battle in order to meet them.

3. When they ſtood upon a Mountain on that Side, and the Iſraelites upon another on this; there being a Valley between them.

4. And a Man came out between, from the Camps of the Philiſtines, whoſe Name was Goliath of Gath; his Height was ſix Cubits and a Span.

5. Upon whoſe Head was a Helmet of Steel, and he had on a ſcaley Corſlet; the Weight of the latter being five thouſand Shekels of Steel.

6. There were alſo Boots of Steel up from his Feet, and a Lance of Steel between his Shoulders.

7. The Pole too of his Spear was like the Weavers Beam, and his Spear's Head was ſix hundred Shekels of Iron; moreover one carrying a Shield went before him.

8. And he ſtood, and calling to the Armies of Iſrael, ſaid to them; Why do you come out to ſet the Battle in order? Am not I a Philiſtine, and you Servants to Saul? Chooſe you out a Man, and let him come down to me.

9. If he is abie to fight with me, and beat me; we will become Servants to you: and if I prevail againſt him, and beat him, you ſhall become Servants to us, and ſerve us.

10. Beſides the Philiſtine ſaid, I reproach the Armies of Iſrael this Day; give me a Man, that we may fight together.

11. And Saul with all Iſrael hearing theſe Words of his, were daunted, and exceedingly afraid.

12. Now David was the Son of that Man the Ephrathite, of Beth-lehem-judah, whoſe Name was Jeſſe, who had eight Sons; and he went among Men *for* an old Perſon in the Time of Saul.

Perſon might be ſucceeded by the Spirit of Whoredom, Drunkenneſs, &c.

A learned Friend of mine adds, This was agreeable to the common Style of the Eaſtern People; who without imputing Evil to the Author of every Good, acknowledged it to be conſiſtent with his Juſtice to permit wicked Men to repeat the Fruits of their Doings, and therefore expreſſed it in this Manner, as the moſt emphatical.

Ver. 1. *Camps*] as in Ver. 53.

Ib. *Sochoh*] As our *Tranſlators* alſo have it 1 *Kings* iv. 10.

Ver. 4. *between*] as juſt before, not ſignifying *Champion* at all; and one may wonder why it has been tranſlated at ſuch a Rate, when it reads ſo well literally, and being in the dual Number ſo elegantly denotes *between the two Armies*, eſpecially as it is repeated when ſingular in the *Hebrew*, and applied to each of the two Things that Something is between; which could not be here, becauſe what he was between is but underſtood, not expreſſed; and *Valley* in the foregoing Verſe has *between* plural, as there were more Camps than one of a Side, Ver. 1, 4, 10, 45. In the *Chald.* this is בֵּינֵידוֹן *between them*; and *Kimhi* expounds it בין שתי המערכות *between the two Armies*; *Munſt.* tranſlates *inter utroſque, between both*; *Leo Jud.* and *Pagnin. inter duas acies, between the two Armies.*

Ver. 5. *Steel*] See *Gen.* iv. 22.

Ib. *a ſcaley Corſlet*] *Heb. a Corſlet of Scales*, according to the Manner of that Tongue; Plates of Steel being laid on one another like Fiſhes Scales, *Bochart. Phaleg.* Lib. iii. 13.

Ver. 6. *Lance*] See Ver. 45.

Ver. 8. *Chooſe you out*] ברו from ברא in the Conjug. *Pihel*, omitted in *Buxtorf*'s great *Concordance*; which every Dabbler in *Hebrew* might not know how to make out, and ſo be forced to truſt in Tranſlation.

Ver. 10. *reproach*] with Cowardice; ſo the Noun, Ver. 26. which directs this, though it ſignifies no other, as *defie* is.

Ver. 12. *went among Men* for *an old Perſon*] This Interpretation, though modern, I like beſt; ſome formerly ſuppoſing it meant, he was one among notable Men; others among the feeble: ſee *Buxt. Vind.* P. ii. Cap. 13. But ſee the Force of Imagination! the Author of *the preſent State of the printed Hebrew Text* thinks our באנשים *has been writ by tranſpoſition from* בשאנם

13. And

13. And his three eldeſt Sons were gone, who went after Saul to the Battle; the Names of thoſe being Eliab the Firſt-born, his ſecond Abinadab, and the third Shammah.

14. As for David, he was the youngeſt, the three eldeſt being gone after Saul.

15. But he was gone back from him, to feed his Father's Flock at Beth-lehem.

16. Thus the Philiſtine came nigh Morning and Evening, and preſented himſelf forty Days.

17. And Jeſſe ſaid to his Son David; Take now for thy Brothers this Ephah of parched Corn, with theſe ten Loaves, and run to them at the Camp.

18. As likewiſe carry theſe ten Milk-cheeſes to the Captain of the Thouſand; and go ſee concerning thy Brothers Welfare, and take up what they have pawned.

19. In the mean time Saul, and they, with all the Men of Iſrael, were at the Vale of Oaks, fighting with the Philiſtines.

20. So David roſe early in the Morning, and leaving the Flock to a Keeper, took, and went as Jeſſe commanded him; and when he came to the Carriage, the Army was going out to be ſet in order, and they ſhouted to the Battle.

21. Iſrael and the Philiſtines ſetting themſelves in order, one Army to meet the other.

22. Therefore David put down the Things from him into the Cuſtody of the Keeper of the Things, and ran to the Army; and being come, he aſked his Brethren of *their* Welfare.

23. And while he was talking with them, behold there came up the Man between, whoſe Name was Goliath, the Philiſtine of Gath, from the Armies of the Philiſtines, and ſpoke according to the former Words; which David heard.

24. But all the Men of Iſrael when they ſaw him, fled from his Preſence, and were exceedingly afraid.

25. A Man alſo of Iſrael ſaid, Have you ſeen this Man who is come up? For it is to reproach Iſrael; and that Man who beats him, the King will enrich with great Riches, and give him his Daughter, making his Father's Family free in Iſrael.

26. David further ſpoke to the Men that ſtood by him as follows, What ſhall be done to the Man who beats this Philiſtine, and takes away the Reproach from Iſrael? For who is this uncircumciſed Philiſtine, that he ſhould reproach the Armies of the living God?

27. And the People anſwered him according to the foregoing Speech, that thus it ſhould be done to the Man who beat him.

28. However Eliab his eldeſt Brother hearing when he ſpoke to the Men, was angry with him, and ſaid, Why didſt thou come down? And with whom haſt thou left thoſe few Sheep in the Wilderneſs? I know thy Pride, and the Evil of thy Heart; for thou art come down, that thou mayeſt ſee the Battle.

29. And David ſaid, What have I now done? Was it not Buſineſs?

30. Then he turned about from him towards another, and ſaid as already mentioned; and the People returned him Word as they did before.

31. And the Words being heard which David ſpake, they told *them* before Saul, who had him fetched.

32. And David ſaid to him, Let no Man's Courage fail for him; thy Servant will go, and fight with this Philiſtine.

33. Whom he anſwered, Thou art not able to go this Philiſtine, to fight with him: for thou art a Youth, and he a Warrior from his Youth.

34. Upon which David thus expreſſed himſelf to Saul, When thy Servant was his Father's Shepherd over the Sheep, and there came a Lion, or a Bear, and took a Lamb out of the Flock;

Tranſpoſition indeed when three Letters have new Places! nor that all, but בשאנים *being writ for* בשנים *in Years*, whence he reckons *an old man and ſtricken in years* the *truer reading*, *agreeably* (for *agreeable*) *to the Syriack and Arabick Verſions*, *State &c.* p. 524. Yet then his [and] would be wanting in the *Heb.* and [ſtricken] be old uncouth *Tranſlation*, nay the *Hebrew* would read thus, *and the Man* (for) *an old Man went in Years*; in the happy Diſcovery of which he may hug himſelf.

Ver. 17. *this Ephah*] The Conſtruction being as of *theſe Words* in Ver. 11. and *this Man*, Ver. 25.

Ver. 18. *take up their Pawn*] In the *com. Lat.* however, *learn with whom they are placed*; and *Jonathan* in the *Chald. bring their Condition*; concerning which and more may be conſulted *Buxt. Vind.* p. 781, 782, 783.

Ver. 26. *takes away*] So at the End of the 151ſt *Pſalm*, extant in the *Greek Verſe* of *Apolinarius*, upon this Subject, *David* is perſonated ſaying,

Λώβην δ' ἐξαλάωσα περίφρονος Ισραήλ.

And I took away the Reproach of Iſrael, looking at it round about: which *Pſalm* I have ſeen in *Engliſh*, only by *R. B. Eſq.* 1638, but there much enlarged, and this turned,

So this reproach Ben-Jeſſe tooke
from honour'd Iſrael.

Ib. *ſhould reproach*] The Verb and Noun being from the ſame Root.

Ver. 28. *Why*] מַה being only interrogative with לָמָּה as in Chap. xx. 8. *Gen.* xviii. 13. *Num.* xi. 20. 2 *Sam.* xii. 23. & xviii. 22. & xix. 42. 1 *Kings* xiv. 6. *Prov.* xvii. 16. and which alſo does not ſignify *hither*.

Ver. 29. *Buſineſs*] *which to do my Father ſent me hither*, *Jun.* and *Trem.* the *Heb.* alſo having *it*.

Ver. 34. *or a Bear*] Thus *Trem.* and *Jun.* turn it, and the ſeveral following Words in the ſingular Number ſhew; which to ſignify two different Things, without

35. I went

35. I went forth after him, and beat him, and delivered *it* out of his Mouth: then on his riſing up againſt me, I took hold of his Beard, and beat him, ſo that I killed him.

36. Thy Servant beat both Lion and Bear; and this uncircumciſed Philiſtine will be as one of them, becauſe he has reproached the Armies of the living God.

37. The Lord, continued David, who delivered me from the Paw of a Lion, and that of a Bear, will deliver me from the Hand of this Philiſtine. Then Saul ſaid to him, Go, and the Lord be with thee.

38. And he armed David with his Arms, putting a Helmet of Steel upon his Head, and arming him with a Corſlet.

39. But David ungirded his Sword from his Apparel, and would go, becauſe he had not tried *them*; ſaying to Saul, I cannot go in theſe, becauſe I have not tried *them*. So he put them off from him.

40. And taking his Staff in his Hand, he choſe five ſmooth Stones out of the Valley, which he put in a Shepherd's Bag that he had, namely a Satchel, and his Sling was in his Hand: thus he went nigh to the Philiſtine.

41. Who likewiſe came on, getting near to David as he came, with the Man that carried the Shield before him.

42. But when he looked, and ſaw David, he deſpiſed him; becauſe he was a Youth, and ruddy, with a fair Countenance.

43. The Philiſtine alſo ſaid to him, Am I a Dog, that thou comeſt againſt me with Staves? And he curſed David by his gods.

44. Nay he ſaid to him, Come to me, and I will give thy Fleſh to the Fowls of the Air, and to the Beaſts of the Field.

45. On the other hand David ſaid to the Philiſtine, Thou comeſt to me with a Sword, Spear and Lance; whereas I come to thee in the Name of the Lord of Armies, the God of the Hoſts of Iſrael, whom thou haſt reproached.

46. This Day will the Lord deliver thee into my Power, that I may ſmite thee, and take off thy Head from thee, nay give the Corpſes of the Camp of the Philiſtines this Day to the Fowls of the Air, and to the Beaſts of the Earth; ſo all the Earth ſhall know, that there is a God in Iſrael.

47. All this Congregation too ſhall know, that the Lord does not ſave by Sword nor Spear: for the Battle is the Lord's, who will give you up into our Power.

48. And when the Philiſtine got ready, and came on, drawing near to meet David; he ran apace towards the Army to meet the Philiſtine.

49. Next he thruſt his Hand into the Bag, and taking thence a Stone, ſlung, and ſtruck the Philiſtine on his Forehead; ſo that the Stone ſunk into it, and he fell upon his Face to the Ground.

50. Thus David was too ſtrong for the Philiſtine with a Sling and a Stone, whom he beat, and killed; having no Sword in his Hand.

51. Therefore he ran, and ſtanding by the Philiſtine, took his Sword, which he pulled out of its Sheath, and not only killed him, but cut off his Head with it. When the Philiſtines ſeeing that their ſtrong one was dead, they fled.

52. At which the Men of Iſrael and Judah got ready, and ſhouting, followed the Philiſtines till one comes to the Valley, and to the Gates of Ekron; ſo that they fell down wounded in the Way to Shaaraim, as alſo to Gath, and Ekron.

53. Moreover when the Iſraelites returned from purſuing after them, they ſpoiled their Camps.

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any Dependency on each other, is quite beſide both Language and Senſe. So *Patrick* comments, that they came, *not both together, but at ſeveral times; and it is likely more than once.*

Ver. 39. *ungirded his Sword from*] עַל is *upon*, and מִן *from*, joined to it gives it a contrary Meaning *from upon* or *off from*; for which the whole *Scripture* may witneſs by a Multitude of Inſtances, and one more even in this Verſe. So *girded from off* or *upon* may ſignify *ungirded from*; or elſe as ſome Verbs in *Hebrew* have alſo a Signification juſt contrary to their proper one, *girded* may ſignify *ungirded*. The common Way of tranſlating ſeems unintelligible.

Ver. 40. *Valley*] So the Word ſignifies principally, as alſo *Jun.* and *Trem.* turn it; beſides (and I could add more) we know a Valley was there, but not that there was a Brook.

Ver. 45. *Lance*] This was carried by the Giant between his Shoulders, Ver. 6. it may ſeem in the Manner of Arrows; as likewiſe to throw, which the ancient Warriors did their Lances; and ſo not intended of the *Shield*, that another carried before, Ver. 7. The Word is found in theſe other Places, viz. *Joſh.* viii. 18, 26. *Job* xli. 29. *Jer.* vi. 23. rendered by the *King's Tranſlators ſpear*; *Jer.* l. 42. *lance*; and *Job* xxxix. 23. *ſhield*, where it plainly appears to be an offenſive Weapon. *Caſtal.* turns it here and Ver. 6. by *lancea*. If it be thought this makes too many Weapons of one Kind, and incommodious to be held in Hand; let it be conſidered, that the Lance placed behind was firſt to be taken, and flung at the Adverſary; that the Spear only was carried in Hand, to puſh with; and the Sword hung by the Side, to be uſed laſt if wanted.

Ver. 49. *ſlung*] So the Heroes in *Homer* generally perform their Exploits by diſtant Fighting.

Ver. 51. *ſtanding by*] *Heb. to* or *at*; as likewiſe *Caſt.* and *Montan.* render it *ad*. To ſtand *upon* him was an unfit Place to cut off his Head.

54. Afterwards David took the Head of the Philiſtine, and brought it to Jeruſalem; but his Armour he put into his Tent.

55. And as Saul ſaw him go forth to meet the Philiſtine, he ſaid to Abner the Captain of the Army, Whoſe Son is this Youth, Abner? And he anſwered, By thy Soul's living, O King, I know not.

56. Do thou aſk, replied the King, whoſe Son this Lad is.

57. At laſt as David returned from the Slaughter of the Philiſtine, Abner took him, and had him before Saul, with the Philiſtine's Head in his Hand.

58. To whom Saul ſaid, Whoſe Son art thou, young Man? And David anſwered, The Son of thy Servant Jeſſe the Bethlehemite.

CHAP. XVIII.

AND as ſoon as he had made an end of ſpeaking to Saul, Jonathan's Soul was bound up with that of David; and he loved him as his own Soul.

2. Saul alſo took him that Day, and would not let him go back to his Father's Houſe.

3. And Jonathan made a Covenant with him, for his loving him as aforeſaid.

4. Nay he ſtript himſelf of the Robe which was upon him, and gave it to David; with his Garments, even to his Sword, Bow and Girdle.

5. And David going out, whitherſoever Saul ſent him, ſo proſpered, that he ſet him over the Warriors; beſides all the People liked him, as did Saul's Servants.

6. But at their coming, when David returned from beating a Philiſtine, the Women came out of all the Cities of Iſrael, to ſing, and meet King Saul in Dances; with Timbrels, Mirth, and a Concert of Muſick.

7. Who playing, ſpoke thus, Saul has beat his Thouſands, and David his ten Thouſands.

8. Very angry at which, and diſliking that Expreſſion, Saul ſaid, They aſcribe to David ten Thouſands, and to me they do Thouſands; and there is but the Kingdom more for him.

9. And he was eying David from that Day forward.

10. The next Day too the evil Spirit from God came on him, and he propheſied within the Houſe, whereupon David was playing with his Hand as at other Times; when there being a Spear in Saul's Hand,

11. He threw it, ſaying, I will ſtrike *it* through David, even into the Wall; but David turned aſide from his Preſence twice.

12. And Saul feared by reaſon of him, becauſe the Lord was with him. and was departed from himſelf.

13. Therefore he put him away from him, and made him his Captain of a Thouſand; ſo he went out, and came in, before the People.

14. Moreover David was proſperous in all his Ways, the Lord being with him.

15. And Saul ſeeing whereby he proſpered much, was afraid becauſe of him.

16. Nevertheleſs all Iſrael and Judah loved David, becauſe he went out, and came in, before them.

17. At length Saul ſaid to him, Behold I will give thee my eldeſt Daughter Merab for a Wife; only be thou a valiant Perſon for me, and fight the Lord's Battles: for he thought, Let not my Hand be on him, but let thoſe of the Philiſtines.

Ver. 55. All that can be made of this is, that *Saul* and *Abner* did not know whoſe Son *David* was, as alſo Ver. 56, 58. ſhew, which might well be: ſo that the common ſilly Enquiry, *how they did not know David*, like that of *Gen.* iv. 16, 17. who was *Cain*'s Wife that he took in the Land of *Nod*, might be ſpared. It is ſtrange that *Commentators* ſhould be ſo unattentive, and in particular that *Poole* after conſulting ſo many to compoſe his *Synopſis Criticorum*, ſhould labour ſo hard at it in his *Engliſh Annotations*.

Ver. 1. *he loved him*] Which *Cowley* dreſſes out thus in his *Davideis*, Book ii.

For when the noble Youth at Dammin *ſtood*
Adorn'd with Sweat, and painted gay with Blood,
Jonathan *pierce'd him through with greedy Eye,*
And underſtood the future Majeſtie
Then deſtin'ed in the Glories of his Look;
He ſaw, and ſtrait was with Amazement ſtrook,
To ſee the Strength, the Feature, and the Grace
Of his young Limbs; he ſaw his comely Face,
Where Love and Rev'erence ſo well mingled were;
And Head, already crown'd with golden Haire.
He ſaw what Mildneſs his bold Sp'rit did tame,
Gentler then Light, yet powerful as a Flame.
He ſaw his Valour by their Safety prov'ed;
He ſaw all this, and as he ſaw, he lov'ed.

Ver. 5. *proſpered*] Look forward to Ver. 30.

Ver. 6. *coming*] as *Trem.* and *Jun.* well obſerve, *ab aliqua alia pugna contra Peliſchtæos, from ſome other Fight againſt the Philiſtines.* Yet our *Annotators*, *Poole* and *Patrick*, ſuppoſe it was from the Slaughter of *Goliath*, which Ver. 5, 9. and *ten Thouſands*, Ver. 7. may refute without any farther Remark.

Ib. *a Philiſtine*] as *the Edomite*, *Num.* xx. 18. ſee Ver. 14. *Vulg.* adds, *and carried his Head into Jeruſalem.*

Ib. *a Concert of Muſick*] *Tabrets* or *Timbrels* being *Inſtruments of it*, and ſo making an Impropriety.

Ver. 11. *through David &c.*] Which ſeems plainly enough to be the Meaning of the *Hebrew*, *into David and into the Wall*, ſince the Prepoſition alſo ſignifies *through*.

Ver. 17. *thought*] So this Verb not only ſignifies ſometimes, but is rendered in our *common Bible*, as Chap. xx. 26. and where more neceſſary than here, eſpecially as 'poſited? How it comes to ſignify ſo, I underſtand is thus, becauſe to think is the ſame as to ſay mentally or to one's ſelf, as in Chap. xxvii. 1. 1 *Kings* xii. 26. *Gen.* xxvii. 41. *Pſa.* xiv. 1.

18. But

18. But David ſaid to him, Who am I? Or what is my Life, *and* my Father's Family in Iſrael, that I ſhould be Son-in-law to the King?

19. Yet at the Time Merab his Daughter ſhould have been given to David, ſhe was given to Adriel the Meholathite for a Wife.

20. However his Daughter Michal loving David, when they told Saul, he approved of the Matter.

21. For he thought, I will give him her, that ſhe may become a Snare to him, and the Hands of the Philiſtines may be on him: ſo he ſaid to him, In *one of* the two thou ſhalt be joined to me by Marriage that Day.

22. Beſides Saul commanded his Servants, Speak thus to David privately, Lo the King delights in thee, and all his Servants love thee, now therefore be joined to the King by Marriage.

23. And when they ſpoke theſe Words in David's Hearing, he ſaid, Is it light in your Sight to be joined to the King by Marriage, when I am a Man poor and baſe?

24. So the Servants of Saul told him, that David ſpoke according to theſe Words.

25. To which he replied; Thus ſhall you ſay to him, The King has no Delight in a Dowry, but in a hundred Foreſkins of the Philiſtines, to take vengeance on his Enemies. For Saul intended to make him fall by the Hands of the Philiſtines.

26. And upon his Servants telling David theſe Words, he approved of the Matter, to be joined to the King by Marriage; the Days being not fulfilled.

27. Accordingly he got ready, and went, with his Men, and killed of the Philiſtines two hundred Men: whoſe Foreſkins he brought, and gave them compleat to the King, that he might be joined to him by Marriage: upon this Saul gave him his Daughter Michal for a Wife.

28. But he ſaw and knew, that the Lord was with David; Michal his Daughter alſo loved him.

29. Saul was therefore yet more afraid by reaſon of him, and he was David's Enemy continually.

30. Afterwards the Princes of the Philiſtines came forth; and from their coming David had the moſt ſucceſs of all the Servants of Saul, ſo that his Name was much eſteemed.

CHAP. XIX.

AT length Saul ſpoke to Jonathan his Son, as well as to all his Servants, to kill David; whereas he delighted in him exceedingly.

2. So Jonathan told him as follows; Saul my Father is endeavouring to kill thee; now therefore take heed, I pray, in the Morning, that thou mayeſt abide in ſecret, and be hid.

3. And I will go out, and ſtand at my Father's Side in the Field where thou art, to whom I will ſpeak of thee; and when I ſee how it is, will tell thee.

4. He accordingly ſpoke well of him to Saul his Father, expoſtulating with him; Let not the King do amiſs againſt his Servant David; becauſe he has not done amiſs to thee, and becauſe his Deeds to thee have been very good.

5. For he ventured his Life, and beat the Philiſtine, by which the Lord made the great Preſervation to all Iſrael, *that* thou ſaweſt, and waſt glad at: why then wouldeſt thou do amiſs againſt innocent Blood, to kill David for nothing?

6. And Saul hearkened to what he ſaid; nay he ſwore, By the Lord's living, he ſhall not be put to death.

7. Then Jonathan called David, and told him all theſe Words; he alſo introduced him to Saul, and he was before him as in Time paſt.

8. After that there was War again; and David going out, fought with the Philiſtines,

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Ver. 20. *his Daughter Michal loving David*] But the *Vulgate*, *David loved Michol the other Daughter of Saul*, which the *Hebrew* determines otherwiſe.

Ver. 21. of *the two*] Thus making a ſham Pretence of keeping his Promiſe; ſo much ſtill practiſed by ſuch as *Saul*.

Ib. *that Day*] which he appointed, according to Ver. 26.

Ver. 25. *Foreſkins of the Philiſtines*] which the *Iſraelites* had not, being circumciſed; for which reaſon *Saul* might demand them, that he might not be deceived.

Ver. 30. *had—ſucceſs*] or *proſpered*. Thus the *Targum* has it, viz. אַצְלַח *Kimhi* and *Lev. Ben Gerſ.* expound it by הצליח more of which may be ſeen in *Pagnine's Lexicon*. As likewiſe *Jun.* and *Trem.* render it by *ſecundor, to be proſperous*; and in *Buxtorf's Lexicon* the Word is explained, *ſecundari, proſperari*; ſo alſo the *Margin* of the *Geneva Bible* interprets it both here and at the 5th Verſe.

Ver. 1. There is the *Hebrew Athnah* for the Middle of the Verſe, where the *King's Tranſlators* have ended it; which ſeems to have been a Miſtake from the *Septuagint*, and agrees with no other *Tranſlation* that I have ſeen.

Ver. 2. *in the Morning*] Perhaps when he was to go to Court, as now ſaid. So it is in the *Hebrew*, not *until*. The *Latin Tranſlators* have moſtly but *manè*, for *in the Morning*, yet *Pagn.* and *Montan. in mane*; *Coverdale* has *in the Mornynge*.

Ver. 3. *thou art*] The *vulg. Lat. Tranſlator* thinking *he is* better, did not ſcruple to make it ſo.

Ib. *how it is*] *Pagn.* and *Mont.* more literal, *and I will ſee what, and tell to thee*; but מה is *how* as well as *what*: in the *Geneva Bible* is, "And I will ſee what *hee ſaith*, "and will tell thee;" by *Caſtal.* better, *& videbo quid ſit* (how it is) *tibique indicabo*.

and

and ſlew them with a great Slaughter, and they fled from his Preſence.

9. But Saul had the evil Spirit from the Lord, as he was ſitting at home, holding his Spear, while David played with the Hand.

10. And Saul attempted to ſtrike through him with the Spear, even into the Wall; but he got away from his Preſence, ſo that he ſtruck the Spear into the Wall; and David fleeing, eſcaped that Night.

11. Nevertheleſs he ſent Meſſengers to David's Houſe to watch him, and kill him in the Morning; but it was told him thus by Michal his Wife, If thou doſt not eſcape with thy Life to Night, to Morrow thou wilt be killed.

12. So ſhe let him down through a Window; and he went away, and fleeing, eſcaped.

13. Beſides ſhe took a Teraph, and put into the Bed, and made a Bolſter of Goats *Hair for* his Pillow; which ſhe covered with a Garment.

14. And when Saul ſent Meſſengers to take David, ſhe ſaid, He is ſick.

15. With that he ſent them to ſee him, and ſaid, Bring him up in the Bed to me, that I may kill him.

16. But at their going in, behold there was a Teraph in the Bed, with a Bolſter of Goats *Hair for* his Pillow.

17. Saul therefore aſked Michal, Why haſt thou deceived me thus, and ſent away my Enemy, ſo that he is eſcaped? And ſhe anſwered him; He ſaid to me, Let me go; Why ſhould I kill thee?

18. Thus David fleeing, eſcaped, and got to Samuel at Ramah, and told him all that Saul had done to him; ſo he and Samuel went, and dwelt in the Habitations.

19. And it was told Saul, that behold David was in the Habitations at Ramah.

20. Upon this he ſent Meſſengers to fetch him, who ſeeing the Aſſembly of Prophets propheſying, and Samuel ſtanding placed over them; the Spirit of God was upon the Meſſengers of Saul, and they alſo prophefied.

21. Which being told Saul, he ſent other Meſſengers, and they likewiſe propheſied; yet he ſent Meſſengers again the third time, and they propheſied too.

22. At laſt he alſo went to Ramah, and coming to a great Well which was in Sechu, he aſked thus, Where are Samuel and David? And it was ſaid, Behold in the Habitations at Ramah.

23. Therefore he went thither to thoſe Habitations; and the Spirit of God was likewiſe upon himſelf, ſo that he went on, propheſying as he went, till he came into the Habitations at Ramah.

24. And he ſtript off his Cloaths alſo, and propheſied too before Samuel, moreover lay down naked all that Day, and all Night: therefore they ſay, Is Saul alſo among the Prophets?

CHAP. XX.

HOWEVER David fled from the Habitations at Ramah; and came, and ſaid before Jonathan, What have I done? What is my Iniquity? Or what is my Offence before thy Father, that he ſeeks after my Life?

2. Who anſwered him, Far be it off, thou ſhalt not die; behold my Father does neither great nor ſmall Matter, without diſcovering *it* in my Hearing: Why then ſhould he hide this Matter from me? That will not be.

3. But David yet ſwore as follows; Thy Father fully knows that I am got in Favour with thee, therefore he thinks, Let not Jonathan know this, leſt he ſhould be grieved; but ſurely, by the Lord's living, and thy Soul's living, there is *but* as it were a Step between me and Death.

4. Then replied Jonathan to him, Whatever thou ſhalt ſay thy Mind is, that will I do for thee.

5. To whom David ſaid; Behold the New-moon will be to Morrow, and I ſhould ſit with the King entirely to eat; but let me go, that I may be hid in the Field, till the third Evening.

Ver. 10. *through*] See the foregoing Chap. Ver. 11.

Ver. 13. *a Garment*] which might deceive the Meſſengers better than *a Cloth*; nor does the *Hebrew* Word mean that.

Ver. 19. *Habitations*] which is the Meaning of *Navoth*, or, as it ſeems without the Points, *Navith*; for *Najoth* is only in the *Margin*. Moreover *Ramah* was a City or Town, *Joſh.* xviii. 25. *Judg.* xix. 13. 1 *Sam.* xxviii. 3. not a Country or Region; therefore the *Heb. Navoth* which was in it, was not a Place, but *Habitations* or *Houſes*, which probably belonged to *Samuel* or his Family, Chap. i. 19. & ii. 11. & vii. 17. & xxv. 1. or elſe to the Prophets mentioned Ver. 20.

Ver. 24. *all Night*] Here is not *that*, as to *Day*.

Ver. 2. *does*] *will do* being too inconſiſtent with *ſhould* that follows.

Ver. 3. *thinks*] as at Chap. xviii. 17. for it is quite improbable that *David* knew *Saul* ſaid ſo, and indeed improbable he ſaid ſo to any one.

Ib. *as it were*] here being the *Hebrew* Adverb of Compariſon.

Ver. 4. *ſay*] ſo the Verb ſignifies, not *deſire*.

6. If

6. If thy Father ſhould at all want me; thou mayeſt ſay, David aſked earneſtly of me, that he might run to Beth-lehem his City, becauſe the yearly Sacrifice is there for all the Family.

7. If he ſhould ſay thus, It is well: there will be Peace to thy Servant: but if he ſhould be highly incenſed, know that Harm is concluded by him.

8. And thou ſhouldeſt ſhew Kindneſs to thy Servant, ſince thou haſt brought him into a Covenant of the Lord with thee: nevertheleſs if there is Iniquity in me, kill me thy ſelf; for why ſhouldeſt thou bring me to thy Father?

9. Far be it from thee, ſaid Jonathan, for if I at all know, that Harm is concluded by my Father to come upon thee, ſhall not I tell it to thee?

10. But David queſtioned with him, Who ſhall tell me, whether what thy Father anſwers thee be hard?

11. And he replied to David, Come, and let us go out into the Field; which they both did.

12. Again Jonathan ſaid to him; By the Lord God of Iſrael, when I have ſearched my Father about the Time to Morrow *or* the third *Day*, and behold there is Good to David; what ſhall not I then ſend to thee, and diſcover it in thy Hearing?

13. By the Lord's doing to Jonathan ſo and ſo beſides, ſhould Harm to thee pleaſe my Father, I will diſcover *it* in thy Hearing, and ſend thee away, ſo that thou ſhalt go in Peace; and the Lord be with thee, as he has been with my Father.

14. Thou ſhalt likewiſe if I am then alive, not only ſhew the Kindneſs of the Lord to me, that I may not die;

15. But ſhalt not cut off thy Kindneſs from my Family for ever, even not, when the Lord cuts off the Enemies of David reſpectively from the Surface of the Ground.

16. And Jonathan covenanted with the Family of David, that the Lord ſhould require it of thoſe who ſhould be David's Enemies.

17. Nay he made David ſwear again, ſince he loved him; as he did with the Love of his own Soul.

18. Jonathan ſaid further to him: The New-moon is to Morrow; and thou wilt be miſſed, becauſe thy Seat will be vacant.

19. So thou ſhalt go down the third *Day* early, and come to the Place where thou waſt hid on the Day of the Affair; and ſtay by the Stone thou wenteſt to.

20. I will then ſhoot three Arrows at the Side of it, for my ſhooting at a Mark.

21. And behold when I ſend a Youth, Go, find out the Arrows: if I ſhould any how ſay to him, Behold the Arrows are on this ſide of thee; take it, that thou mayeſt come: that there is Peace to thee, and the Matter is Nothing by the Lord's living.

22. But if I ſhould ſay thus to the Lad, Behold the Arrows are beyond thee: go, for the Lord ſends thee away.

23. Moreover *in* the Matter of which I and thou have ſpoken, behold the Lord be between me and thee for ever.

24. David accordingly hid in the Field, and when it was the New-moon, the King ſate down to eat of the Meat.

25. And he ſate upon his Seat, as at other Times, on a Seat by the Wall, and Jonathan riſing up, Abner ſate down at Saul's Side; but David's Place was vacant.

26. Nevertheleſs Saul ſaid Nothing that Day: for he thought, There is ſome Accident; he is not clean, *it* is becauſe he is not clean.

27. Whereas the next Day, the ſecond of the New-moon, when his Place was vacant, Saul ſaid to Jonathan his Son, Why does not the Son of Jeſſe come to the Meat, both Yeſterday and to Day?

Ver. 12. *By the Lord*] We are juſt told this was *ſaid to David*, not to the Lord; and certainly *Jonathan* was not to *ſend unto the Lord, and ſhew it him*, as the Words lie in the *common Tranſlation*. Now a Queſtion being uſed in *Hebrew* for a ſtrong Affirmation, for which ſee 1 *Kings* xii. 16. *Jer.* viii. 22. and the Beginning of the next Verſe ſhewing that *Jonathan* here ſwore, I tranſlate with [By] as elſewhere. So the firſt Part with *Good* is interrogative as before, and the latter with *Harm* poſitive.

Ver. 14. *if I am then alive*] when *David* ſhould be King. The Particle ם אִ ſignifies *if*, not *while*.

Ver. 16. *Enemies*] if any of *Jonathan*'s own Family ſhould break the Agreement, and be Enemies of *David*.

Ver. 18. *to him*] The *preſent Bible* having *to David*, is an open Inſtance of the Careleſſneſs of its *Tranſlators*.

Ver. 19. *the third* Day] *Morrow* in the preceding Verſe, as likewiſe the Time of *Jonathan*'s going, Ver. 34, 35. ſhew it to be *Day*, and the like Ver. 12. otherwiſe the *Hebrew* might ſeem to be *the third time*. The *Tigurin Bible* has it like this, *tertio autem die deſcendes*; which is more ſuitable than adding *ſtayed* and a Conjunction.

Ib. *early*] *Heb. very*, i. e. *very early*, that he might not be ſeen, which agrees with Ver. 35. It has been beſt done (that I have ſeen) by *Miles Coverdale* thus, *on the thyrde daye come doune ſone*.

Ib. *the Stone thou wenteſt to*] *Heb. the Stone of going*.

Ver. 21. *on this ſide of thee*] or *behither thee*, as vulgarly ſaid: *Heb. from thee and hither*; the like Ver. 22.

Ib. *take it*] That is for a Sign; it is not *take them*. Moreover by the *Hebrew* Pointing *Jonathan* bade *David*, and not the Youth, *take*: for *Rebia*, agreeing with our *Semicolon*, comes before *take it*, and not after as in the *common Tranſlation*.

28. And he anſwered him; David had really Leave from me, *to run* to Bethlehem.

29. For he ſaid, Let me go, I pray, becauſe we have a Family-ſacrifice in the City, and my Brother himſelf has commanded me; and now if I am in Favour with thee, let me get away, I beſeech thee, and ſee my Brethren: therefore he is not come to the King's Table.

30. Incenſed with Jonathan at this, Saul ſaid to him; O Son of Perverſeneſs and Rebellion! Do not I know that thou haſt choſen the Son of Jeſſe to thy own Shame, and to that of thy Mother's Nakedneſs?

31. For as long as ever the Son of Jeſſe lives upon the Ground, thou and thy Kingdom will not be eſtabliſhed: therefore now ſend, and fetch him to me, for he ſhall be put to death.

32. And Jonathan made anſwer to Saul his Father, Why ſhould he die? What has he done?

33. But Saul threw a Spear at him, to kill him; whereby Jonathan knew that it was concluded by his Father to put David to death.

34. Whereupon he aroſe from the Table in the Heat of Anger, and would not eat Meat the ſecond Day of the New-moon, becauſe he was grieved for David, ſince his Father had expoſed him to Shame.

35. In the Morning alſo he went out into the Field at David's appointed Time, accompanied with a little Youth.

36. To whom he ſaid, Run, find out now the Arrows that I ſhoot: the Youth ran, and he ſhot an Arrow beyond him.

37. And as he was going to the Place of the Arrow that Jonathan ſhot, he called thus after him, Is not the Arrow beyond thee?

38. Be ſpeedy, make haſte, added he, do not ſtay. And his Youth having gathered up the Arrow, came to his Maſter.

39. He however did not know any Thing, only Jonathan and David knew the Matter.

40. And Jonathan gave his Arms to the Youth that he had, and ſaid to him, Go, carry *them* into the City.

41. As ſoon as he was gone, David roſe up from the ſouth Side, and fell on his Face to the Ground, bowing down three times; and they kiſſed one another, and wept together, till David did exceſſively.

42. At length Jonathan ſaid to him, Go in Peace; foraſmuch as we have both of us ſworn thus in the Name of the Lord, The Lord be between me and thee, and betwixt my Offspring and thine, for ever.

43. He accordingly got ready, and went away; and Jonathan came into the City.

CHAP. XXI.

THEN David came to Nob to Ahimelech the Prieſt; who trembled to meet him, and aſked him, Why art thou quite alone, and no Man with thee?

2. To whom David ſaid; The King has given me a Matter in charge, and ordered me, Let no Man know any Thing of the Matter in which I ſend thee, and which I give thee in charge; and I have let the young Men know *it* is at ſuch a Place.

3. Now therefore what is there under thy Cuſtody? Give *me* five Loaves with me, or what there is preſent.

4. And the Prieſt made him anſwer, No common Bread is under my Cuſtody, but conſecrated Bread there is, if the young Men have but been kept from Women.

5. Hereupon David made reply to him, But Women have been with-held from us ſince about the third Day when I came out, and the Things of the young Men are holy; nay that *Bread* is in a manner common, foraſmuch as there will be ſome conſecrated to Day in the Veſſel.

Ver. 28. to run] Which is ſupplied from Ver. 6.

Ver. 36. *he ſhot*] Our celebrated *Cowley* in his *Davideis*, B. ii. Not. 37. writes, 'It was a ſubtilty that I cannot 'for my life comprehend; for ſince he went to *David*, 'and talked to him himſelf, what needed all that politique 'trouble of the ſhooting.' When this Signal for *David*'s Departure was agreed upon, it was ſuppoſed there might be ſome caſual Obſervers; but as it unexpectedly happened there was Nobody to ſee them, *Jonathan* ſent his Servant away upon a reaſonable Pretext, and had an affecting Interview with *David*.

Ver. 37. *was going*] his Queſtion that follows to the Youth, denoting the Arrow was beyond him, Ver. 22.

Ver. 43. This is a diſtinct Verſe from the foregoing, both in the *Hebrew* and other *Tranſlations* which are parted into Verſes, beſides our laſt, and the *Biſhops*.

Ver. 1. *Ahimelech*] After having followed our eminent Expoſitors *Poole* and *Patrick* on Chap. xiv. 3. who there ſay *Ahijah* is the ſame that is called *Ahimelech*; I muſt leave them now, when the former here aſſerts, and the latter ſpeaks of it as generally ſuppoſed, that they were Brothers.

Ver. 5. *Things*] *Jun.* and *Trem.* render it *Inſtrumenta*; which they expound, *id eſt, quibuſcunque ad iter hoc conficiendum inſtructi ſunt, to be, whatever they were provided with to perform that Journey: Munſter* ſays it was *indumenta, their Cloaths*. And *Patrick*, who ſays it is *their Bodies*, adds that *holy* is *ſeparated from Women*; which makes it ſuperfluous, as that was told juſt before.

Ib. *foraſmuch as*] or *even becauſe*. The *Engliſh Marginal Reading*, which *Patrick* prefers, is, *eſpecially when this Day there is* other *ſanctified*; *Jun.* alſo and *Trem.* tranſlate, *tum etiam eo die cum ſanctificandus eſt* alius, *then alſo when there is* other Bread *to be conſecrated the ſame Day*. This the next Verſe confirms.

Ib. *will be*] the *Hebrew* Verb being in the future Tenſe.

6. So

6. So the Prieſt gave him conſecrated Bread; becauſe there was none there, but the Preſence-loaves taken away from before the Lord, to put hot Bread on the Day it was taken.

7. But a Man was there of the Servants of Saul that Day, retained before the Lord, whoſe Name was Doeg the Edomite; a powerful one of the Shepherds who belonged to Saul.

8. Moreover David ſaid to Ahimelech, Is there not here alſo under thy Cuſtody Spear or Sword? For I took neither my Sword nor Arms with me, becauſe the King's Matter was in haſte.

9. The Sword of Goliath the Philiſtine, anſwered the Prieſt, whom thou didſt ſmite in the Vale of Oaks, is there wrapt up in a Cloth behind the Ephod; if thou wilt take *it* to thee, do, for there is no other beſides it here. And David replied, There is none like that, give it me.

10. He then got ready, and fled that Day from the Preſence of Saul, and came to Achiſh King of Gath.

11. But the Servants of Achiſh ſaid to him, Is not this David the King of the Country? Did not they ſpeak thus of him in Dances, Saul has defeated his Thouſands, and David his ten Thouſands?

12. And David minded theſe Words, and was much afraid by reaſon of Achiſh King of Gath.

13. Therefore he altered his Behaviour in their Sight, and made himſelf mad in their Cuſtody: for he made Marks upon the Doors of the Gate, and let down his Spittle on his Beard.

14. At which Achiſh ſaid to his Servants; Behold you ſee the Man is diſtracted; Why did you bring him to me?

15. Do I want ſuch as are diſtracted, that you have brought him to be ſo with me? Should he come into my Houſe?

CHAP. XXII.

SO David got away from thence, and eſcaped to the Cave of Adullam; which his Brothers, and the whole Family of his Father hearing of, they went down to him thither.

2. There alſo gathered themſelves together to him every Man who was either ſtreightened, or was in Debt, or of a troubled Mind, and he became a Captain over them; thus there were with him about four hundred Men.

3. Afterwards he went from thence to Mizpeh of Moab; and ſaid to the King of Moab, Let my Father and Mother come forth to you, I pray, until I know what God will do for me.

4. And he brought them before him; with whom they dwelt all the Time David was in the Fortification.

5. At length the Prophet Gad ſaid to David, Do not abide in the Fortification, go, and get thee into the Country of Judah. Accordingly he departed, and came to the Wood of Hereth.

6. And when Saul heard that David was diſcovered, and the Men who were with him; as he ſate at Gibeah under a Tree in Ramah, with his Spear in his Hand, and all his Servants ſtanding by him,

7. He ſaid to them; Hear now, you Benjaminites, will the Son of Jeſſe give even all of you, Fields and Vineyards; make you all Captains of Thouſands, and of Hundreds?

8. That all of you conſpired againſt me, and there was none diſcovered to my Hearing, when my Son made a Covenant with him; nor was there any of you ſorry for me, and made ſuch Diſcovery, that my Son has raiſed up my Servant againſt me, by lying in wait, as at this Time.

9. Then Doeg the Edomite, who ſtood by the Servants of Saul, made anſwer; I ſaw the Son of Jeſſe come to Nob, to Ahimelech the Son of Ahitub.

10. Who enquired of the Lord for him, and gave him Proviſion; as he did likewiſe the Sword of Goliath the Philiſtine.

11. Upon which the King ſent for Ahimelech, the Son of Ahitub, the Prieſt, and all the Family of his Father, the Prieſts who were in Nob; and they all came to him.

Ver. 6. *Preſence-loaves*] Becauſe they were in the peculiar Preſence of the Lord, as the following Words ſhew; according to which *Jun.* and *Trem.* explain it on *Exod.* xxv. 30. where ſee.

Ver. 10. *from the Preſence of*] See the ſame in *Heb.* 1 *Kings* ii. 7. with the parallel Places there brought.

Ver. 5. *Hereth*] The firſt Vowel being changed to *a* by the Accent, like what is obſerved on *Gen.* x. 24. and ſo *Jun.* and *Trem.* have both Syllables with *e*.

Ver. 6. *Tree*] *Gibeah* and *Ramah* being contiguous, *Judg.* xix. 13. a Tree in the Limits of one might grow over Part of the other.

Ver. 9. *ſtood by*] *Seb. Munſt. qui & ipſe ſtabat juxta ſervos, who alſo himſelf ſtood by the Servants*; the *Tigurin Verſ. qui & ipſe ſtabat inter (among) ſervos*; *Seb. Caſtal. qui etiam inter Sauli ſtipatores aderat, who alſo was preſent among Saul's Life-guard*; *Trem.* and *Jun. qui adſtabat cum ſervis, who ſtood by with the Servants.* It is not likely that *Doeg* took care both of the Cattle, Chap. xxi. 7. and the King's Perſon. The like Words alſo are in Ver. 17.

Ib. *come to Nob*] for he ſaw him there.

12. When

12. When Saul ſaid, Hear now, Son of Ahitub; who anſwered, Here am I, my Lord.

13. To whom he replied, Why did thou and the Son of Jeſſe conſpire againſt me; when thou gaveſt him Bread and a Sword, and enquiredſt of God for him, that he might riſe up againſt me, by lying in wait, as at this Time?

14. And Ahimelech made anſwer to the King; And who is there among all thy Servants ſo faithful as David, being the King's Son-in-law, and one that ſets out at hearing thee, and is honourable in thy Houſe?

15. Did I begin that Day to enquire of God for him? Far be it from me: let not the King lay the Matter on his Servant, *and* all the Family of my Father; ſince thy Servant knew Nothing of all this, ſmall or great.

16. Nevertheleſs the King ſaid, Thou ſhalt quite die, Ahimelech, with all thy Father's Family.

17. And he ſaid to the Footmen who ſtood by him, Turn about, and kill the Lord's Prieſts, becauſe their Help alſo is with David, and becauſe they knew that he fled, and did not diſcover *it* to my Hearing. But his Servants would not put out their Hands, to fall on the Prieſts of the Lord.

18. Next he ſaid to Doeg the Edomite, Do thou turn about, and fall on the Prieſts. Accordingly he did, and killed that Day fourſcore and five Men, who had on a linen Ephod.

19. He alſo put thoſe of Nob, the City of the Prieſts, to the Sword, namely both Man and Woman, both Child and ſucking Babe; as likewiſe Ox, Aſs, and ſmall Cattle.

20. Yet there eſcaped one Son of Ahimelech, the Son of Ahitub, whoſe Name was Abiathar, and fled after David;

21. Whom he telling, that Saul had killed the Prieſts of the Lord;

22. David ſaid to him; I knew that Day, ſince Doeg the Edomite was there, that he would fully tell Saul: I have brought *this* about on all the Perſons of thy Father's Family.

23. Abide with me, do not fear, ſince he who ſeeks my Life, ſeeks thine; but thou ſhalt be in Safeguard with me.

CHAP. XXIII.

AND they had told David as follows; Behold the Philiſtines are fighting againſt Keilah, and they ſpoil the Floors.

2. Then he enquired thus of the Lord, Shall I go, and defeat theſe Philiſtines? And the Lord anſwered him, Go, and thou ſhalt defeat them, and ſave Keilah.

3. But David's Men ſaid to him, Behold we are afraid here in Judah; and much more, ſhould we go to Keilah, againſt the Armies of the Philiſtines.

4. Therefore he enquired of the Lord yet again, who made him anſwer, Get ready, go down to Keilah; for I will give up the Philiſtines into thy Power.

5. Accordingly David and his Men went thither, and fought with the Philiſtines, and brought away their Cattle, ſmiting them with a great Slaughter; thus he ſaved the Inhabitants of Keilah.

6. And when Abiathar, the Son of Ahimelech, fled to David at Keilah, he went down with the Ephod in his Cuſtody.

7. Afterwards it was told Saul that David was come to Keilah; at which he ſaid, God has delivered him into my Power: for he is ſhut up, by going into a City that has Gates and Bars.

8. With that he made a Declaration of War to all the People; that they ſhould go down to Keilah, to beſiege David and his Men.

9. But David being not unacquainted that Saul was contriving Miſchief againſt him, ſaid to Abiathar the Prieſt, Bring hither the Ephod.

10. And David ſaid; O Lord God of Iſrael, thy Servant has been fully informed, that Saul is attempting to come to Keilah, that he may deſtroy the City for my ſake.

11. Will the Owners of Keilah deliver me up into his Power? Will Saul come down, as thy Servant has heard? O Lord God of Iſrael, tell thy Servant, I beſeech thee. And the Lord anſwered, He will come down.

12. Moreover to David's aſking, Will the Owners of Keilah deliver me, and my Men, into the Power of Saul? the Lord ſaid, They will.

Ver. 15. *begin*] Have not I done it before? As probably he might by *Saul*'s Order.

Ver. 1. *And they had told*] Not *Then they told*, it being before, not after *Abiathar* fled to *David*, Ver. 6. ſo *Lightfoot*, *&c.*

Ib. *Floors*] plundered the *Iſraelites* of their Corn and Proviſion.

Ver. 4. *give*] The *Hebrew* Verb here and Ver. 14. is not the ſame with that in Ver. 11, 12.

Ver. 6. *the Ephod*] that which belonged to the high Prieſt, *Exod.* xxviii. 6. & xxxix. 1, 2. not *an Ephod*, which denotes a common one ſuch as is mentioned Chap. xxii. 18. for Enquiry being made of God by this which *Abiathar* had, Ver. 9. it muſt have the *Urim* in it, *Exod.* xxviii. 28, 30. *Lev.* xxvii. 21.

13. At

13. At this he got ready, with his Men, about ſix hundred Perſons, and went out of Keilah, going about where they could; and when it was told Saul that David was eſcaped from thence, he forbore to go forth.

14. And David abode in the Wilderneſs in Fortifications, eſpecially on a Mountain in the Wilderneſs of Ziph; and though Saul ſought for him at all Times, God did not give him up into his Power.

15. Nay he found that Saul was come out to ſeek his Life, when he was in the Wilderneſs of Ziph in a Wood.

16. However Jonathan his Son got ready, and went to David at the Wood, and ſtrengthened him through God;

17. Saying to him, Do not fear: for Saul my Father will not find thee out, nay thou wilt be King over Iſrael, and I ſhall be ſecond to thee; and even he is not ignorant that it will be ſo.

18. They alſo both made a Covenant before the Lord; and David ſtaid in the Wood, Jonathan going home.

19. But the Ziphites went up to Saul at Gibeah, and ſaid; Does not David hide himſelf with us, in Fortifications in the Wood, on the Hill of Hachilah, which is on the South of the Deſart?

20. Now therefore come down, O King, according to all the Deſire of thy Soul to do it; and it ſhall be ours to deliver him into the King's Power.

21. The Lord bleſs you, anſwered Saul, becauſe you have had compaſſion upon me.

22. Go, I pray, confirm *it* more, and know, as well by ſeeing his Place to which his Track is, as who ſees him there: for it is told me he is exceeding crafty.

23. Therefore ſee and know of all the hiding Places, where he conceals himſelf, and come again to me with the Certainty, ſo will I go with you; and if he is in the Country, I will ſearch for him through all the Thouſands of Judah.

24. So they got ready, and went to Ziph before Saul; David and his Men being in the Wilderneſs of Maon, in a Plain on the South of the Deſart.

25. For Saul and his Men going to ſeek after *him*, they told David, and he went down the Rock, and abode in the Wilderneſs of Maon; which Saul hearing, purſued after him there.

26. When Saul went on one Side of a Mountain, and David with his Men on the other Side of it; ſo that David haſtened to get away becauſe of Saul, ſince he and his Men were compaſſing him and his about, to take them.

27. But a Meſſenger came to Saul, and ſaid, Make haſte, and go; for the Philiſtines are invading the Country.

28. Upon which he returned from purſuing after David, and went to meet the Philiſtines: therefore they called that Part The Rock of Partings.

29. And David going up from thence, dwelt in Fortifications at En-gedi.

CHAP. XXIV.

HOWEVER as Saul returned from after the Philiſtines, they told him, that behold David was in the Wilderneſs of En-gedi.

2. At this he took three thouſand choſen Men out of all Iſrael, and went to ſeek for David and his Men, before the Rocks of the wild Goats.

3. And coming to the Folds of the Flocks in the Way, there was a Cave, whither he went in to cover his Feet; while David and his Men were abiding in the Sides of the Cave.

4. Whereupon David's Men ſaid to him; Lo this is the Day of which the Lord ſaid to thee, Behold I will give up thy Enemy into thy Power, that thou mayeſt do to him

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Ver. 16. *through*] Look *Pſa.* v. 11.

Ver. 21. *had compaſſion upon me*] LXX ἐπονέσατε *laboured* (rather than *doluiſtis grieved*, in the *Complutenſian Tranſlation* of the *Greek*) *concerning me*; which might be only by taking the firſt Letter of the two *Heb.* Words ח for ע of like guttural Sound, or the Meaning of the latter.

Ver. 22. *confirm* it *more*] For they had told it interrogatively, Ver. 19. and doubtfully by Ver. 23. *Jun.* and *Trem.* ſay, *informate vos certius adhuc, inform your ſelves yet more certainly*; *Caſtal. Ite ſane rem amplius exploratum, Go that you may truly ſearch out the Matter more*; *Coverd. Go your way now therfore, and be ſure.*

Ver. 25. *went down the Rock*] Which is the expreſs *Hebrew. Trem.* and *Jun.* have it, *deſcendit e petra illa, went down from that Rock*, that is, ſay they, the Hill of *Hachilah*, Ver. 19.

Ver. 28. *Hammahlekoth* is one entire Word in the *Original*, and not parted as by our *Tranſlators.*

Ver. 29. *En-gedi*] about three Miles eaſtward from *Bethlehem*, *Maundrell's Journey from Aleppo to Jeruſalem.*

Ver. 2. *before*] *Heb. againſt the Face of:* which in other Places is rendered *before*, *Joſh.* xiii. 3. 2 *Kings* xxiii. 13. Ch. xxvi. 1, 3. 2 *Sam.* ii. 24. & xv. 18. *Gen.* xxiii. 19. *Exod.* xx. 3. and *over againſt*, Chap. xv. 7. *Jun.* and *Trem.* ſay *verſus, towards*; *Caſt. contra, againſt.* It is not likely that the Cave was upon the Rocks, but rather under them.

Ver. 3. *Flocks*] That is thoſe Goats.

Ib. *cover his Feet*] as was done when they lay down to ſleep, *Judg.* iii. 24. *Ruth* iii. 7. which might be both for Warmth and Modeſty, by their going without Shoes and Breeches, with a Sort of Coats like Women, *Exod.* xx. ult. And it is much more probable what is here related ſhould be done while *Saul* was aſleep, than while he was eaſing himſelf, as ſome think.

as thou likeſt. Then David got ready, and cut off the Skirt of the Robe which Saul had privately.

5. But after that his Conſcience troubled him, becauſe he had done it.

6. Inſomuch that he ſaid to his Men, Far be it from me by the Lord, that I ſhould do this Thing to my Maſter, the Lord's anointed one, to put forth my Hand againſt him; ſince he is the anointed one of the Lord.

7. Thus David kept them off with the Words, and would not ſuffer them to riſe up againſt Saul; who at length got ready to go from the Cave, and went on *his* Way.

8. David alſo got ready after that, and going out thence, called thus after Saul, My Lord O King. And when he looked behind him, David bowed *his* Face to the Ground, and reverenced.

9. And he expoſtulated with Saul: Why doſt thou hearken to theſe Words of Men, Behold David ſeeks thy Hurt?

10. Lo this Day thou haſt ſeen with thy own Eyes, how the Lord gave thee up to Day into my Power in the Cave, and it was ſpoken to kill thee, but there was Compaſſion upon thee: for I ſaid, I will not put forth my Hand againſt my Lord, ſince he is the Lord's anointed one.

11. Beſides my Father, ſee, even ſee the Skirt of thy Robe in my Hand: for by my cutting that off, and not ſlaying thee: know, and ſee, that there is no Hurt nor Rebellion with me, neither have I done amiſs to thee; yet thou hunteſt my Life, to take it.

12. The Lord will judge between me and thee, and the Lord will revenge me on thee; but my Hand ſhall not be upon thee.

13. According as the Proverb of old Time ſays; From the Wicked comes forth Wickedneſs; but my Hand ſhall not be upon thee.

14. After whom is the King of Iſrael come out? After whom doſt thou purſue? After a dead Dog? After ſome Flea?

15. But the Lord will be Judge, and judge between me and thee; he will even ſee, and pleading my Cauſe, judge me out of thy Power.

16. And as David made an end of ſpeaking theſe Words to Saul, he thus uttered himſelf, Is this thy Voice, my Son David? and burſt out a crying.

17. Nay he ſaid to David: Thou art more righteous than I: for thou haſt requited me with Good, notwithſtanding I requited thee with Harm.

18. And thou haſt declared to Day, how thou haſt done me good, how the Lord delivered me into thy Power, and thou didſt not ſlay me.

19. For when a Man meets with his Enemy, will he let him go well on the Way? Therefore the Lord reward thee with Good, for what thou haſt done to me this Day.

20. And now behold I know that thou wilt entirely reign, and the Kingdom of Iſrael will be eſtabliſhed in thy Power.

21. Now therefore ſwear to me by the Lord, that thou wilt not cut off my Offſpring after me, and that thou wilt not deſtroy my Name out of my Father's Family.

22. Accordingly David ſwore to him; and then Saul went home, as David with his Men did up to a Fortification.

CHAP. XXV.

AT length Samuel died, and all Iſrael were gathered together, and made lamentation for him, whom they buried in his Houſe at Ramah. And David getting ready, went down to the Wilderneſs of Paran.

2. Now there was a Man in Maon, whoſe Buſineſs was in Carmel, and he was very great, having three thouſand Sheep, with a thouſand Goats; and this was when he ſheared his Flock in Carmel.

3. The Man's Name too was Nabal, and that of his Wife Abigail: who was a Woman of good Underſtanding, and handſome Features; but the Man was one of hard and ill Dealings, and was a Calebite.

Ver. 5. *his Conſcience troubled him*] for making even ſuch an Approach to Treaſon: ſo ſacred to a Subject is the Perſon of a King.

Ver. 6. The *Vulgate* adds at the End, *The Lord lives ——againſt the Lord's Anointed*, from Chap. xxvi. 10, 11.

Ver. 12. *will revenge*] So *Jun.* and *Trem.* have *ulciſcetur*; not *ulciſcatur*, *let him revenge*, which would have been neither proper to ſay to the King, nor agreeable to the Reſt of the Speech, nor yet ſuitable to *David*'s Clemency.

Ver. 13. *but my Hand*] Part of the Proverb; which elſe would be a mere Tautology, and the Proverb too affronting.

Ver. 20. *know*] *well* ſeems to have been added in the *laſt Engliſh Tranſlation*, by Overſight of looking on the foregoing Verſe, where there is מובה twice.

Ver. 1. *Samuel died*] If we compute his Birth ten Years in *Eli*'s Government, ſuppoſing the Lord ſpoke to him as related ſo many alſo before *Eli* died, when he himſelf was of the Age of twenty (and it cannot well be put ſooner) he might live within a few Years of ſeventy, according to the ſucceeding *Chronological Table*, with which it well agrees.

Ver. 2. *Buſineſs*] *Heb. Work.*

Ib. *this was when*] So the *Hebrew*. *David* going then to the Wilderneſs of *Paran*, Ver. 1.

Ver. 3. *a Calebite*] *Tyndal.*

4. And David heard in the Wilderneſs, that he was ſhearing his Sheep.

5. With this he ſent ten young Men, to whom he ſaid; Go up to Carmel, and when you come to Nabal, aſk him of *his* Welfare in my Name.

6. Then you ſhall ſay thus of living; And mayeſt thou be well, and thy Family well, and all that thou haſt well.

7. And now, if I am not miſinformed, thou haſt Shearers; now the Shepherds whom thou haſt being with us, we did not put them to ſhame, nor was any Thing of their's lacking all the Time they were in Carmel.

8. Aſk thy young Men, and they will tell thee; that theſe may be in thy Favour, ſince they come on a good Day: be pleaſed to give what thou meeteſt with to thy Servants, and to thy Son David.

9. So his young Men went, and ſpoke to Nabal according to all theſe Words in the Name of David; and were quiet.

10. Whereas Nabal made his Servants anſwer; Who is David? Or who is the Son of Jeſſe? There are many Servants at this Time who break out from the Preſence of their ſeveral Maſters.

11. Should I then take my Victuals and Drink, eſpecially my Meat which I have killed for my Shearers, and give to Men of whom I know not from whence they are?

12. At which David's young Men turned to their Way; and going back, told him according to all theſe Words.

13. Therefore David ſaid to his Men, Gird on your ſeveral Swords; which they did, as he alſo girded on his: ſo about four hundred Men went up after him, and two hundred ſtaid by the Things.

14. But one of the young Men told Abigail, the Wife of Nabal, as follows; Behold David ſent Meſſengers from the Wilderneſs to bleſs our Maſter, and he fell foul on them.

15. Yet the Men were very good to us; and we were not put to ſhame, nor did we miſs any Thing all the Time we went about with them, when we were in the Field.

16. They were a Wall to us both by Night and Day, all the Time we were with them feeding the Flock.

17. Now therefore know and ſee what thou ſhouldeſt do, ſince there is Harm concluded againſt our Maſter, and upon his Family: for he is ſuch an ungodly Perſon, that one cannot ſpeak to him.

18. Upon this Abigail made haſte, and got two hundred Loaves, two Bottles of Wine, five Sheep ready dreſſed, five Seahs of parched Corn, a hundred Cluſters of Raiſins, and two hundred Bunches of Figs; which ſhe put upon Aſſes:

19. Saying withal to her young Men, Paſs on before me, behold I will come after you; but did not tell her Huſband Nabal.

20. And as ſhe rode upon an Aſs, and went down into the Covert of the Mountain, behold David and his Men were coming down to meet her; ſo ſhe met them.

21. For David had ſaid; Verily in vain have I kept all which he had in the Wilderneſs, ſo that there was not any Thing lacking of whatever belonged to him; ſince he has returned me Ill for Good.

Ver. 6. *of living*] This Place is variouſly rendered. In the *vulg. Lat. Bible*, 'And you ſhall ſay, Let there 'be to my Brothers and to thee Peace, and Peace to thy 'Houſe, and to all whatſoever thou haſt, let there be 'Peace (to which is added) making thine and all thy 'Things ſafe for many Years.' Which laſt is neither in *Hebrew*, *Greek* nor *Chaldee*; and *to my Brothers* came by taking לחי for לאחי for which the *Edition* of *Gryphius*, printed 1542, ſubſtitutes *vive vel per viventem*, that it may be read thus, 'Live thou, let there be 'Peace to thee, &c. Or, 'By living let there be Peace 'to thee, &c.

In *Munſter*'s *Tranſ.* 'And you ſhall ſay, Be thou ſo 'well, that thou mayeſt be in Peace, &c.'

In *Caſtalio*'s, 'And to him and his Family, and to all 'wiſh ye a happy Life.'

In the *Tigurin Bib.* 'And you ſhall ſay, Life, Peace 'and Safety [we wiſh] both to thee, &c.'

In that of *Pagnin.* 'And ſay you thus, For Life both 'thou ſhalt be peaceable, and thy Houſe peaceable, and 'all which thou haſt peaceable.'

Of the *Septuagint*, 'And you ſhall ſay this, For the 'Time both thou and thy Family are well, &c.'

The *Targ.* 'And you ſhall ſay thus, For thy living 'both thou art *in* Peace, &c.'

All theſe, with *our Biſhops Tranſ.* 'So mayſt thou 'live, &c.' are diſproved by the *Hebrew* Accent, which ſhews that the Speech *David*'s Men were to make, began after *living*, beſides other Faults. And from hence may be obſerved the Benefit of minding the Original Accents, to render according to them, which no *Tranſlator* I think has much done, beſides *Jun.* and *Trem.* in the *Verſion* they made together.

Who tranſlated it, 'And ſay to him, ſo doing: (in 'the *Marg.* living) do both thou *enjoy* Peace, and thy 'Houſe Peace, &c.'

But this was altered in ſucceeding *Editions*, for *thus* or *ſo* manifeſtly belongs to the Men, and not to *Nabal*, being between the Verb and its Prepoſition;

And made to be in this Manner, 'And thus ſhall 'you ſay *to him*, if he is well; do both thou, &c.' Wherein, like the laſt *Engliſh Tranſlators*, they make too bold with the *Original*, by adding what that will not juſtify.

The *Geneva Bible* has it, 'And thus ſhall ye ſay for 'ſalutation, (*Marg.* for life) Both thou, and thine 'houſe, and all that thou haſt, bee in peace, wealth and 'proſperitie.'

And *Tyndal*, 'And thus wiſe ſaye unto my frende: 'peace be to the, peace be &c.

Ver. 11. *Drink*] *Water* being a poor Matter for him to refuſe giving.

Ver. 14. *bleſs*] as the *Hebrew* is, and as Ver. 6. 2 *Sam.* vi. 18, 20. & viii. 10. in which laſt is *ſalute* beſides in the *preſent Tranſlation.*

Ver. 20. *Covert*] *Chald. Targ. Side*, expounding the *Heb.* סתר by the *Chald.* סטר the middle Letters being homogeneous.

22. By

22. By God's doing for the Enemies of David ſo and ſo beſides, I will not leave of all whom he has a grown Male, till the Light of the Morning.

23. And when Abigail ſaw David, ſhe made haſte, and got down from the Aſs; then fell before him upon her Face, bowing down to the Ground.

24. Beſides ſhe fell at his Feet, and ſaid: On me my ſelf, my Lord, be the Iniquity; but let thy Handmaid, I beg, ſpeak in thy Hearing, and hear her Words.

25. Let not my Lord, I pray, take notice of this ungodly Man Nabal; for as his Name is, ſo is he; his Name is Nabal, and Vileneſs is with him: whereas I thy Handmaid did not ſee the young Men of my Lord, whom thou ſenteſt.

26. And now, my Lord, by the Lord's living, and thy Soul's living, ſince the Lord has with-held thee from coming for Blood, and thy own Hand helping thee; now will thy Enemies, and thoſe who ſeek for Harm againſt my Lord, be as Nabal.

27. Now alſo let this Bleſſing which thy Handmaid has brought to my Lord, be even given to the young Men who continually accompany him.

28. Forgive, I beſeech thee, the Failing of thy Handmaid: for the Lord will throughly make for my Lord a firm Houſe; ſince he fights the Lord's Battles, and no Evil has been found in thee *in* thy Time.

29. Nevertheleſs Man riſes up to purſue thee, and to ſeek thy Life: whereas the Life of my Lord is bound up in the Bundle of the Living, with the Lord thy God; but as for the Lives of thy Enemies, he will ſling them away in the Hollow of the Sling.

30. And when the Lord does to my Lord, according to all the Good that he has ſpoken concerning thee, and appoints thee to be Ruler over Iſrael;

31. This will be no Staggering to thee, nor Stumbling of Heart to my Lord, either to have ſhed Blood undeſervedly, or for him to have helped himſelf; and when the Lord does well to my Lord, thou wilt remember thy Handmaid.

32. And David ſaid to Abigail; Bleſſed be the Lord God of Iſrael, who has ſent thee this Day to meet me.

33. Bleſſed too be thy Senſe, and bleſſed thou; who has ſtopped me this Day from coming for Blood, and my own Hand helping me.

34. For indeed by the Lord God of Iſrael's living, who has with-held me from doing thee Hurt; unleſs thou hadſt made haſte, and come to meet me, there would not have been left to Nabal a grown Male, till the Light of the Morning.

35. He further received of her what ſhe brought him; and ſaid to her, Go up in Peace home; ſee I have hearkened to what thou ſayeſt, and accepted thee.

36. And at Abigail's coming to Nabal, behold he had an Entertainment in his Houſe like that of a King, and his Mind was merry within him, he being exceeding drunk: therefore ſhe did not tell him any Thing, ſmall or great, till the Light of the Morning.

37. But in the Morning, when the Wine was gone out of him, his Wife told him theſe Things; upon which his Heart was dying within him, and he became *as* a Stone.

38. Nay *in* about ten Days, the Lord ſmote him, ſo that he died,

39. And when David heard that Nabal was dead, he ſaid, Bleſſed be the Lord, who has pleaded the Cauſe of my Reproach from Nabal, and yet kept back his Servant from Harm: for the Lord has rendered the Wickedneſs of Nabal on his own Head. Afterwards David ſent, that he

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Ver. 22. *for the Enemies*] which the Senſe ſhews, and not *againſt* them, as *unto* implies; and this the *Hebrew* well ſignifies.

Ib. *not leave*] in the Manner of the *Hebrew* Swearing. Charity for ſuch a one as *David* may lead one to ſuppoſe, that he only meant it of thoſe who ſhould make reſiſtance, or endeavour to kill him, or his Men, in the Quarrel.

Ib. *grown Male*] I muſt take Liberty to diſbelieve the popular *Interpretation*, that he would not ſo much as ſpare a Dog; when beſides that incredible Raſhneſs for ſo good and wiſe a Man, a more proper Meaning may obviouſly appear, in thoſe who were of the Sex and Age to fight, and more fully in other parallel Paſſages, of ſuch as were diſtinguiſhed in that Age and Country as fit for Soldiers, by piſſing againſt a Wall, n. 1 *Kings* xiv. 10. & xvi. 11. where I preſume *a Dog* was not meant by *one of Baaſha's kinsfolks or friends*, & xxi. 21. 2 *Kings* ix. 8. nor were *Ahab*'s Dogs killed, 1 *Kings* xxii. 38. 2 *Kings* ix. 8. Languages do not admit of tranſlating always Word for Word, however I have but two for two beſides [a,] with an intelligible Meaning; which it ſeems the other has not now, beſides the Unſuitableneſs of the Expreſſion to us.

Ver. 25. *Vileneſs*] See *Gen.* xxxiv. 7.

Ver. 26. *now will*] Our *Tranſlators* have turned the Oath into a Wiſh, making as *the LORD liveth, &c.* as it were inſignificant; with which Oaths were begun, but Wiſhes with כִּי יְתֵן

Ver. 29. *in*] where a Stone was put to be ſlung.

Ver. 31. *to have ſhed*] *Heb.* infinitive.

Ver. 35. *accepted thee*] So the ſame, with the neceſſary Variation, in *Gen.* xxxii. 20.

Ver. 39. *Wickedneſs*] as Ingratitude is; and was ſeverely puniſhed by Law among the *Perſians*, *Xenophon Cyropæd.* Lib. i. *Am. Marcell.* Lib. iii. 5. *Themiſtocles Orat.* 3.

might

might ſpeak to Abigail, to take her for his Wife.

40. Accordingly his Servants went to her at Carmel; and ſpoke thus to her, David has ſent us to thee, to take thee for his Wife.

41. At this ſhe aroſe, and bowed down with the Face to the Ground, and ſaid, Behold let thy Handmaid be a Servant-maid to waſh the Feet of my Lord's Servants.

42. She alſo made haſte, and getting ready, rode upon an Aſs, with five Maids of hers walking along with her; thus ſhe went after the Meſſengers of David, and became his Wife.

43. David likewiſe took Ahinoam of Jezreel, ſo that even they both became his Wives.

44. On the other hand Saul had given Michal his Daughter, David's Wife, to Phalti the Son of Laiſh, who was of Gallim.

CHAP. XXVI.

AGAIN the Ziphites came to Saul at Gibeah with advice, Does not David hide himſelf on the Hill of Hachilah before the Deſart?

2. Therefore Saul got ready, and went down to the Wilderneſs of Ziph, having three thouſand choſen Men of Iſrael with him, to ſeek for David there.

3. And he encamped on the Hill of Hachilah, which is before the Deſart by the Way; while David abiding in the Wilderneſs, found that he was coming after him thither.

4. For he ſent Spies, and knew that Saul was coming for certain.

5. At this he got ready, and went to the Place where Saul encamped, and ſaw the very Place where he lay, with Abner the Son of Ner the Captain of his Army; Saul lying among the Carriage, and the People encamping round about him.

6. When David thus expreſſed himſelf to Ahimelech the Hittite, and Abiſhai the Son of Zerujah Joab's Brother, Who will go down with me to Saul at the Camp? And Abiſhai ſaid, I will.

7. Accordingly they went to the People by Night, and behold Saul lay ſleeping among the Carriage, with his Spear thruſt into the Ground at his Pillow; Abner and the People lying round about him.

8. Whereupon Abiſhai ſaid to David, God has delivered thy Enemy into thy Power to Day; now therefore let me ſmite him, I pray, with the Spear, even to the Ground at once, which I will not repeat to him.

9. But he anſwered Abiſhai, Do not deſtroy him: for who can put forth his Hand againſt the Lord's anointed one, and be blameleſs?

10. David ſaid further; By the Lord's living, the Lord ſhall ſmite him; or his Time ſhall come for him to die; or he ſhall go down into a Battle, and be deſtroyed.

11. Far be it from me of the Lord, that I ſhould put forth my Hand againſt his anointed one; but now do take the Spear and Pot of Water which are at his Pillow, and let us be gone.

12. Thus David taking both theſe Things, they went away: and none either ſaw, knew, or awaked; for they were all aſleep, becauſe a ſound Sleep of the Lord was fallen upon them.

13. Next David paſſed beyond, and ſtood upon the Top of a Mountain far off: there being a great Space between them.

14. Then he called thus to the People, and Abner the Son of Ner, Wilt not thou anſwer, Abner? At length he made anſwer, Who art thou *that* calleſt to the King?

15. And David replied to him; Art not thou a Man? And who is like thee in Iſrael? Why then didſt not thou keep thy Maſter the King? For one of the People came to deſtroy him.

16. This Thing is not good that thou haſt done; by the Lord's living, you ſhould be put to death, who have not kept your Maſter, the anointed one of the Lord: for now ſee where the King's Spear and the Pot of Water are, which were at his Pillow.

17. And Saul knowing his Voice, ſaid, Is this thy Voice, my Son David? Who anſwered, It is, my Lord O King.

18. This he ſeconded with, Why does my Lord purſue after his Servant? For what have I done? And what Harm is there with me?

19. And now let my Lord the King vouchſafe to hear the Words of his Servant, if the Lord has ſtirred thee up againſt me, let him ſavour an Offering; but if the Sons of Men, they are curſed before the Lord, becauſe they

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Ver. 5. *among the Carriage*] *Engliſh Margin, in the midſt of his Carriages*; but there is no *his* in the *Hebrew*.

Ver. 6. *Zerujah*] *jah* being as in other ſuch Names. The *Concordance* of *Robert F. Herrey*, formerly bound up with the *Bible*, ſays here it was *Abiſhais father*, but 2 *Sam.* xvii. 25. *Joabs mother*; whereas this is the ſame with the other.

Ver. 11. *which are*] by this and Ver. 12, 16.

Ver. 19. *favour*] See the *common Margin*.

have driven me out, from being admitted at preſent to his Poſſeſſion, as if they ſaid, Go, ſerve other gods.

20. Now therefore let not my Blood fall to the Ground, from before the Lord's Preſence: for the King of Iſrael is come out to ſeek for ſome Flea, as he who purſues a Partridge on the Mountains.

21. Upon which Saul confeſſed, I have ſinned; return, my Son David, for I will do thee no Harm any more, becauſe my Life was precious in thy Sight this Day: Behold I have done fooliſhly, and erred very much.

22. And David made anſwer; Here is the King's Spear; and let one of the young Men come over, and fetch it.

23. The Lord alſo will render to each his Righteouſneſs and Faithfulneſs; ſince the Lord gave thee up to Day into *my* Power, and I would not put forth my Hand againſt his anointed one.

24. And behold as thy Life was great in my Sight this Day, ſo my Life will be great in the Sight of the Lord, and he will deliver me from all Diſtreſs.

25. To whom Saul replied, Bleſſed art thou, my Son David; thou wilt both act throughly, and alſo throughly prevail. Then David went on his Way, and Saul returned to his Place.

CHAP. XXVII.

AFTERWARDS David ſaid in his Heart, Now ſhall I be deſtroyed ſome Day by the Power of Saul; there is Nothing better for me, *than* that I ſhould quite eſcape into the Country of the Philiſtines; whereby he will deſpair of me, to ſeek for me any more in any of the Bounds of Iſrael, ſince I ſhall be eſcaped from his Power.

2. Accordingly he got ready, and paſſed over, accompanied with the ſix hundred Men, to Achiſh the Son of Maoch, King of Gath.

3. With whom he and they reſided in Gath, as alſo their reſpective Families, including his two Wives, Ahinoam of Jezreel, and Abigail who had been Nabal's Wife, of Carmel.

4. So when Saul had intelligence of his being gone off thither, he did not ſeek after him again any more.

5. And David ſaid to Achiſh, If now I am got in Favour with thee, let ſome give me a Place in one of the Cities of the Country, that I may dwell there: for why ſhould thy Servant dwell in the Metropolis of the Kingdom with thee?

6. Whereupon he gave him Ziklag at that Time; therefore the Kings of Judah have it to this Day.

7. Now the Number of the Days which David dwelt in the Country of the Philiſtines was ſome Days over four Months.

8. In the mean time David and his Men went up, and fell on the Geſhurites, Gerzites and Amalekites; for theſe were they who inhabited the Country of old, going by Shur, even to that of Egypt.

9. And David ſmote the Country, not keeping alive either Man or Woman; he alſo took the Flocks, Herds, Aſſes, Camels and Cloaths; then came back to Achiſh.

10. Who ſaid, On *whom* have you fallen now? And David anſwered, Upon the South

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Ib. *at preſent*] which, and much more if turned *to day*, the Senſe ſhews not to belong to *driven out*.

Ver. 20. *from before*] as an excommunicated Perſon, not being admitted where the Divine Preſence peculiarly was, where the Lord was publickly worſhipped; or without a lawful Trial, as before God. *Montan.* renders it thus literally; *Coverd. from the face of the Lord*; *Trem.* and *Jun. procul a conſpectu Jehovæ, far off from the Sight of Jehovah*, which they expound in the latter Manner: there being the *Heb. from* with *before*.

Ver. 25. *throughly prevail*] *ſtill* is the ſame Error as at Chap. xii. 25.

Ver. 2. *Achiſh*] Who ſeems to be a young Man now, by his reigning above forty three Years after: as he appears to be the ſame mentioned 1 *Kings* ii. 39. by the Father, the principal *Hebrew* Letters of which are the ſame; and as according to the Words of theſe Paſſages the latter *Achiſh* could not be the Son of the former, though *Poole* ſeems inconſiderately to have thought he might, *Annot.* on 1 *Kings* ii. 39.

Ver. 7. *ſome Days over &c.*] In *Heb. Days and four Months.* As *Montan.* turns it in *Latin*; *Munſt. quatuor menſium & aliquot dierum*; *Leo Jud. quatuor menſes & dies aliquot, four Months and ſome Days*; the *Gen. Tranſ.* has, *foure moneths and certaine dayes*; the *Greek* of the *Septuagint*, the *vulg. Lat.* and *old Eng.* have only *four Months*, omitting *Days*. However ſome from Chap. xxix. 3. have taken *Days* for a *Year*; which *Kimhi* explains, that *Achiſh* meant he found *David* to be good in the Time he was there, as if it had been Years. But there is no Need for ſuch Interpretation, if we underſtand thoſe *four Months and Days* to be the Time that *David* dwelt in *Ziklag*, for then he might be *Years* with *Achiſh* in his City, which *Achiſh* might intend by the Diſtinction of Days and Years. Moreover *the Country* here being the ſame with *the Country* in Ver. 5. as diſtinguiſhed from the metropolitan City, may ſhew it pretty plainly. Or elſe by *Years* there might be meant from the Time *David* went firſt to *Achiſh*, Chap. xxi. 10. which if other *Tranſlators* had thought of, they might not have run ſo wide from the *Original*.

Ver. 8. *Gerzites*] In the *Heb. Margin Gezerites*.

Ver. 10. *On* whom] אל may either be taken for עַל in *David*'s Anſwer, of which ſee *Buxt. Lexic.* and *Theſ. Gram.* Lib. ii. Cap. 19. or for אֶל which is joined with the ſame Verb in Ver. 8. The like to which cannot be ſaid of אֵי *whither*. So *Jun.* and *Trem.* have, *In quem irruiſtis*; the *vulg. Lat. In quem irruiſti*; and the *Septuagint*, Ἐπὶ τίνα; *whom* ariſing from the Senſe of *David*'s Words.

Ib. *now*] very improbably that Day.

of

of Judah, with that of the Jerahmeelites, and that of the Kenites.

11. For he had not kept alive either Man or Woman, to bring the News to Gath; Leſt, ſaid he, they ſhould tell upon us as follows, Thus David did, and thus will be his Manner, all the Time that he dwells in the Country of the Philiſtines.

12. And Achiſh believing David, ſaid, He makes himſelf quite odious among his People Iſrael, ſo he ſhall be my Servant for ever.

CHAP. XXVIII.

AND at that Time the Philiſtines gathered together their Camps for War, to fight with Iſrael; and Achiſh ſaid to David, Know fully, that thou ſhalt go out with me in the Army, and thy Men.

2. Whom David anſwered, Therefore thou ſhalt know what thy Servant can do. And Achiſh replied to him, I will therefore make thee the Keeper of my Head at all Times.

3. Now Samuel was dead, and all Iſrael had made lamentation for him, and buried him at Ramah, his own City; Saul alſo had put away thoſe who had familiar Spirits, with the Sorcerers, out of the Country.

4. And the Philiſtines being gathered together, came and encamped in Shunem; Saul likewiſe gathered together all Iſrael, and they encamped in Gilboa.

5. But afraid at ſeeing the Camp of the Philiſtines, ſo that his Heart trembled exceedingly;

6. Saul enquired of the Lord; who did not anſwer him, either by Dreams, Urim or Prophets.

7. Then he ſaid to his Servants, Seek out for me a Woman who has a familiar Spirit, that I may go to her, and enquire of her. To whom they ſaid, Behold there is ſuch a one at En-dor.

8. With that Saul diſguiſed himſelf, putting on other Cloaths; ſo he went, attended with two Men, and they came to the Woman by Night: when he ſaid, Divine for me, I pray, by the familiar Spirit, and bring up to me him that I tell thee.

9. But ſhe anſwered him, Behold thou knoweſt what Saul has done, how he has cut off thoſe who had familiar Spirits, and the Sorcerers, out of the Country; why then doſt thou put a Snare for my Life, to cauſe me to die?

10. At this Saul ſwore to her by the Lord as follows, By the Lord's living, no Blame ſhall befal thee for this Matter.

11. So ſhe ſaid, Whom ſhall I bring up to thee? And he anſwered, Bring me up Samuel.

12. And when the Woman had ſeen Samuel, ſhe cried out aloud, ſpeaking thus to Saul, Why haſt thou deceived me? For thou art Saul.

13. But the King ſaid to her, Be not afraid; for what haſt thou ſeen? And ſhe anſwered Saul, I ſaw a god coming up out of the Earth.

14. He further aſked her, What is the Form of him? Who anſwered, An old Man coming up, and he is covered with a Cloak. And Saul knew that it was Samuel, and bowed the Face to the Ground, doing reverence.

15. When Samuel ſaid to him, Why haſt thou diſturbed me, by bringing me up? And Saul anſwered, I am exceedingly in Diſtreſs; for the Philiſtines make war with me, and God is departed from me, and will anſwer me no more, either by the Miniſtry of Prophets, or by Dreams: therefore I have called thee, to let me know what I ſhall do.

16. To which Samuel replied; And why doſt thou aſk me; ſince the Lord is departed from thee, and is become thy Adverſary?

17. For the Lord is doing for himſelf as he ſpoke by my Miniſtry; is even rending

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Ver. 1. *Camps*] ſo Chap. xvii. 1.

Ib. *Army*] *Battle*, not ſignified by the *Hebrew* Word, may ſeem a Shift to alter it from *Armies* before.

Ver. 6. *Urim*] being with *David*, Chap. xxiii. 6, 9. as *Jun.* and *Trem.* obſerve in *Annot.* and ſo is omitted, Ver. 15.

Ver. 10. *Blame*] not *puniſhment*.

Ver. 12. *art Saul*] which ſhe might know by Something *Samuel* ſaid; rather than by his reverencing *Saul*, as ſome fancy, eſpecially before he was come to him.

Ver. 13. *a god*] 'The whole Coherence, as *Poole* obſerves, ſhows that it was but one;' the like *Patrick* on *Eccleſ.* xii. 1. And *Elohim* plur. is far more frequent than *Eloah* ſing. for *God*. The Woman might call him *a god* for his divine aweful Appearance.

Ver. 15. *Samuel*] The Scripture Manner of relating it is certainly in Favour of this being *Samuel* himſelf, whom it ſpeaks of as ſuch; of which Opinion, ſays the *Univerſal Hiſtory*, B. i. 7. are *the far greater Number of Authors, antient and modern*; and ſays *Vorſtius*, almoſt all the *Hebrew Commentators*, *Anim. in Pirke Eliez.* Cap. 33. and in particular the Author of *Eccleſiaſticus*, Chap. xlvi. ult. with *Joſephus*, *Antiq.* L. vi. 15. *Hervey*'s *Med.* and *Delaune*'s *Life of David*: not that the Witch had any Power over his Soul, but God was pleaſed to do ſuch an extraordinary Matter on that Occaſion, which her Surprize and Fright on ſeeing him may ſhew, Ver. 12, 13. as the Devil could not have foretold Things ſo right, and would not reprove *Saul* for doing amiſs; much leſs could or would a juggling Woman, who was ſo much afraid of the King, have foretold ſuch Things. And to the Plea of this being inconſiſtent with God's not anſwering *Saul* before; it may be anſwered, his aſking of the Lord was ſo ſlightly done, that it is termed not enquiring of him, 1 *Chron.* x. 14.

Ver. 17. *for himſelf*] as the *common Engliſh Margin*

the

the Kingdom from thy Hand, that he may give it to thy Neighbour David.

18. Foraſmuch as thou didſt not hearken to what the Lord ſaid, by executing his fervent Anger againſt Amalek; therefore he does this Thing to thee at this Time.

19. And the Lord will alſo give up the Army of Iſrael with thee into the Power of the Philiſtines, ſo that to Morrow thou and thy Sons ſhall be with me.

20. Saul then ſoon fell all along on the Ground, for he was exceedingly afraid by the Words of Samuel; there being even no Strength in him, as he had eat no Victuals all the Day and Night.

21. However the Woman came to him, and ſeeing that he was troubled exceedingly, ſhe ſaid to him; Behold thy Handmaid has hearkened to what thou ſaideſt, and I ventured my Life, when I did hearken to thy Words which thou ſpokeſt to me.

22. Now therefore, I pray, hearken thou alſo to what thy Handmaid ſays, and let me put before thee a Bit of Victuals, and eat; that there may be Strength in thee, when thou goeſt on the Way.

23. Nevertheleſs he refuſed, and ſaid, I will not eat. But his Servants and alſo ſhe preſſing on him, he hearkened to what they ſaid; ſo he roſe up from the Ground, and ſate on a Bed.

24. And the Woman having a Calf of the Stall in the Houſe, ſhe made haſte, and killed it; as alſo took Flour, and kneading, baked it in unleavened Cakes.

25. Which ſhe brought nigh before Saul and his Servants, and they did eat; afterwards they roſe up, and went away that Night.

CHAP. XXIX.

NOW the Philiſtines had gathered together all their Camps to Aphek, and the Iſraelites encamped at a Fountain which was in Jezreel.

2. And the Lords of the Philiſtines paſſed on with Hundreds, and Thouſands; but David and his Men marched among the hindermoſt with Achiſh.

3. Upon which the Princes of the Philiſtines ſaid, What are theſe Hebrews? And Achiſh anſwered them, Is not this David, the Servant of Saul King of Iſrael, who has been with me theſe Days, or theſe Years, and I have not found aught amiſs in him from the Day he deſerted to this Day?

4. They however were ſo enraged at him, that they ſaid to him; Make the Man return, and let him go back to his Place where thou haſt appointed him, and not go down with us to the Battle, that he may not become an Adverſary to us there: for with what will he make himſelf acceptable to his Maſter? Will it not be with the Heads of theſe Men?

5. Is not this David, of whom they ſpoke thus in Dances, Saul has beat his Thouſands, and David his ten Thouſands?

6. Then Achiſh called David, and ſaid to him; By the Lord's living, thou art upright, and I like thy going out and coming in with me in the Camp; for I have found no Ill in thee from the Day thou cameſt to me till this Day: nevertheleſs the Lords of the Philiſtines do not like thee.

7. Now therefore return, and go in Peace; that thou mayeſt not do what they diſlike.

8. Yet David ſaid to him, But what have I done? Or what haſt thou found in thy Servant, from the Day on which I was firſt before thee to this Day, that I muſt not come, and fight with the Enemies of my Lord the King.

9. And he made anſwer to David; I acknowledge that I like thee as an Angel of God; only the Princes of the Philiſtines have ſaid, He ſhall not go up with us to the Battle.

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has it; as likewiſe *Jun.* and *Trem.* render it by *ſibi*; *Munſter*, *pro ſe*; the *Tigurin Verſion* has it included in the Verb, but in the *Margin* is, *Ebr. Fecit ſibi.* Beſides the Abſurdity of *to him* may be enough to diſprove it.

Ver. 19. *with me*] among the Dead.

Ver. 21. *my*] *Vulg. thy*; ſee at Chap. xix. 3.

Ver. 22. *Victuals*] being Veal, Ver. 24.

Ver. 1. *had*] Before they went to *Shunem*, and the *Iſraelites* to *Gilboa*, where *Saul* ſaw them, and they fought, Chap. xxviii. 4, 5. & xxxi. 1. 1 *Chron.* x. 1. It appears that the *Iſraelites* encamped firſt at *Jezreel*, whither the *Philiſtines* going to meet them, Ver. 11. they withdrew to *Gilboa*, and the *Philiſtines* being come after them to *Shunem*, Part of the Way to *Gilboa*, were there near enough to be ſeen, Chap. xxviii. 5. but the coming on of Night ſtopping their Purſuit, *Saul* took that Opportunity to conſult the Witch, Chap. xxviii. 8, 25. And this is properly enough related here, to have the Account of *David*, to which it belongs, lie all together; who thus alſo left the *Philiſtine* Army ſome Days before *Saul* went to the Witch, and was ſlain on the Morrow, Ver. 11. Chap. xxx. 1. 2 *Sam.* i. 1, 2. So that there is no Need to ſuppoſe with *Uſher* in his *Annals*, that *Saul* and his Sons were not ſlain the next Day after his being with the Witch, in Contradiction to Chap. xxviii. 19.

Ver. 5. *of whom*] *Heb. who of him*, which is the *Hebrew* Idiom frequent enough; but this the *Engliſh Tranſlators* it ſeems not underſtanding, have not only made לו *of him* to be *one to another*, but alſo added the like, Chap. xviii. 7. & xxi. 1. to have the *Reading* agreeable, where לו is not.

Ver. 6. *By*] *Surely*, if at beſt pretendedly taken from a *Hebrew* Word after *the Lord liveth*, diſcovers great Unſkilfulneſs in that Tongue, called *the holy*.

Ver. 8. *was firſt*] or *began to be*, according as ſome *Hebrew* Verbs ſometimes ſignify, and the Senſe here requires.

10. Therefore

10. Therefore now riſe early in the Morning, with the Servants of thy Lord who came along with thee; and as ſoon as you are ſo riſen, and have Light, go away.

11. Accordingly David roſe up early, with his Men, to go back in the Morning to the Country of the Philiſtines; and they went up to Jezreel.

CHAP. XXX.

BUT when David and his Men came to Ziklag, on the third Day, the Amalekites had fallen on the South, and on that, nay had ſmitten Ziklag, and burnt it with Fire.

2. They had alſo taken the Women priſoners who were therein, with the ſmall as well as great, not killing a Perſon; whom they had led off, and were gone on their Way.

3. So that upon their coming to the City, behold it was burnt with Fire, and their Wives, Sons and Daughters, were taken priſoners;

4. At which David and the People who were with him burſt out a crying, till there was no Strength in them to cry.

5. David's two Wives were likewiſe taken priſoners, Ahinoam the Jezreeliteſs, and Abigail who had been the Wife of Nabal the Carmelite.

6. And he was diſtreſſed exceedingly, for the People talked of ſtoning him, becauſe the Souls of them all were grieved for their ſeveral Sons and Daughters; but David ſtrengthened himſelf through the Lord his God.

7. He moreover ſaid to Abiathar the Prieſt, the Son of Ahimelech, Bring nigh to me, I pray, the Ephod; which he did accordingly.

8. When David aſked thus of the Lord, Shall I purſue after this Troop? Can I overtake it? Who anſwered him, Purſue, for thou ſhalt throughly overtake, and wholly reſcue.

9. So he went, accompanied with the ſix hundred Men, and came to the Brook Beſor; where thoſe who were left ſtaid.

10. But David himſelf purſued with four hundred Men; two hundred ſtaying, who were too faint to paſs over the Brook Beſor.

11. And ſome met with an Egyptian Man in the Field, whom they fetched to David; and gave him Bread, that he might eat, and made him drink Water.

12. Beſides they gave him Part of a Bunch of Figs, and two Cluſters of Raiſins; ſo that when he had eat, his Spirit returned to him; for he had neither eat Bread, nor drunk Water, three Days and three Nights.

13. Next David ſaid to him, To whom doſt thou belong? And from whence art thou? Who anſwered; I am an Egyptian Youth, a Servant to an Amalekite Man; and my Maſter left me, becauſe I was ſick three Days *ago*.

14. We fell on the South of the Cherethites, and upon that which belongs to Judah, as likewiſe upon the South of Caleb; and Ziklag we burnt with Fire.

15. Whereupon David ſaid to him, Wilt thou bring me down to this Troop? And he replied, Swear to me by God, that thou wilt neither kill me, nor deliver me up into the Power of my Maſter, and I will bring thee down to them.

16. Accordingly he did, and behold they were ſpread abroad all over the Country; eating, drinking and feaſting, for all the great Spoil which they had taken out of the Country of the Philiſtines, and that of Judah.

17. And David ſmote them from the Twilight, even to the Evening of their next Day: and there was not a Man of them eſcaped, excepting four hundred young Men who rode upon Camels, and fled away.

18. Thus David reſcued all that the Amalekites had taken, as he did alſo his two Wives:

19. Inſomuch that there was not lacking to them either ſmall or great, whether Sons, Daughters, Spoil, or any Thing that they

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Ver. 2. *with the ſmall as well as great*] By removing this from the Order it ſtands in the *Original*, and putting a Semicolon contrary to the *Hebrew* Pointing, *King James*'s *Tranſlators* have made this belong to the *ſlaying*, which belongs to the *taking captive*, which ſhews how little they regarded the *Hebrew* Accents; and inſtead of making the *Tranſlation* better, made it worſe than the *Geneva* one, that they were to mend, which has, 'And had taken the Women that were therein Priſoners, both ſmall and great, *and* ſlew not a Man.' Beſides they changed *ſmall* and *great* manifeſtly without any Reaſon, but after their careleſs Manner.

Ver. 6. *through*] See *Pſa.* iii. 2.

Ver. 7. *hither* and *thither* may be looked on as Flouriſhes of the *King*'s *Tranſlators*, but *brought thither* is not very elegant.

Ver. 12. *of Raiſins*] This is put by our *Tranſlators* in another Character, to ſhew that they added it, and yet the *Hebrew* is the ſame as in Chap. xxv. 18. where they make no diſtinction.

Ver. 16. *all over the Country*] at their Places of Rendezvous. However *Country* may be wide enough, without being *earth*.

Ib. *feaſting*] that is entertaining one another; rather than *dancing*, if the *Hebrew* Word ſignifies that at all.

Ver. 19. *whether*] *ſmall* and *great* belonging to all that follow, and ſhould be ſo expreſſed.

had taken to themſelves: David brought back all.

20. He likewiſe took all *their* Flocks and Herds *which* ſome drove before the other Cattle, and ſaid, This is David's Spoil.

21. Then he went to the two hundred Men, who were too faint to go after him, whom they made abide at the Brook Beſor; and they came out to meet both David, and the People who were with him: and thoſe he coming nigh to, aſked them of *their* Welfare.

22. However all the bad and ungodly Perſons, of them who went with him, made anſwer, Becauſe they did not go with us, we will not give them any of the Spoil that we have retaken; excepting their reſpective Wives and Children, whom they may take away, and go.

23. But David ſaid; You muſt not do ſo, my Brethren; it is what the Lord has given us, who preſerved us, and gave up the Troop that came againſt us into our Power.

24. Nay who will hearken to you in this Matter? For as the Part of him who goes down to the Battle, ſo alſo is his who abides at the Things, they ſhare alike.

25. Which was from that Day upward; for he made it an Ordinance, and a Cuſtom for Iſrael, to this Day.

26. And after David was come to Ziklag, he ſent ſome of the Spoil to the Elders of Judah his Friends, ſaying, Behold a Bleſſing for you, of the Spoil of the Lord's Enemies;

27. To thoſe who were at Beth-el, and to thoſe who were at South-Ramoth, and to thoſe who were at Jattir,

28. And to thoſe who were at Aroer, and to thoſe who were at Siphmoth, and to thoſe who were at Eſhtemoa,

29. And to thoſe who were at Rachal, and to thoſe who were at the Cities of the Jerahmeelites, and to thoſe who were at them of the Kenites,

30. And to thoſe who were at Hormah, and to thoſe who were at Chor-aſhan, and to thoſe who were at Athach,

31. And to thoſe who were at Hebron, and to all the Places whither David himſelf and his Men went about.

CHAP. XXXI.

AND the Philiſtines fighting againſt Iſrael, the Men of Iſrael fled from their Preſence, and fell down ſlain on Mount Gilboa.

2. Nay the Philiſtines followed Saul and his Sons ſo cloſe, that they killed of the latter Jonathan, Abinadab, and Malchi-ſhua.

3. Whereby the Battle was heavy againſt Saul; beſides the Men who ſhot with Bows finding him, he was exceedingly afraid of the Archers.

4. Therefore he ſaid to him who carried his Arms, Draw forth thy Sword, and thruſt me through with it, leſt theſe uncircumciſed ones ſhould come, and thruſt me through, and make ſport with me. But he would not, becauſe he feared exceedingly; ſo Saul took a Sword, and fell upon it.

5. And when the other ſaw that Saul was dead, he fell alſo upon his Sword, and died with him.

6. Thus died Saul, and three of his Sons, with him who carried his Arms, as likewiſe all his Men that Day together.

7. And the Men of Iſrael who were at the Side of the Vale, with them at the Side of Jordan, ſeeing that thoſe before mentioned were fled, and that Saul and his Sons were dead, forſook the Cities, and ran away; upon which the Philiſtines came, and dwelt in them.

8. Now the next Day the Philiſtines coming to ſtrip the Slain, found Saul

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Ver. 20. *other*] *David*'s and his Men's own before. Which may be obſcure to many in the *common Reading*.

Ver. 3. *finding*] מצא does not ſignify *hit*, that being taken from the *Geneva Verſion*, which in the *Margin* has, *Ebr. found him*.

Ib. *afraid*] So *Jonathan* in the *Targ. Jun.* and *Trem. Pagn. Munſt.* and *Buxtorf* in his *Lexic.* have it; which is the Signification of the *Hebrew* Verb being conſtructed with מ as other Verbs of *fearing* are, according to *Buxtorf*'s Obſervation: neither does it ſignify *to wound*, nor does it appear that *Saul was wounded of the Archers*. Thus the *Univerſal Hiſtory* obſerves, 'that in this Place and 'Chronicles the Root of the Verb is חול (as I may add, *Montan.* puts it in both Places, and *Buxt.* in *Concord.*) 'which ſignifies *to be in dread, in pangs, &c.* and not 'חלל *to wound*. So that it doth not appear he was at all 'wounded,' B. i. Ch. 7. 7.

Ver. 4. *make ſport*] Look *Judg.* xix. 25.

Ver. 7. *at the Side of*] *Poole* and *Patrick* would have it *on this ſide Jordan*, while they allow it to be *on the other ſide of the valley*: which is incredible that the ſame *Hebrew* Word ſhould thus have an oppoſite Meaning in the ſame Place; as it is very improbable the *Iſraelites*, who were on the other ſide *Jordan*, fled and forſook their Cities, or the *Philiſtines*, that were ſituate on the oppoſite Side of *Iſrael*, went and dwelt in them; nor is it likely, as *Noldius* obſerves in *Concord. Partic.* Annot. 936. that ſuch only as dwelt either *on this ſide* or *beyond the Valley* left their Cities, but all that were thereabouts. I may add, that the *Hebrew* is literally *at the Side*, without *this* or *the other*. *Jun.* and *Trem.* have *circa*, *about*; and *Pagn. in tranſitu*, *at the Paſſage of*, both before *Valley* and *Jordan*.

and

and his three Sons fallen on Mount Gilboa.

9. With that they cut off his Head, and ſtript off his Armour; and ſent into their Country round about; to declare *it* at the Houſe of their Images, and to the People.

10. They alſo put his Armour at the Houſe of Aſhtaroth, and fixed his Body to the Wall of Beth-ſhan.

11. But when the Inhabitants of Jabeſh-gilead heard of him, what the Philiſtines had done to Saul;

12. All the valiant Men got ready, and going all Night, took his Body, and thoſe of his Sons, from the Wall of Beth-ſhan; and coming to Jabeſh, burnt them there.

13. Then they took their Bones, and buried under a Tree at Jabeſh; and faſted ſeven Days.

Ver. 11. *of him*] *Common Marg. concerning him.* The other being either a Tautology, or Omiſſion, as *that which* is no more than *what*, or merely the Relative.

NOTES

NOTES upon the SECOND BOOK of SAMUEL.

CHAP. I.

NOW after the Death of Saul, when David was returned from ſmiting the Amalekites, he abode in Ziklag two Days.

2. And on the third Day there was a Man came from Saul at the Camp, with his Cloaths torn, and Earth upon his Head; who when he was come to David, fell to the Ground, and reverenced.

3. To whom David ſaid, Where doſt thou come from? And he anſwered him, From the Camp of Iſrael am I eſcaped.

4. And David replied to him; How was the Matter? Tell me, I pray. And he related, that the People fled from the Battle, and alſo many of them fell, and died; and likewiſe Saul and Jonathan his Son were dead.

5. Then David aſked the young Man his Intelligencer, How doſt thou know, that Saul and Jonathan his Son are dead?

6. Who ſaid; I happened accidentally to be on Mount Gilboa, and behold Saul was leaning upon his Spear; and lo the Chariots, and chief of the Horſemen followed him cloſe.

7. When looking behind him, and ſeeing me, he called to me; and I ſaid, Here am I.

8. And he replied to me, Who art thou? I anſwered him again, I am an Amalekite.

9. Whereupon he ſaid to me, Stand upon me, I pray, and put me to death, becauſe the chequered Cloak holds me; for my Life is yet whole in me.

10. So I ſtood upon him, and put him to death; for I knew that he could not live after he was fallen; then I took the Crown which was on his Head, and the Bracelet that was on his Arm, and have brought them hither to my Lord.

11. At which David took hold on his own Cloaths, and tore them; and likewiſe all the Men who were with him.

12. Moreover they made lamentation, wept, and faſted till the Evening; for Saul, and Jonathan his Son, with the People of the Lord, even the Family of Iſrael, becauſe they were fallen by the Sword.

13. David ſaid further to the young Man his Informant, From whence art thou? who anſwered, I am the Son of a ſtrange Man, an Amalekite.

14. And David replied to him, How didſt not thou fear to put forth thy Hand, to deſtroy the anointed one of the Lord?

15. He alſo called to one of the young Men, and ſaid, Go nigh, fall on him; and he ſmote him, ſo that he died.

16. For David ſaid to him, Thy Blood is chargeable on thy own Head; becauſe thy Mouth has teſtified againſt thee, by ſaying, I put to death the anointed one of the Lord.

17. Afterwards David lamented with this Lamentation, for Saul and Jonathan his Son:

18. (This he ſpoke to teach the Sons of Judah *concerning* the Bow; which behold is written in the Book of the Upright;)

19. O Beauty of Iſrael thruſt through on thy high Places! how are the Powerful fallen!

20. Do not divulge *it* in Gath, nor declare *it* in the Streets of Aſhkelon; leſt the Daughters of the Philiſtines ſhould rejoice, leſt the Daughters of the uncircumciſed ones ſhould triumph.

21. O Mountains of Gilboa, let there be no Dew, nor Rain upon you, or Fields of Offerings: for there the Shield of the Powerful was deſpiſed, the Shield of Saul *as* of one not anointed with Oil.

Ver. 8. *an Amalekite*] As *Saul* highly offended God for not executing his Vengeance on the *Amalekites*, 1 *Sam.* xv. we find him now ſlain by one, and *David* upon performing it to the utmoſt of his Power, 1 *Sam.* xxx. 17. advanced to the Throne. So juſt and equal are the Ways of Providence!

Ver. 9. *chequered Cloak*] In the *Engliſh Marg. coat of mail*; and ſo *Lightfoot*, *my Coat of Maile hath withheld me*: *anguiſh* may be from the *old Lat. anguſtiæ*, but is quite foreign to the *Hebrew*.

Ib. *holds me*] His Hand or Spear being entangled in it as he fell, and his Weakneſs, through Wearineſs and Loſs of Blood, not admitting him to get it looſe, and ſtab himſelf again. Thus *Jun.* and *Trem.* render, *quia detinuit me hæc ocellata chlamys*.

Ver. 12. *even*] The following being the ſame People as the foregoing.

Ver. 18. *to teach*] viz. to animate them to fight for their Religion and Country, and to die like thoſe in the Bed of Honour.

Ver. 19. An Account of the *various Readings* of the *Greek* and *vulg. Lat. Tranſlations* ſee in *Buxtorf's Vindiciæ*, p. 777, 778.

Ver. 21. *Fields of Offerings*] thoſe producing Offerings of Corn; as if he had ſaid, Do you never bear any.

Ib. as *of one not anointed*] *as* being often left out, elpe-

22. From

22. From the Blood of the Pierced, from the Fat of the Powerful, the Bow of Jonathan turned not back, nor the Sword of Saul returned ſucceſsleſs.

23. Saul and Jonathan were lovely and delightful in their Lives, and in their Death were not divided: they were ſwifter than Eagles, they were ſtronger than Lions.

24. O Daughters of Iſrael, weep ſorely for Saul, who cloathed you in Scarlet, with fine Dreſſes, who put Ornaments of Gold upon your Garments.

25. How are the Powerful fallen within the Battle! Thou Jonathan thruſt through on thy high Places!

26. I am troubled for thee, my Brother Jonathan; thou waſt very pleaſant to me: thy Love was more tranſporting to me than is the very Love of Women.

27. How are the Powerful fallen, and the Weapons of War periſhed!

CHAP. II.

AND after this, David enquired thus of the Lord, Shall I go up into one of the Cities of Judah? Who ſaid to him, Do. Whither, ſaid David, ſhall I go up? And he anſwered, To Hebron.

2. Accordingly David went up thither, and likewiſe his two Wives, Ahinoam the Jezreeliteſs, and Abigail who had been the Wife of Nabal the Carmelite.

3. His Men alſo who were with him he had up, with their reſpective Families; and they dwelt in the Cities of Hebron.

4. Then the Men of Judah came, and there they anointed David to be King over the Family of Judah; and they told him, that the Men of Jabeſh-gilead were thoſe who buried Saul.

5. Upon this he ſent Meſſengers to them, and ſaid to them; The Lord bleſs you, who have done this Kindneſs to your Maſter Saul, and have buried him.

6. And now the Lord ſhew Kindneſs and Truth to you; and I alſo will do you ſuch Good as you have done in this Matter.

7. Now therefore ſtrengthen your Hands, and be valiant Perſons, for your Maſter Saul is dead; and alſo the Family of Judah have anointed me to be King over them.

8. But Abner the Son of Ner, the Captain of the Army that belonged to Saul, took Iſh-boſheth Saul's Son, and carrying him over to Mahanaim;

9. Made him King of Gilead, the Aſhurites and Jezreel, over Ephraim, Benjamin and all Iſrael.

10. This Iſh-boſheth was in his fortieth Year, when he began reigning over Iſrael, and he reigned two Years; only the Family of Judah was after David.

11. And the Number of Days which David was King at Hebron, over them, was ſeven Years and ſix Months.

12. Next Abner the Son of Ner went forth, and the Servants of Iſh-boſheth the Son of Saul, from Mahanaim to Gibeon.

13. Joab too the Son of Zeruiah, and the Servants of David went forth, and they met together by the Fiſh-pond of Gibeon; when they ſate, theſe by the Fiſh-pond on one Side, and thoſe by it on the other.

14. And Abner ſaid to Joab, Let ſome young Men now get up, and play before us; to which Joab ſaid, Let them.

15. So they got up, and paſſed over, in Number twelve belonging to Benjamin, and Iſh-boſheth the Son of Saul, and ſo many of David's Servants.

16. And they caught hold one of another by the Head, with their Swords in one another's Sides, and fell down together; therefore that Place was called The Part of Edges, which is at Gibeon.

17. Afterwards there was an exceeding hard Battle that Day; but Abner was beat, with the Men of Iſrael, before the Servants of David.

18. The three Sons of Zeruiah being there, Joab, Abiſhai and Aſahel; and the latter was light of his Feet like one of the wild Roes.

19. And he purſued after Abner, without turning aſide, to go to the right Hand or left from following him.

20. Therefore Abner looking behind him, aſked, Art thou Aſahel? Who anſwered, I am.

21. Then he ſaid to him, Turn thy ſelf

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cially in the *Hebrew Poems*, and the other is regular; ſo that there is no Need to fancy with *Delany* and the Author of *the preſent State of the printed Hebrew Text*, that כלי *not* ſhould be כלי *Weapons*, which the great and providential Bleſſing of the Vowel-Points does not admit of.

Ver. 24. *for Saul*] not *over*, 1 *Sam.* xxxi. 10, 12.

Ver. 6. *as*] or *that Good in which*, being the *Hebrew* Relative, rendered by *Munſt.* and *Caſtal. qualem.*

Ver. 14. *play*] *Anacharſis* the *Scythian* not unjuſtly wondered at the *Grecians*, νομοθετοῦντες κατὰ τῶν ὑβριζόντων, τοὶς ἀθλητὰς τιμῶσιν ἐπὶ τῷ τύπτειν ἀλλήλους· *making laws againſt thoſe who did injuries, and yet honouring the Wreſtlers for beating* or *kicking one another*, *Diog. Laertius* in his *Life*.

Ver. 16. *The Part of Edges*] not *the Field of ſtrong men*, as in the *Geneva Margin*, and by others.

Ver. 18. *like*] not *as light of foot as &c.*

aſide to thy right Hand or left, and lay hold for thee on one of the young Men, and take to thee the Plunder of him. But Aſahel would not depart from following him.

22. With that Abner ſaid yet again to him, Get thee away from following me; Why ſhould I ſmite thee to the Ground? For how ſhould I lift up my Face to Joab thy Brother?

23. However he refuſed to depart; therefore Abner with the hinder Part of the Spear ſtabbed him at the ſhort Ribs, ſo that it came out behind him, and he fell down there, and died in that Place: where every one, who came thither, ſtood ſtill.

24. Now as Joab and Abiſhai were purſuing after Abner, the Sun ſet, when they came to the Hill of Ammah, which is before Giah, at the Way to the Wilderneſs of Gibeon.

25. But the Benjaminites gathered themſelves together after Abner, and becoming one Troop, ſtood upon the Top of a Hill.

26. When Abner called to Joab, and ſaid, Shall the Sword conſume for ever? Doſt not thou know that there will be Bitterneſs at laſt? How long then wilt thou not bid the People return from following their Brethren?

27. And Joab anſwered, By God's living, unleſs thou hadſt ſpoken, the People would then have gone up at the Morning from following their reſpective Brethren.

28. So Joab blew a Trumpet, and all the People ſtood ſtill, and purſued no more after Iſrael; nor did they fight again any more.

29. And Abner with his Men walked through the Plain all that Night; and paſſing over Jordan, went through all Bithron, and came to Mahanaim.

30. Joab likewiſe returned from after him, and gathered all the People together; and there were wanting of David's Servants nineteen Men, beſides Aſahel.

31. Whereas they ſmote of Benjamin, and Abner's Men, three hundred and ſixty who died.

32. Moreover they took up Aſahel, and buried him in his Father's Grave, which was at Beth-lehem; and Joab with his Men going all Night, it became light to them at Hebron.

CHAP. III.

BESIDES there was a long War between the Family of Saul and that of David; but David went on in being ſtrong, and the Family of Saul went on decaying.

2. And there were Sons born to David in Hebron: his Firſt-born being Amnon, of Ahinoam the Jezreeliteſs;

3. His ſecond Chileab, of Abigail who had been the Wife of Nabal the Carmelite; the third Abſalom, the Son of Maachah, the Daughter of Talmai King of Geſhur;

4. The fourth Adonijah, the Son of Haggith; the fifth Shephatiah, the Son of Abital;

5. And the ſixth Ithream, of Eglah his Wife: theſe were born to him there.

6. Now while there was War between thoſe two Families, Abner ſtrengthened himſelf for that of Saul.

7. But he had a Concubine, whoſe Name was Rizpah, the Daughter of Aijah; and it was ſaid to Abner, Why didſt thou go in to my Father's Concubine?

8. Exceedingly incenſed at theſe Words of Iſh-boſheth, he ſaid; Am I a Dog's Head, who againſt Judah to Day do Kind-

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Ver. 23. *hinder Part*] What, and how, was that? The *Aſſembly* in their *Annotations* ſay, *With the Pike of his Spear in the lower End, for their Spears were double pointed.* Which was a notable Way to be ſtabbed with their own Spears, by the Enemies catching hold of the other Part, and dangerous otherwiſe: but ſuppoſing them wiſer, I ſhall impoſe my own Conceit, that *Abner* not attempting to turn againſt *Aſahel*, by which Stay he might have had more upon him; *Aſahel* ſhewed him in looking back, that he intended not to kill, but ſeize him, perhaps as a Trophy of Victory according to Ver. 21. which *Abner* might alſo know by his Threats; that thereupon when he came near, *Abner* thruſt his Spear backward unexpectedly into him; and that might be the hinder Part, as carried ſo in Flight, if not hanging like a Sword.

Ib. *ſhort Ribs*] So the five lowermoſt are called; the *Hebrew* Ordinals and Numerals being alſo often indiſtinct, and thus it may be either *fifth* or *five*. Now is it not too ſtrange, that *Abner* here, *Joab* Chap. iii. 27. and again Chap. xx. 10. with *Rechab* and *Baanah*, Ch. iv. 6. ſhould puſh juſt at the fifth Rib, as the *Hebrew* Prepoſition likewiſe is not *under*?

Ver. 27. *ſpoken*] in this ſubmiſſive Manner.

Ib. *would then*] See on *Gen.* xxxi. 42.

Ib. *at the Morning*] that followed, and therefore not before, and they might perhaps have purſued in the Night by Moon-light; for which *but* may be underſtood before this, and might be inſerted, as in *Ruth* i. 17. &c. though I am not ignorant that *Commentators* take it for the Morning before, and that by *Abner*'s ſpeaking was meant that in Ver. 14. but cannot force my ſelf to believe it: for it appears that *Joab* and his Men, if not the other, came from Home that Morning, and probably did not arrive at the Place of Battle before Noon, Ver. 13, 32. however they were not following *Abner*'s Men, before he ſpoke that in Ver. 14. and ſo could not have gone up from doing it.

Ver. 1. *the Family of Saul and that of David*] The *Vulg.* tranſpoſes *Saul* and *David*, to put them in the Order that follows I ſuppoſe.

Ver. 7. *it was ſaid*] No Places throughout the *Scripture*, I ſuppoſe, may want ſuch Additions in tranſlating more than this and Chap. v. 8. as here is *Saul* of the ſame Number and Gender before; and yet both may well enough be done without.

neſs

neſs to the Family of Saul thy Father, to his Brethren and Friends, and have not let thee be found in the Power of David, that thou layeſt upon me a Crime concerning this Woman to Day?

9. By God's doing ſo for Abner, and ſo beſides for him, as the Lord has ſworn to David, ſo for him will I do;

10. By making the Kingdom paſs from the Family of Saul, and by confirming the Throne of David over Iſrael and Judah, from Dan even to Beer-ſheba.

11. And he could not return Abner a Word again, becauſe he feared him.

12. Accordingly Abner ſent Meſſengers to David, repreſenting himſelf, to ſay, Whoſe is the Country? Adding, Make thy Treaty with me, and behold my Power ſhall be with thee, to turn about all Iſrael to thee.

13. Who anſwered, Well, I will make a Treaty with thee; only I require one Thing of thee, that is, thou ſhalt not ſee my Face, except before thou comeſt to do it, thou haſt made Michal the Daughter of Saul be brought.

14. David likewiſe ſent Meſſengers to Iſh-boſheth the Son of Saul, to ſay, Deliver up my Wife Michal, whom I eſpouſed to me with a hundred Foreſkins of the Philiſtines.

15. So Iſh-boſheth ſent, and took her from the Huſband, Phaltiel the Son of Laiſh.

16. And her Huſband went with her, going on weeping after her to Bahurim; when Abner ſaid to him, Go back; and he did.

17. The Speech of Abner too had been with the Elders of Iſrael as follows; You have heretofore been ſeeking for David to be King over you.

18. Now therefore accompliſh *it*: ſince the Lord has ſpoken thus of him, By the Power of my Servant David will I ſave my People Iſrael from that of the Philiſtines, and of all their Enemies.

19. And Abner having likewiſe ſpoken in the Hearing of the Benjaminites, went alſo to ſpeak in that of David at Hebron, all which Iſrael liked, as did the whole Family of Benjamin.

20. To whom he coming thither, accompanied with twenty Men; David made for Abner, and the Men who were with him, an Entertainment.

21. When Abner ſaid to him, I will get ready, and go, and gather together all Iſrael to my Lord the King, that they may make a Treaty with thee, and thou mayeſt reign over all that thy Soul deſires. Upon this David ſent Abner away, and he went in Peace.

22. After which lo David's Servants and Joab came from a Troop, and brought much Spoil with them; Abner being then not with David at Hebron.

23. And when Joab and all the Army that was with him were come, they told him, that Abner the Son of Ner came to the King, who ſent him away, and he went in Peace.

24. Therefore Joab went to the King, and ſaid; What haſt thou done? Behold Abner coming to thee, why didſt thou ſend him away, that he might go freely?

25. Thou mighteſt have known that Abner the Son of Ner came to ſeduce thee; as alſo to know thy going out and coming in, and even all that thou doeſt.

26. Joab then going out from David, ſent Meſſengers after Abner, who brought him back from the Well of Sirah; but David did not know *it*.

27. Upon Abner's returning to Hebron, Joab took him aſide to the midſt of the Gate, to ſpeak with him quietly; and ſtabbed him there in the ſhort Ribs, ſo that he died, for the Blood of Aſahel his Brother.

28. But David hearing of *it* afterwards, ſaid; I and my Kingdom ſhall be quit by the Lord for ever, from the Blood of Abner the Son of Ner.

29. Let it remain upon the Head of Joab, and on all his Father's Family; and let there not fail from his Family one who has a Flux, or is leprous, or holds by a Staff, or falls by the Sword, or wants Bread.

30. Thus Joab and his Brother Abiſhai ſlew Abner, becauſe he killed their Brother Aſahel at Gibeon in the Battle.

31. King David further ſaid to Joab and all the People who were with him, Tear your Cloaths, gird on Sackcloth, and make lamentation before Abner; he alſo walked after the Coffin.

32. And they buried him at Hebron; and the King burſt out a crying at Abner's Grave, all the People likewiſe cried.

Ver. 12. *Whoſe*] Is it not thine?

Ver. 22. *from a Troop*] ſo Chap. x. 14.

Ver. 24. *freely*] according to Ver. 21. and ſo *Jun.* and *Trem.* ſay *libere*; ſee the like in the *common Tranſlation*, *Gen.* ii. 16. 1 *Sam.* xiv. 30. for *Abner* was not quite gone, nor did *Joab* think he was, ſince he ſent after him.

Ver. 28. *quit by*] or *cleared by* or *from the Lord*; the Particle, though compound, ſignifying barely *from*, as Ver. 15, 26. with other Texts ſhew, and *Buxtorf.*

Ver. 29. *Flux*] namely the running of the Reins.

33. Nay

33. Nay the King lamenting for him, ſaid, Did Abner die as a vile one does?

34. Thy Hands were not bound, nor thy Feet put into Chains; as one falls before the Sons of Iniquity, thou felleſt. At which all the People wept again for him.

35. Afterwards they came to make David eat Bread while it was Day, but he ſwore thus, By God's doing to me ſo and ſo beſides, I will not taſte Bread or any Thing, before the Sun ſets.

36. Which all the People knowing, liked it; as all that the King did, they liked.

37. For all the People, and all Iſrael, knew the ſame Time, that it was not of him to kill Abner the Son of Ner.

38. He moreover ſaid to his Servants; Do not you know, that there is a Prince and a great one fallen this Day in Iſrael?

39. And I am tender to Day, though anointed King; for theſe Men the Sons of Zeruiah are too hard for me: the Lord will recompenſe him who has done the Evil, according to his Evil.

CHAP. IV.

AND when Saul's Son heard that Abner was dead at Hebron, his Hands were ſlack; and all Iſrael were troubled.

2. Now he had two Men, Captains of Troops, the Name of one was Baanah, and that of the other Rechab, the Sons of Rimmon the Beerothite, of the Benjaminites, for Beeroth alſo was counted to Benjamin.

3. But the Beerothites fled to Gittaim, where they are Sojourners to this Day.

4. The Son too that Jonathan the Son of Saul had was crippled in the Feet; being in his fifth Year when the News came of Saul and Jonathan from Jezreel, whom his Nurſe took up, and fled; and in her making haſte to flee away, he fell down, and was lame, whoſe Name was Mephiboſheth.

5. And the Sons of Rimmon the Beerothite, Rechab and Baanah, went, and got about the Heat of the Day to the Houſe of Iſh-boſheth, who was lying on a Bed at Noon.

6. Whither they coming into the midſt of the Houſe, *as if* to fetch Wheat, ſtabbed him at the ſhort Ribs; and both the Brothers eſcaped.

7. Thus they entered the Houſe, when he lay upon his Bed in his Bed-chamber, and ſmote him, ſo that they killed him, and took off his Head; which taking away, they went the Way of the Plain all Night.

8. And they brought the Head of Iſh-boſheth to David at Hebron, and ſaid to the King, Here is the Head of Iſh-boſheth the Son of Saul, thy Enemy, who ſought thy Life; and the Lord has given my Lord the King Vengeance this Day, on Saul and his Offſpring.

9. Whereas David made anſwer to thoſe Sons of Rimmon the Beerothite; By the Lord's living, who has redeemed my Soul out of all Diſtreſs;

10. One told me thus, Behold Saul is dead; who was a Bringer of good News in his own Regard, yet I took hold of him, and killed him at Ziklag; which I gave him for the News:

11. Much more when wicked Men have murdered an innocent Perſon, in his own Houſe upon his Bed; ſhall I not now require his Blood of you, and take you away from the Earth?

12. Accordingly David commanded the young Men, who killed them, cut off their Hands and Feet, and hanged *them* up over the Fiſh-pond at Hebron; the Head of Iſh-boſheth they alſo took, and buried in Abner's Grave at Hebron.

CHAP. V.

THEN all the Tribes of Iſrael came to David there, and ſpoke as follows; Behold we our ſelves are thy Bone and Fleſh.

Ver. 38. *a Prince*] whoſe Son *David* accordingly promoted, 1 *Chron.* xxvii. 21.

Ver. 4. *fell down*] with ſo bad a Fall, as to make him lame, when a Man, of both Feet, Chap. ix. 13.

Ver. 10. *which I gave him for the News*] *Caſtal.* has it, *pro nuncii præmio, for the Reward of the News*; *Leo Jud. ut darem ei præmium pro nuncio, that I might give him a Reward for the News*; the Author of the *vulg. Lat. cui oportebat mercedem dare pro nuntio, to whom it was fit to give a Reward for the News*; the *Septuagint* in like manner, ᾧ ἔδει με δοῦναι εὐαγγελια, *to whom I ought to give (the Reward of) the News*; *Jun.* and *Trem. quod* oportebat *me ei præſtare præmium nuncii, which Reward of the News it behoved me to give him*; and more exact in a former *Edition*, as there is no Word for *Reward* in *Hebrew*, thus, *quod* oportebat *me ei præſtare pro nuntio, which* it was fit *I ſhould give him for the News*: *quaſi dicat*, ſay they in the *Annotation*, *quæ merces illi jure a me debebatur, as if he had ſaid, which Reward was due to him in Equity from me*; in the *Margin* alſo they ſay the *Hebrew* is, *quod mihi erat ei præſtandum, which was to me to give him.* Beſides all this, the *Engliſh Margin* is, *which was the reward I gave him for his tidings.*

Ver. 1. *our ſelves*] which is here more than in 1 *Chron.* xi. 1. But the Author of *the preſent State of the printed Hebrew Text* imagines this was originally as in *Chron.* the ה being corrupted into ע p. 19. printed 1753; yet provides us with an Anſwer himſelf, *that the two ſacred Hiſtorians did not always expreſs the ſame Senſe in the very ſame Words*, p. 24.

2. Even

2. Even in time paſt, when Saul was King over us, thou waſt he who didſt bring Iſrael out and in; nay the Lord ſaid to thee, Thou ſhalt feed my People Iſrael, and thou ſhalt become Ruler over Iſrael.

3. And when all the Elders of Iſrael were come thither to King David, he made a Treaty with them there before the Lord; and they anointed him to be King over Iſrael.

4. David was in his thirtieth Year when he began to reign, reigning forty Years.

5. At Hebron he reigned over Judah ſeven Years and ſix Months; as he did at Jeruſalem thirty and three Years, over all Iſrael and Judah.

6. And the King went with his Men to Jeruſalem, to the Jebuſites the Inhabitants of the Country; who ſaid thus to David, Thou canſt not come in hither, unleſs thou takeſt away the Blind and Lame; meaning he could not go in thither.

7. Nevertheleſs David took the Fortification of Zion, which is the City of David.

8. For he ſaid that Day, Let any one beat the Jebuſites, and get to the Conduit, and the Lame and Blind that are hated by David's Soul. Therefore they ſay, He that is blind and lame cannot get into the Houſe.

9. Afterwards David dwelt in the Fortification, and called it The City of David; and he built round about from the Fortreſs inward.

10. And he went on ſtill in being great, the Lord God of Armies being with him.

11. Moreover Hiram King of Tyre ſent Meſſengers to David, with Cedar-trees, Carpenters and Maſons; who built him a Houſe.

12. Now he knew that the Lord had eſtabliſhed him to be King over Iſrael, and that he had raiſed up his Kingdom for the ſake of this his People.

13. Beſides he took more Concubines

Ver. 2. *didſt have Iſrael out and in*] Here, ſays the Author of *the preſent State of the printed Heb. Text*, are *two evident Corruptions*, one *the radical* ה *is dropt*; but ſo it is in the ſame Participle, 1 *Kings* xxi. 21. *Jer.* xix. 15. & xxxix. 16. and in the Verb beſides, and was therefore likely done by the firſt Penmen: the other indeed may be more objected, but is inſignificant.

Ver. 6. *Blind*] I underſtand what is ſaid of the Blind and Lame thus; that the Lord's People calling the Idols ſo, as *Iſa.* xliii. 8. becauſe they could not ſee nor walk, thoſe *Jebuſites* told *David* in a vaunting retorting Way, he could not come in thither, unleſs he took them away; the Heathens counting their Idols the Safeguard of their Cities, and theſe were probably placed at the Gate for that Purpoſe, where the Conduit was. When the *Iſraelites* had beat the Inhabitants, and were got into the City, the latter, I ſuppoſe, fled into their Houſes, which the Idols could not do, ſo were taken; from whence aroſe the following Proverb in Deriſion to ſuch gods, ſignifying that Nobody can do what he is not capable of. Divers noted *Commentators* would have it that the *Jebuſites* meant their blind and lame People could defend the City; but as they muſt have been too few for ſuch a Pretence, this does not agree with *unleſs thou takeſt away*, which would have been rather *beateſt*, nor with *that are hated of David's Soul*; ſee *Stackhouſe*'s *Hiſt. Bibl.* L. v. 4. However ſince *Bedford* in his late *Scripture Chronology*, printed in folio, B. v. Ch. 4. 39. renders ſome Part of it in Favour of this latter Opinion, I am willing to ſet it in a clear Light. כי אם הסירך העורים ופסחים which I have, *unleſs thou takeſt away the Blind and Lame*; he turns, *for the blind and the lame will drive thee away!* in which tranſlating he has entirely left out אם which with כי is a diſcretive or exceptive Conjunction, *but, unleſs, &c.* making the Senſe, *but thou muſt take away*, or *unleſs thou takeſt away*, as *Lev.* xxi. 2. *Mic.* vi. 8. *Gen.* xlvii. 18. He adds, "which well agrees with the "Rule in *Erpenius*'s *Arabick Grammar*, Lib. v. Cap. 1. "*Plurali humano eleganter quoque præponi verbum ſingulare.*" To what purpoſe would that be if it does, ſince it ſhould agree with the *Hebrew*? But certainly it does not agree with that Rule, the *Hebrew* Verb here being infinitive, as following כי אם and as it is put both in *Montanus*'s *Verſion* and *Pagninus*'s *Theſaurus*; whereas it is the finite Verb *Erpenius* ſpeaks of, whoſe next Words are, *eodem fere genere in Præterito, ſed non raro diſcrepante in Futuro*; as it would have been abſurd to ſay the former Part of an infinite Verb. Conſequently thoſe Things do not agree at all. And it may be taken for a general Rule concerning a Pronoun put to an infinite Verb behind it; that if there is another Verb before governing that Verb, the affixed Pronoun is the Object or Accuſative; but if there is no ſuch other Verb (which is the Caſe here) the Affix is the Subject or Nominative Caſe. So with this very Verb, and in the ſame Conjugation, *Joſh.* vii. 13. *until you take away the accurſed thing*; not, *until the accurſed thing takes away you.* Beſides the Verb is to *remove* or *take away*, not *drive away*. *Bedford* tranſlates again, "Whoever goes firſt, and "ſmites the *Jebuſites*, and throws down into the ditch, "*that was under the wall*, the blind and the lame." Here too the Verb does not ſignify to *throw down*; however in this Conjugation *Kal*; nor the Prefix *into* after this Verb, to the Conſtruction of which it belongs, and is not to be underſtood as alone. Once more our Author tranſlates, that the Blind and Lame ſay of *David*, He ſhall not come into *our* Houſe. But how oddly does this accord with על־כן *therefore* or *wherefore?* and cannot mean *becauſe*, as it is in the *Margin* of the *Engliſh Bible*. If the Blind and Lame had alſo ſaid this, the Hiſtorian who afterwards told that they ſaid ſo, muſt needs have uſed the preterite Tenſe; whereas he has put it in the future Tenſe, which is here uſed for the preſent, as the Senſe ſhews (the *Hebrew* being without the preſent Tenſe) *they ſay*, not *they ſaid*. A parallel Inſtance in *Num.* xxi. 27. begins with the ſame Words. The Author of *the preſent State of the printed Hebrew Text* here may ſo eaſily be anſwered, that I leave it as needleſs.

Ver. 8. *Let any one*] without farther Orders or Direction, but it might be ſpoken to the Captains; and what Neceſſity for the large Addition inſerted by *Tranſlators?* Is it not Senſe in the *Original* without?

Ver. 9. *Fortreſs*] Look *Judg.* ix. 6.

Ver. 11. *Maſons*] *Heb. Artificers of the Stone of a Wall*, as *Carpenters* are *Artificers of Wood.*

Ver. 13. *Concubines*] In none of thoſe Places of *Scripture* where this Word occurs, which are about thirty ſix, is any ſuch ſiniſter Senſe implied as *Harlots* or *Proſtitutes*, *Univerſal Hiſtory*, B. i. 7. 4. under Marriage; ſee the Meaning of it on *Gen.* xxii. ult.

and Wives out of Jeruſalem, after he was come from Hebron; and there were more Sons and Daughters born to him.

14. And theſe are the Names of thoſe that were born to him there: Shammua, Shobab, Nathan, Solomon,

15. Ibhar, Eliſhua, Nepheg, Japhia,

16. Eliſhama, Eliada and Eliphelet.

17. But when the Philiſtines heard that they had anointed David to be King over Iſrael, they all came up to ſeek for him; which he hearing of, went down to the Fortification.

18. And the Philiſtines came, and ſpread abroad in the Giants Vale.

19. David then enquired thus of the Lord, Shall I go up againſt the Philiſtines? Wilt thou deliver them into my Power? And the Lord ſaid to David, Go up, for I will wholly deliver them into thy Power.

20. So David went to Baal-perazim, where he beat them, and ſaid, The Lord has broke my Enemies before me, like the breaking out of Waters; therefore he called the Name of that Place Baal-perazim.

21. They alſo left their Images there, which David and his Men took away.

22. However the Philiſtines came up yet again, and ſpread abroad in the Giants Vale.

23. Whereupon David enquired of the Lord, who ſaid; Thou ſhalt not go up: turn about behind them, and come to them over againſt the Mulberry-trees.

24. And when thou heareſt the Sound of going on the Tops of the Mulberry-trees, then ſhalt thou ſtir: for then the Lord goes out before thee, to ſmite the Camp of the Philiſtines.

25. Therefore he did juſt as the Lord commanded him; and ſmote them from Geba till one comes to Gezer.

CHAP. VI.

AND David again gathered up all the choſen Men in Iſrael, thirty thouſand.

2. Then he got ready, and all the People who were with him, and came from Baalim of Judah, to bring up from thence the Ark of God, the Name of which is called by that of the Lord of Armies, who inhabits the Cherubs.

3. And they carried it on a new Cart, that they might take it from the Houſe of Abinadab, which was at Gibeah; Uzza and Ahio his Sons guiding the Cart.

4. Thus they who were with the Ark of God, took it from thence; and Ahio went before it.

5. Moreover David and all the Family of Iſrael played before the Lord on all *Inſtruments* of Fir-wood, namely on Harps, Lutes, Timbrels, Cornets and Cymbals.

6. But when they came to the Floor of Nachon, Uzzah reached out to the Ark of God, and took hold of it, becauſe the Oxen ſhook *it*.

7. At this the Lord was angry with him, and God ſmote him there for the Error; ſo that he died there by the Ark of God.

8. And David was diſpleaſed, becauſe the

Ver. 16. *Eliphelet*] *Eliphalet* comes from not underſtanding the *Hebrew* Accent; ſee 1 *Chron.* iii. 8. and the Name elſewhere.

Ver. 18. *Giants Vale*] as in *Joſh.* xv. 8. lying at the ſouth Side of *Jeruſalem*, *Maundrell* from *Joſephus*.

Ver. 21. *took away*] and by *David*'s Order burnt them, 1 *Chron.* xiv. 12. the former of which is mentioned here, and the latter there.

Ver. 25. *Gezer*] called *Gazer* through Ignorance of the *Hebrew* Accent, which alters the Vowel; ſee *Gen.* x. 24.

Ver. 1. Thoſe who have taken notice of the Miſtakes in the *common Tranſlation*, and its Printing, need not wonder at ſeeing here [*the*] in a different Character; which Errors are very unfit for the *holy Scripture*, and diſagreeable to the Exactneſs and Nicety that is in the *Hebrew Original*.

Ib. *choſen Men*] who might be thoſe mentioned 1 *Chron.* xiii. 1. for I ſuppoſe *David* would be intent on fetching the Ark before he did other Things; though Expoſitors in general count this to be a freſh Gathering of the People.

Ver. 2. *came from*] underſtand *after having gone thither*, as related 1 *Chron.* xiii. 6.

Ib. *Baalim of*] which *Baale* the Genitive of *Baalim* is; but *Baale of* is a double Genitive, which is abſurd. This Place was *Kirjath-baal*, *the Town of Baal*, from whence this Name in the plural, *Joſh.* xv. 60. 1 *Sam.* vii. 2. as it is in the Feminine, 1 *Chron.* xiii. 6.

Ib. *the Name of which*] that is Part of its Name thus, *The Ark of the Lord of Armies*. But *Cappellus* ſtrives hard to have שׁ *Name* altered to שׁ *there*, that he might make *where the Name of the Lord of Armies is called upon*, or *upon which the Name*, &c. This though he attempted more than once, yet it has been ſolidly refuted by the *younger Buxtorf*.

Ver. 3. *that they might*] for *they brought it* not *out of the houſe* twice.

Ib. *Uzza*] differently ſpell'd here and in Ver. 6, 7, 8.

Ver. 6. *reached out to the Ark*] What Neceſſity is here of *his hand?* Or Occaſion of any Surmiſe that it was in the *Original*, ſince the *Hebrew* Verb ſignifies thus?

Ver. 7. *for the Error*] The *Heb.* without the Vowels is על השל but the Author of *the preſent State of the printed Hebrew Text* counts the *true reading* to be על אשר שלח את ידו though no *Copy* has it; *So that*, ſays he, *we have here 2 letters tranſpos'd, and* 1 *chang'd*, השל *for* שלח p. 456. but that one changed would be alſo tranſpoſed from the End of the Word to the Beginning, too much to be done by Miſtake; beſides which the Reader may ſee his *true reading* has three whole Words more than ours; and if it had been primitively the ſame, as in 1 *Chron.* xiii. 10. it is unaccountable to be ſo altered, either inadvertently or deſignedly.

Ib. *died*] according to the Denunciation in *Num.* iv. 15.

Lord

Lord made a Breach on Uzza: thus that Place is called The Breach of Uzza to this Day.

9. Nay David was afraid of the Lord that Day, and ſaid, How ſhall the Ark of the Lord come to me?

10. So that he would not take it away to himſelf into the City of David, but had it aſide to the Houſe of Obed-edom the Gittite:

11. Where it abode three Months; and the Lord bleſſed Obed-edom, with all his Family.

12. But it being told King David, that the Lord had bleſſed the Family of Obed-edom, and all which he had, by reaſon of the Ark of God; he went, and brought it up from his Houſe, to the City of David with Gladneſs.

13. And when they who carried it were gone on ſix Paces, he ſacrificed Oxen and fat Cattle.

14. Beſides David danced with all *his* Might before the Lord, being girded with a linen Ephod.

15. Thus he, and the whole Family of Iſrael, brought up the Ark of the Lord with ſhouting, and the Sound of the Cornet.

16. However as it came into the City of David, Michal Saul's Daughter looked out at a Window, and ſeeing King David leaping and dancing before the Lord, ſhe deſpiſed him in her Heart.

17. So they brought the Ark of the Lord, and ſet it in its Place, within the Tabernacle which David had pitched for it; and he offered up Burnt-offerings before the Lord, and Peace-offerings.

18. And when David had made an end of offering them up, he bleſſed the People in the Name of the Lord of Armies;

19. Diſtributing to every one of the Multitude of Iſrael, both Men and Women, one Cake of Bread, one Piece of Fleſh, and one Bottle *of Wine*: then all the People went to their reſpective Homes.

20. David too returned to bleſs his Family; when Michal above mentioned came out to meet him, and ſaid, How honourable to Day was the King of Iſrael, who was uncovered to Day in the Sight of the Handmaids of his Servants, as one of the vain ones is wholly uncovered!

21. But he anſwered her; It was before the Lord, who has choſen me above thy Father, and above all his Houſhold, to appoint me Ruler over his People Iſrael: therefore I will play before the Lord.

22. And I will yet be more baſe than this, and will be lowly in my own Sight; and with the very Handmaids, whom thou mentioneſt, I ſhall be honourable.

23. Therefore ſhe had no Child, to the Day of her Death.

CHAP. VII.

AND when the King was ſettled in his Houſe, and the Lord had given him reſt round about from all his Enemies;

2. He ſaid to Nathan the Prophet, See now I dwell in a Houſe of Cedar, while the Ark of God abides within a Curtain.

3. And Nathan anſwered him, Go, do all that is in thy Heart; for the Lord is with thee.

4. However that Night he had the Lord's Commiſſion as follows:

5. Go, and tell my Servant David; Thus ſays the Lord, Wouldeſt thou build me a Houſe to dwell in?

6. Since I have not dwelt in a Houſe, from the Day that I brought up the Iſraelites from Egypt, even to this Day, but have gone about in a Tent and a Tabernacle.

7. Whitherſoever I went about with all the Iſraelites, did I ſpeak ſuch a Word to one of the Magiſtrates of Iſrael, whom I commanded to feed that People of mine, as, Why do ye not build me a Houſe of Cedar?

8. Now therefore thou ſhalt declare ſo to my Servant David; Thus ſays the Lord of Armies, I took thee from the Fold, from after the Flock, to be Ruler over my People Iſrael.

9. And I have been with thee whitherſoever thou wenteſt, and have cut off all thy Enemies from thy Preſence; that I might make thee a great Name, like that of the great Men who are on the Earth.

Ver. 12. *by reaſon of the Ark of God*] The *Vulgate* ſubjoins, *and David ſaid, I will go, and bring back the Ark with Bleſſing into my Houſe.*

Ver. 13. *Oxen and fat Cattle*] *Vulgate, an Ox, and a Sheep, and a Ram*; but ſome *Editions* leave out the *Sheep*.

Ver. 14. *danced*] In the *vulg. Lat. Bib. played on Organs carried in the Arms* (for what elſe could be intended by *armigeratis?*) *and danced.*

Ver. 21. *I will play*] In *Lat. ludam*, which *Pope Clement*, in his *Edition* of the *Bible*, changing into *Juda* by Miſtake, made the Reading *Iſrael and Juda.*

Ver. 1. *was ſettled*] of more Importance to be told than that he *ſat*, and agrees better with *when.*

Ver. 6. *Tent*] See *Exod.* xxxv. 11.

Ver. 7. *Magiſtrates*] *Heb. Rods* or *Scepters.* The Word is here שבטי and in 1 *Chron.* xvii. 16. שפטי *Judges*; with the Senſe the ſame, ſays *Abarbanel*, in both Places: beſides *tribes* not being very proper.

10. Moreover

10. Moreover I will appoint a Place for my People Iſrael, and plant them, ſo that they ſhall dwell in a Place of their own, and not be moved again; nor ſhall the Sons of Iniquity afflict them any more as formerly;

11. And even from the Time that I ordered there ſhould be Judges over my People Iſrael, till I gave thee reſt from all thy Enemies: the Lord alſo tells thee, that he will make thee a Family.

12. When thy Days are fulfilled, and thou lieſt down with thy Fathers, I will ſet up thy Offspring after thee, who will proceed forth from thy ſelf; and will confirm his Kingdom.

13. He ſhall build a Houſe to my Name, and I will confirm the Throne of his Kingdom for ever.

14. I will be to him a Father, as he ſhall to me a Son; whom, when he commits Iniquity, I will rebuke with the Rod of Men, and with the Stripes of Mankind.

15. But my Kindneſs ſhall not be taken away from him; as I took *it* from Saul, whom I put away from before thee.

16. For thy Family and Kingdom ſhall be ſure for ever before thee, thy Throne ſhall be confirmed for evermore.

17. According to all theſe Words, and this whole Viſion, ſo ſpoke Nathan to him.

18. Then King David went in, and ſitting before the Lord, ſaid: Who am I, O Sovereign Lord? And what is my Family, that thou haſt brought me on hither?

19. And this was yet ſo little in thy Sight, O Sovereign Lord, that thou haſt alſo ſpoken of thy Servant's Family for a long while; and is this the Manner of Men, O Sovereign Lord?

20. And what ſhall David ſpeak yet more to thee, ſince thou knoweſt thy Servant, O Sovereign Lord?

21. For thy Word's ſake, and according to thy Mind, haſt thou done all this great Matter, to make *it* known to thy Servant.

22. Therefore thou art great, O Lord God: for there is none like thee, nor any God beſides thee, according to all that we have heard with our Ears.

23. And what one Nation on the Earth is like thy People Iſrael: whom God went to redeem for a People to himſelf, and to make him a Name, and to do for you great and terrible Things along to thy Country; by reaſon of thy People whom thou redeemedſt to thy ſelf from Egypt, the Nations and their gods?

24. Thou haſt alſo confirmed thy People Iſrael to thy ſelf, for a People to thee for ever; and thou Lord art a God to them.

25. Now therefore, O Lord God, eſtabliſh the Word which thou haſt ſpoken concerning thy Servant, and his Family, for ever; and do according as thou ſpokeſt.

26. So ſhall thy Name be magnified for ever as follows, The Lord of Armies is God over Iſrael; and the Family of thy Servant David will be confirmed before thee.

27. Since thou, O Lord of Armies the God of Iſrael, haſt revealed thus to the Ear of thy Servant, I will build thee a Houſe; therefore he has found in his Heart to make this Prayer to thee.

28. And now, O Sovereign Lord, thou art he that is God, and thy Words are Truth, who haſt ſpoken this Good of thy Servant.

29. Therefore now let it pleaſe thee to bleſs the Family of thy Servant, that it may be for ever before thee: for thou haſt ſpoken, O Sovereign Lord, and with thy Bleſſing let it be bleſſed for ever.

CHAP. VIII.

AND after this David beat the Philiſtines, ſo that he humbled them; and he took the Bridle of Ammah out of their Poſſeſſion.

2. Moreover he beat the Moabites, and

Ver. 11. *till*] as *from* before, and the Senſe of the Paſſage indicate; *Noldius* alſo gives *Vau* this Meaning in his *Concordance of the Hebrew Particles*; ſee *Exod.* xxxiv. 33.

Ib. *Family*] for ſuch it was, Ver. 12, 19.

Ver. 18. *Sovereign Lord*] The *Hebrew* Words (each rendered *Lord* when alone) being otherwiſe in 1 *Chron.* xvii. 16. diſtinguiſhed in the *preſent Engliſh* only by ſmall and capital Letters, and other ſuch Differences of the Divine Names being in this *Prayer*, as written by different Penmen, according to the general Manner of the *Scripture*; the firſt Remark of the Author of *the preſent State of the printed Hebrew Text* is, *that the* Jews *have ſuperſtitiouſly omitted* Jehovah, *and ſupplied it by* Adonai; when *Jehovah* is in the 1ſt Verſe of the *Prayer*, and frequently throughout it, both in *Sam.* and *Chron.* His ſecond Remark, oppoſite to the firſt, which you may perceive was indeed wanting, is, *that they have put in* Adonai *before* Jehovah, *to ſtrike the Reader's Eye firſt, and ſo to prevent his pronouncing the Word* Jehovah *after it*; from which a Perſon might be led to think that *Jehovah* is not to be found alone, while it is ſo ſeveral Times in this very *Prayer*, and is in the *Introduction* to it of each *Book*. Who but himſelf would have diſcovered ſuch Remarks, and ventured to publiſh them?

Ver. 23. *along to thy Country*] in the Way thither: *for thy land* being defective both in Senſe and Conſtruction; in Senſe, as this was done at *Egypt*; in Conſtruction, as there is not [and] before it.

Ver. 1. *the Bridle of Ammah*] *Gath* and its Towns called thus, 1 *Chron.* xviii. 1. as being probably the Bridle which had held *Iſrael* in Subjection. *Jun.* and *Trem.* expound *Ammah* to be the Name of a Mountain there, mentioned by *Pliny*, *Nat. Hiſt.* Lib. v. 13.

meaſured

measured them with a Line, to cast them down to the Ground; that is he measured with two Lines to put to death, and with a full Line to keep alive: so they became his Servants, carrying Presents.

3. David too beat Hadadezer the Son of Rehob King of Zobah, when he went to recover his Border at the River Euphrates.

4. From whom he took a thousand *Chariots*, seven hundred *Companies of* Horsemen, and twenty thousand Footmen; and he hamstringed all the Chariot-*horses*, only left of them *for* a hundred Chariots.

5. And when the Syrians of Damascus came to help this Hadadezer, David slew of them twenty two thousand Men.

6. Nay he put Garrisons in Syria of Damascus, and the Syrians became his Servants, carrying Presents: thus the Lord saved David whithersoever he went.

7. Besides he took the Shields of Gold that the Servants of Hadadezer were armed with, which he brought to Jerusalem.

8. From Betah likewise, and Berothai, Hadadezer's Cities, did King David take very much Brass.

9. And Toi King of Hamath hearing, that David had beat all the Army of Hadadezer;

10. He sent Joram his Son to King David, to ask of *his* Welfare, and bless him, because he had fought against Hadadezer, and beat him, for he was one who had Wars with Toi; and with him were Instruments of Silver, as there were likewise of Gold and Brass.

11. Them also King David consecrated to the Lord, with the Silver and Gold which he consecrated, of all the Nations that he subdued;

12. Of Syria, Moab, the Ammonites, Philistines, Amalek, and the Spoil of Hadadezer the Son of Rehob, King of Zobah.

13. And David got a Name, when he returned from his slaying the Syrians, by *that* of eighteen thousand, in the Valley of Salt.

14. Afterwards he put Garrisons in Edom, which he did in all of it, so that all the Edomites became David's Servants; and the Lord saved him whithersoever he went.

15. So David reigned over all Israel, and he was one who did Judgment and Justice to all his People.

16. Now Joab the Son of Zeruiah, was over the Army; and Jehoshaphat the Son of Ahilud, the Recorder.

17. Zadok likewise the Son of Ahitub, and Ahimelech the Son of Abiathar, were the Priests; and Seraiah was the Secretary;

18. And Benaiah the Son of Jehoiada, was *over* both the Cherethites and Pelethites; as David's Sons were Princes.

CHAP. IX.

MOREOVER David said, Is there yet any who is left of the Family of Saul, that I may not be ungenerous to him for Jonathan's Sake?

2. And there was of it a Servant, whose Name was Ziba, whom they called to David; and the King said to him, Art thou Ziba? Who answered, Thy Servant is.

3. Then he asked, Is there yet no Man of the Family of Saul, that I may shew the Kindness of God to him? And Ziba said to him, There is yet a Son of Jonathan, lame of *his* Feet.

4. To whom the King replied, Where is he? And Ziba said to him, Behold he is at the House of Machir the Son of Ammiel, in Lo-debar.

5. With that King David sent, and fetched him from thence.

6. And when Mephibosheth the Son of Jonathan, the Son of Saul, was come to him, he fell on his Face, and reverenced; and David said, Mephibosheth; who answered, Here is thy Servant.

7. And he replied to him, Do not fear, for I will throughly shew Kindness to thee for the sake of Jonathan thy Father, and will restore to thee all the Land of thy Grandfather Saul; thou mayest also eat Victuals on my Table continually.

8. At this he bowed down, and said, What is thy Servant, that thou shouldest look on such a dead Dog as I?

Ver. 3. *Hadadezer*] *Josephus* in *Antiq.* Lib. vii. 6. quotes from the 4th Book of *Nicolaus Damascenus*'s *History*, that *Adad* who reigned over Part of *Syria*, made war with *David* King of the *Jews*, and was overcome at *Euphrates*; that his Posterity reigned to the tenth Generation, having the same Name; and that the third from this, to take away the Dishonour, fought against the *Jews*, and wasted *Samaria*: which *Josephus* applies to 1 *Kings* xx. The last of those Kings might be *Rezin*, or however the last of that Kingdom, 2 *Kings* xvi. 9.

Ver. 4. Chariots] which being here to be understood in *Hebrew*, is supplied from 1 *Chron.* xviii. 4.

Ib. Companies] of ten each, such as are mentioned, *Deut.* i. 15. &c. the whole Number of single Horsemen being seven thousand, 1 *Chron.* xviii. 4.

Ver. 8. *Brass*] *of which*, says the *vulg. Lat.* upon its own Authority, and from 1 *Chron.* xviii. 8. *Salamon made all the brasen Vessels in the Temple, and the brasen Sea, and the Pillars, and the Altar.*

Ver. 13. *by* that] by slaying 18000 *Edomites*, not *Syrians*, 1 *Chron.* xviii. 12. and as the next Verse here discovers; see the reconciling of these Places with *Psa.* lx. 1. there.

Ib. *eighteen thousand*] The *Vulgate* wildly adds, *and at Gebel twenty three thousand.*

Ver. 6. *Here is*] As *Here am I* commonly, if not always in the *present English.*

Ver. 7. *mayest*] Which seems best to express the Favour to Advantage, in Liberty; and see Ver. 10.

9. Beſides the King called Ziba Saul's Servant, and ſaid to him; All that belonged to Saul, and to all his Family, I have given to thy Maſter's Son.

10. Thou ſhalt therefore, with thy Sons and Servants, till the Land for him, and bring in, that there may be Food for him, which he may eat; this however he may continually on my Table. Now Ziba had fifteen Sons, and twenty Servants.

11. And he ſaid to the King, Entirely as my Lord the King has commanded his Servant, ſo will thy Servant do: though Mephiboſheth ſhould eat on my Table as one of the King's Sons.

12. Mephiboſheth too had a little Son, whoſe Name was Micha; and all who dwelt in the Houſe of Ziba were Servants to Mephiboſheth.

13. Who dwelt at Jeruſalem, for he did eat continually on the King's Table, and was lame of both his Feet.

CHAP. X.

AND after this, the King of the Ammonites dying, Hanun his Son reigned in his room.

2. Upon which David ſaid, I will ſhew Kindneſs to Hanun the Son of Nahaſh, as his Father did to me. So he ſent to comfort him by the Miniſtry of his Servants concerning his Father: and David's Servants went into the Country of the Ammonites.

3. But their Princes ſaid to Hanun their Lord, Doſt thou think David honours thy Father, that he has ſent Comforters to thee? Has not he ſent his Servants to thee, in order to ſearch out the City, to ſpy it, and overthrow it?

4. Therefore Hanun took David's Servants, and ſhaved off half their Beards, and cut off their Garments in the middle to their Buttocks; ſending them away.

5. And ſome told David, at which he ſent to meet them, becauſe the Men were exceedingly aſhamed; and the King ſaid, Stay at Jericho till your Beards are grown, and then come back.

6. However when the Ammonites found that they were odious to David, they ſent, and hired of the Syrians of Beth-rehob, and thoſe of Zoba, twenty thouſand Footmen, and of the King of Maachah a thouſand Men, as alſo of the Men of Tob twelve thouſand.

7. This David hearing, ſent Joab, with all the Army of the ſtout Men.

8. So the Ammonites came out, and ſet the Battle in order at the Entrance of the Gate; and the Syrians of Zoba, and Rehob, as likewiſe the Men of Tob and Maachah, were by themſelves in the Field.

9. Whereupon Joab ſeeing that the Front of the Battle was towards him, both before and behind, he choſe ſome of all the choice Men of Iſrael, and ſet in order to meet the Syrians.

10. And the reſt of the People he delivered into the Cuſtody of Abiſhai his Brother, that he might ſet in order to meet the Ammonites.

11. He alſo ſaid; If the Syrians are too ſtrong for me, thou ſhalt be to ſave me; and if the Ammonites are too ſtrong for thee, I will come to ſave thee.

12. Be thou ſtrong, and let us make our ſelves ſo, for our People, and for the Cities of our God; and the Lord do what he likes.

13. Joab then, and the People that were with him, drew nigh to the Battle againſt the Syrians, who fled from his Preſence.

14. And the Ammonites ſeeing that the Syrians were fled, did flee from the Preſence of Abiſhai, and got into the City: ſo Joab returned from the Ammonites, and came to Jeruſalem.

15. Nevertheleſs when the Syrians ſaw that they were beat before Iſrael, they gathered together.

16. Hadarezer likewiſe ſent, and brought out the Syrians who were beyond the River, and they came to Helam; Shobach the Captain of Hadarezer's Army being before them.

17. Which being told David, he gathered all Iſrael, and paſſing over Jordan

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Ver. 10. *may eat*] when in the Country, and his Servants.

Ver. 11. *ſhould eat—as one*] live like one of them for eating. Thus *Jun.* and *Trem.* have it as what *Ziba* ſaid, with the *Sixtine Bibles*; and it is ſtrange to be taken for *David*'s Words, to make it a Tautology too, without any Intimation of it in the *Original*. The *Seventy* tranſlate it to be the Hiſtorian's, *And Mephiboſheth did eat on the King's Table.*

Ver. 6. *Maachah*] the Name of the Country, not of the King, 1 *Chron.* xix. 6, 7.

Ver. 8. *Men of Tob*] of *Tob* ſee *Judg.* xi. 3. *Iſh-tob and Maacah*, as it ſtands in the *common Tranſlation*, is very indifferent Senſe.

Ver. 12. *ſo*]. The *Hebrew* Verb being repeated in this Manner, as likewiſe at 1 *Chron.* xix. 13. in which may be ſeen how our *Tranſlators* have diſplayed their Oratory.

Ver. 14. *And—ing*] This anſwers to the two *Hebrew* 1s; ſo that *then* and *alſo* are Redundancies of the *common Tranſlation.*

Ver. 15. *the Syrians*] But *Vulg. the Sons of Ammon ſeeing, that Syria was afraid, and that they were overthrown before Iſrael.*

came

came to Helam; where the Syrians ſet in order to meet him, and fought with him.

18. But the Syrians fled from the Preſence of Iſrael, and David ſlew thoſe of ſeven hundred Chariots, and forty thouſand Horſemen; nay he ſmote Shobach the Captain of their Army, ſo that he died there.

19. Thus all the Kings, the Servants to Hadarezer, ſeeing that they were beat before Iſrael, made peace with them, and ſerved them; and the Syrians were afraid to help the Ammonites any more.

CHAP. XI.

MOREOVER at the Return of the Year, at the Time Kings go out, David ſent Joab, accompanied with his Servants, and all Iſrael; and they ſpoiled the Ammonites, nay laid ſiege againſt Rabbah; but David abode at Jeruſalem.

2. And at the Time of Evening, he riſing up from his Bed, and walking about upon the Roof of the King's Houſe, ſaw from thence a Woman waſhing her ſelf; who was of a very beautiful Look.

3. With that he ſent, and enquired for her; and one ſaid, Is not this Bath-ſheba the Daughter of Eliam, the Wife of Uriah the Hittite?

4. Then David ſent Meſſengers, and fetched her; and when ſhe was come to him, he lay with her, ſhe having conſecrated her ſelf from her Uncleanneſs: afterwards ſhe returned home.

5. And the Woman conceived; whereupon ſhe ſent, and told David, that ſhe was with Child.

6. At this he ſent to Joab, Send me Uriah the Hittite; whom Joab ſent to him.

7. And when he was come to him, David aſked about the Welfare of Joab, as alſo about that both of the People and the War.

8. After which David ſaid to him, Go down home, and waſh thy Feet. But Uriah going out of the King's Houſe, though there went forth after him a Diſh of Meat from the King,

9. Lay down at the Door there, with all the Servants of his Lord, and went not down home.

10. This they told David of; who ſaid to him, Didſt not thou come from a Journey? Why didſt not thou go down home?

11. And Uriah anſwered him, The Ark, with Iſrael and Judah, abide in Tents; nay my Maſter Joab, with the Servants of my Lord, are encamped out in the Field; and ſhall I go home, to eat, drink, and lie with my Wife? By thy living, and thy Soul's living, I will not do this Thing.

12. David then ſaid to him, Abide here alſo to Day, and to Morrow I will let thee go. Accordingly Uriah abode in Jeruſalem that Day, and the next.

13. And David called him, that he might eat and drink before him, and he made him drunk; yet he went out in the Evening to lie on his Bed with the Servants of his Lord, and went not down home.

14. Therefore in the Morning, David wrote a Letter to Joab, and ſent by Uriah.

15. In which he wrote thus, Do you put Uriah towards the Front of the ſtrongeſt Part of the Battle, and turn back from following him; that he may be ſmitten, and die.

16. So when Joab had obſerved the City, he put him at a Place where he knew that valiant Men were.

17. And the Men of the City came out, and fought with Joab, ſo that there fell ſome of the People, the Servants of David; and likewiſe Uriah the Hittite died.

18. Upon which Joab ſent, that he might tell David all the Affairs of the War.

19. And he commanded the Meſſenger as follows; When thou haſt made an end of telling all the Affairs of the War to the King;

20. If his Wrath get up, and he ſays to thee, Why did you go nigh the City to fight? Did not you know how they throw off the Wall?

21. Who ſlew Abimelech, the Son of Jerubbeſheth? Did not a Woman caſt upon him a Piece of a Milſtone off the Wall, ſo that he died at Thebez? Why did you go nigh the Wall? Then thou ſhalt ſay, Thy Servant Uriah the Hittite alſo is dead.

22. Accordingly the Meſſenger went; and when he came, told David all for which Joab ſent him.

23. And he ſaid to David, When the Men had prevailed over ſome, and came out to others of us into the Field, we got to be over them to the Entrance of the Gate.

Ver. 18. *forty thouſand Horſemen*] Theſe ſeem to be the Horſe and Foot together, being called Footmen, 1 *Chron.* xix. 18. where they might be denominated from the greater Number, and here from the principal Sort; nay might be termed by either Name, becauſe the Footmen might occaſionally, or at this Time, fight on horſeback, or elſe the Horſemen on foot.

Ver. 20. *throw*] Agreeable to the next Verſe, and the principal Meaning of the Word.

Ver. 23. *ſome—others of us*] which requires no Explication, nor Vindication, but *N. B.*

24. Whereby

24. Whereby the Throwers threw on thy Servants off the Wall, and there are ſome of the King's Servants dead; and likewiſe thy Servant Uriah the Hittite is dead.

25. But David ſaid to the Meſſenger; Thus ſhalt thou ſay to Joab, Let not this Thing diſpleaſe thee, ſince the Sword conſumes one as well as another: make the Battle ſtrong againſt the City, and deſtroy it; to which do thou ſtrengthen him.

26. Now the Wife of Uriah hearing that he her Huſband was dead, lamented for him.

27. However when the Mourning was paſt, David ſent, and took her to his Houſe, and ſhe became his Wife, and bore him a Son; but the Thing which he had done diſpleaſed the Lord.

CHAP. XII.

AND the Lord ſent Nathan to David; who coming to him, ſaid to him; There were two Men in one City, one rich and the other poor.

2. The rich had very great Flocks and Herds.

3. But the poor had nothing at all, excepting one little Ewe-lamb, which he bought, and kept alive, ſo that it grew up together with him, and his Sons: it did eat of his Morſel, and drink of his Cup, nay lay in his Boſom, and was as a Daughter to him.

4. And there coming a Traveller to the rich Man, he ſpared to take of his own Flocks and Herds, to make ready for the Paſſenger who came to him; and took the poor Man's Ewe-lamb, and made ready for that Man.

5. Upon this David was very angry with the Man; inſomuch that he ſaid to Nathan; By the Lord's living, the Man who has done this ſhall be put to death.

6. And he ſhall reſtore the Lamb fourfold; becauſe he has done this Thing, and becauſe he did not ſpare.

7. Then Nathan ſaid to him: Thou art the Man. Thus ſays the Lord God of Iſrael; I anointed thee to be King over Iſrael, and I delivered thee from the Power of Saul.

8. Beſides I gave thee thy Maſter's Houſe, and his Wives into thy Boſom, nay gave thee the Family of Iſrael and Judah; and if that had been a Little, I would have added to thee ſuch and ſuch Things as theſe.

9. Why haſt thou deſpiſed the Word of the Lord, by doing what diſpleaſed him? Thou haſt ſlain Uriah the Hittite with the Sword, and taken his Wife to be thine; having killed him with the Sword of the Ammonites.

10. Now therefore the Sword ſhall not depart from thy Houſe for a great while; becauſe thou haſt deſpiſed me, and taken that Uriah's Wife to be thy own.

11. Thus ſays the Lord; Behold I will raiſe up Miſchief againſt thee out of thy own Houſe, and take thy Wives before thy Eyes, and give to thy Neighbour; who ſhall lie with them in the Sight of this Sun.

12. For thou didſt *it* in ſecret; but I will do this Thing openly to all Iſrael, and the Sun.

13. And David ſaid to Nathan, I have ſinned againſt the Lord. Whereupon Nathan replied to him; The Lord alſo puts away thy Sin, thou ſhalt not die.

14. Only becauſe thou haſt let the Enemies of the Lord highly contemn by this Thing, even the Son who is born to thee ſhall quite die.

15. And when Nathan was gone home, the Lord ſmote the Child, whom the Wife of Uriah bore to David, ſo that it was mortally ſick.

16. Therefore David beſought God for the Boy; and kept a Faſt, nay went in, and ſtaid all Night, lying on the Ground.

17. But the Elders of his Houſe roſe up to him, to raiſe him up from the Ground; yet he would not let it be, nor did he eat any Victuals with them.

18. However on the ſeventh Day the Child died; and David's Servants were afraid to tell him that it was dead, for they ſaid, Behold when the Child was alive we perſuaded him, and he did not hearken to what we ſaid; and how will he do ill, ſhould we tell him it is dead!

19. Nevertheleſs David ſeeing that his Servants whiſpered, underſtood that it was; upon this he aſked them, Is the Child dead? And they ſaid, It is.

20. He then roſe up from the Ground, and having waſhed, anointed himſelf, and changed his Cloaths, he went into the Houſe of the Lord, and worſhipped; next he came home, and aſking, they put ſome Victuals for him, and he eat.

Ver. 17. *let it be*] for without this (as often the Verb-ſubſtantive is to be underſtood in the *Hebrew*) it may be aſked, *He would not* what? *Raiſe him up?*

Ver. 19. *ſeeing*] *Vulg. heard*, to make it better, but I think worſe: for he might rather ſee them, than hear them whiſpering.

21. Whereupon

21. Whereupon his Servants ſaid to him, What is this Thing which thou haſt done? Thou didſt faſt, and weep, for the Child being alive, and when it was dead, thou didſt riſe up, and eat Victuals.

22. And he anſwered; While the Child was yet alive, I faſted, and wept; for, thought I, Who knows but the Lord may be gracious to me, that the Child may live.

23. But now it is dead, Why ſhould I faſt? Can I make it return again? I ſhall go to it, but it will not return to me.

24. Afterwards David comforted Bathſheba his Wife, and going in to her, lay with her; and ſhe bore a Son, whoſe Name he called Solomon, and the Lord loved him.

25. Who ſending by the Miniſtry of Nathan the Prophet, he called his Name Beloved of the Lord; becauſe of the Lord.

26. And Joab fought againſt Rabbah of the Ammonites, that he might take the royal City.

27. At which he ſent Meſſengers to David with this Advice; Having fought againſt Rabbah, I have even taken the City of Water.

28. Now therefore gather the reſt of the People, and encamp againſt the City, and take it; leſt being taken by me, it ſhould be called by my Name.

29. Accordingly David gathered all the People, and going to Rabbah, fought againſt it, and took it.

30. And he took off their King's Crown from his Head, the Value of which was a Talent of Gold with the precious Stones, and it crowned David's Head; beſides he brought out the Spoil of the City very much.

31. He brought out the People too who were therein, and put under a Saw; as alſo Threſhing-inſtruments of Iron, and iron Axes, nay made them paſs through the Brick-kiln; and ſo did he to all the Cities of the Ammonites: then he, and all the People, returned to Jeruſalem.

CHAP. XIII.

AND after that his Son Abſalom having a fair Siſter, whoſe Name was Tamar, Amnon the Son of David loved her.

2. And he was ſo diſtreſſed, that he became ſick for this his Siſter, becauſe ſhe was a Virgin; and he thought it would be ſtrange to do any Thing to her.

3. Now Amnon had a Friend, whoſe Name was Jonadab, the Son of Shimeah David's Brother; and he was a very expert Man;

4. Who ſaid to him, Why art thou ſo thin, being the King's Son, Morning by Morning? Wilt not thou tell me? And Amnon anſwered him, I am in love with Tamar the Siſter of my Brother Abſalom.

5. Then Jonadab replied to him, Lie upon thy Bed, and feign thy ſelf ſick; and when thy Father comes to ſee thee, ſay to him, Let Tamar my Siſter come, I pray, and get me to eat ſome Victuals, by dreſſing the Food in my Sight, that I may ſee, and eat from her Hand.

6. So Amnon lay down, and feigned himſelf ſick; and the King coming to ſee him, he ſaid to him, Let Tamar my Siſter come, I pray, and make a Couple of Cakes in my Sight, that I may eat from her Hand.

7. Accordingly David ſent word home to her, Go now to thy Brother Amnon's Houſe, and dreſs ſome Food for him.

8. With that Tamar went thither, and he was lying down; then ſhe took Dough, having kneaded *it*, and made Cakes in his Sight, and baked them.

9. Moreover ſhe took the Pan, and turned *them* out before him; but he refuſed to eat, and ſaid, Cauſe every one to go out from me: ſo every one did.

10. Next he ſaid to her, Bring the Food into the Chamber, that I may eat from thy Hand. Accordingly Tamar took the Cakes which ſhe had made, and carried thither to Amnon her Brother.

11. Which ſhe having nigh to him, that he might eat, he took hold of her, and ſaid to her, Come, lie with me, my Siſter.

12. But ſhe anſwered him; Do not, my Brother, do not humble me, for it ſhould not be ſo done in Iſrael: do not this Vileneſs.

Ver. 23. *Why*] How much better and wiſer is this Anſwer, than that celebrated one of *Solon* himſelf, the great Law-maker of *Athens*, on a like Occaſion, when he was perſuaded not to weep, ſince Weeping would avail Nothing, "For this Cauſe I do weep?"

Ver. 25. *Beloved of the Lord*] as the *Hebrew* ſignifies; the Loſs of which in the *Engliſh Tranſlation* ſee on *Pſa.* cxxvii. 2.

Ver. 26. *that he might*] Ver. 28.

Ver. 30. *Value*] As the *Hebrew* Word may ſignify *Weight* or *Value*, it is not congruous to be the former here, becauſe the Crown was not all Gold, as alſo becauſe the Weight would be far too great.

Ver. 31. *Threſhing-inſtruments*] As in *Amos* i. 3. and the Verb there joined with it ſhews.

Ver. 8. *lying*] otherwiſe *lain*, notwithſtanding how it may be vulgarly expreſſed; *laid* being not the Participle of *lie*, but of *lay*, and ſo denotes being done by ſome other Perſon or Thing.

Ver. 12. *Do not*] אַל being a Particle of perſuading from a Thing, as twice beſides in this Verſe; rarely of denying; ſee *Buxt. Gram.* Lib. ii. Cap. 19.

Ib. *humble*] Vid. *Gen.* xxxiv. 2. and concerning *Vileneſs*, Ver. 7. of the ſame Chapter.

13. For I, whither ſhall I cauſe my Reproach to go? And thou wilt be as one of the vile ones in Iſrael: now therefore ſpeak, I pray, to the King, for he will not with-hold me from thee.

14. Nevertheleſs he would not hearken to what ſhe ſaid; but being ſtronger than ſhe, humbled her, and lay with her.

15. Amnon then had a very great Hatred to her; for it was greater than the Love which he before had for her; inſomuch that he bade her, Get up, be gone.

16. And ſhe ſaid to him, There is no Cauſe for this great Heinouſneſs, to ſend me away being more than the other that thou haſt done to me. Yet he would not hearken to her;

17. But called his young Man who waited on him, and ſaid, Send this Woman now out from me, and lock the Door after her.

18. And though ſhe had on a Garment of *ſeveral* Sorts, becauſe the King's Daughters who were Virgins were cloathed with ſuch Robes; his Waiting-man had her out abroad, and locked the Door after her.

19. Therefore Tamar took Aſhes upon her Head, and tore that Garment, as alſo put her Hand upon her Head, and going away, went on crying.

20. To whom Abſalom her Brother ſaid, Has thy Brother Aminon been with thee? Yet now, my Siſter, hold thy Peace, as he is thy Brother; do not mind this Matter. Then Tamar remained, and was deſolate, at his Houſe.

21. And upon King David's hearing of all theſe Things, he was very angry.

22. In the mean time Abſalom would not ſpeak to his Brother Amnon either Bad or Good: for he hated him, by reaſon that he had humbled Tamar his Siſter.

23. And in two Years Time, Abſalom having Shearers at Baal-hazor, which is by Ephraim, he invited all the King's Sons.

24. He likewiſe came to the King, and ſaid, Behold now thy Servant has Shearers, let the King, I pray, and his Servants, go with thy Servant.

25. Whereas the King anſwered him, Let us not, my Son, let us not now all of us go, leſt we ſhould be burdenſome to thee. And notwithſtanding he urged him, he would not go, but bleſſed him.

26. At which Abſalom ſaid, If not, be pleaſed to let my Brother Amnon go with us? And the King replied to him, Why ſhould he go with thee?

27. However Abſalom preſſing on him, he let Amnon and all the King's Sons go with him?

28. And Abſalom commanded his young Men thus; See now when Amnon's Mind is merry with Wine, and I give you notice to ſtrike him; then kill him, do not fear: Will it not be becauſe I command you? Take courage, and be Sons of Valour.

29. They alſo did to Amnon, as he commanded; with that all the King's Sons roſe up, and riding upon their reſpective Mules, fled.

30. And while they were in the Way, the following News came to David, Abſalom has ſlain all the King's Sons, ſo that there is not one of them left.

31. Upon this the King got ready, and tearing his Cloaths, lay on the Ground; and all his Servants ſtood by with *their* Cloaths torn.

32. But Jonadab the Son of Shimeah David's Brother made anſwer; Let not my Lord think, they have killed all the young Men, the King's Sons, ſince Amnon alone is dead: for by the Talk of Abſalom it has been appointed, from the Day he humbled Tamar his Siſter.

33. Now therefore let not my Lord the King ſo regard the Matter, as to think all his Sons are dead; becauſe it is only Amnon.

34. And Abſalom fled. The young Man too who kept watch looking up, ſaw plainly that there were many People came along in the Way behind him, on the Side of the Mountain.

35. When Jonadab ſaid to the King, Behold the King's Sons are coming: according to the Word of thy Servant, ſo it is.

36. And as he made an end of ſpeaking, behold they came, who burſt out a crying; and the King alſo, with all his Servants, cried very much.

37. In the mean while Abſalom fled, who went to Talmai the Son of Ammihud King of Geſhur; and he mourned for his Son continually.

38. Thus he being fled, and gone to Geſhur, was there three Years.

39. So that King David longed to go

Ver. 16. *Cauſe.*] not with the Stop here, as in the *vulg. Tranſ.* ſo unaptly.

Ver. 20. *Aminon*] So *Abſalom* calls him, different from his Name elſewhere; *Lightfoot* ſays, *ſcornfully:* but rather in Derogation to his Name *Amnon*, which ſignifies *faithful*; as this may *unfaithful*, *min* being *from* or *un*— therefore ſhould not be loſt in the *Tranſlation.*

Ver. 22. *Bad or Good*] which is the *Hebrew* Order.

Ver. 31. their] It may be ſuſpected, that our *Tranſlators* miſtook the ם of בגדים for this Pronoun.

Ver. 32. *that* being twice added in this Verſe by our *Tranſlators*, one is put in the *Italick* Print, the other not.

forth

forth to him; for he was comforted concerning Amnon, ſince he was dead.

CHAP. XIV.

AND Joab the Son of Zeruiah knowing, that the Heart of the King was upon Abſalom;

2. He ſent to Tekoah, and fetched from thence a wiſe Woman, to whom he ſaid; Feign thy ſelf now to mourn, and put on now Garments of Mourning, and be not anointed with Oil, but be as a Woman who has theſe many Days been mourning for the Dead;

3. And go to the King, and ſpeak to him according to this Speech: he putting Words ſo in her Mouth.

4. Accordingly the Woman of Tekoah ſpoke to the King, falling upon her Face to the Ground, and reverencing, with this Expreſſion, Save, O King.

5. To whom he ſaid, What is the matter with thee? And ſhe anſwered; I am verily a widow Woman, my Huſband being dead.

6. And thy Handmaid had two Sons, who contending in the Field, and there being none between them to deliver; one ſtruck the other, ſo that he killed him.

7. At which behold the whole Family is riſen up againſt thy Handmaid, and they ſay, Deliver up him who ſmote his Brother, that we may kill him for the Life of his Brother whom he has ſlain, and may deſtroy even the Heir; thus will they quench my Coal that is left, making my Huſband not to have Name or Remainder upon the Surface of the Ground.

8. Whereupon the King ſaid to her, Go home, and I will give command concerning thee.

9. But ſhe anſwered him, Upon me, my Lord O King, be the Iniquity, and upon my Father's Family; and let the King, and his Throne, be innocent.

10. To which the King replied, When any ſpeaks to thee, bring him to me, and he ſhall not touch thee again any more.

11. Yet ſhe added, Let the King, I pray, remember the Lord thy God, not to let the Revengers of Blood increaſe the ſlaying, that they may not deſtroy my Son. By the Lord's living, ſays he, there ſhall not a Hair of thy Son fall to the Earth.

12. The Woman nevertheleſs rejoined, Let thy Handmaid, I beſeech thee, ſpeak a Word to my Lord the King; who ſaid, Do.

13. And ſhe proceeded; Why then doſt thou intend ſuch as this againſt the People of God? For the King ſpeaks theſe Words like one who is in fault, for him not to bring again his expelled one.

14. For we muſt quite die, and be like Water poured out on the Ground, which cannot be gathered up; and ſince God takes not away the Life, he ſhould have ſome Thoughts that the expelled one may not remain ſo from him.

15. And now as I came to ſpeak this Matter to the King my Lord, it was becauſe the People made me afraid; and thy Handmaid thought, I will now ſpeak to the King, who perhaps will do the Buſineſs of his Handmaid.

16. Becauſe he can hear to deliver her from the Power of the Man, who would deſtroy me and my Son together, from the Poſſeſſion of God.

17. Thy Handmaid too thought, The Word now of my Lord the King will be for Quietneſs: for as an Angel of God, ſo is he to hear Good or Evil, and the Lord thy God is with thee.

18. The King then made reply to her, Conceal not from me, I pray, the Matter that I ſhall aſk thee. And ſhe ſaid, Let my Lord the King now ſpeak.

19. And he aſked, Is not the Hand of Joab with thee in all this? To which the Woman made anſwer; By thy Soul's living, my Lord O King, there is no going to the right Hand or the left, from all that my Lord the King ſpeaks; for thy Servant Joab himſelf commanded me, and told thy Handmaid all that ſhe ſhould ſay:

20. In order to turn about the Look of the Thing, has thy Servant Joab done this Matter; and my Lord is wiſe, as with the Wiſdom of an Angel of God, to know all that is on the Earth.

21. Upon which the King ſaid to Joab, Behold now ſince I have done this Thing, go, bring again the young Man Abſalom.

22. At this Joab fell on his Face to the

Ver. 2. *now*] the ſame repeated in *Hebrew*.

Ver. 9. *be innocent*] *præſtando quod peto, in doing what I requeſt*, as *Jun.* and *Trem.* well comment; but *Poole* doubly ill, *If I do not inform thee right, or if thou neglecteſt my Cauſe.*

Ver. 14. *die*] *Amnon* would have died if not murdered, and *Abſalom* will die as it were for it.

Ib. *takes not away the Life*] of *Abſalom*, for the Murder.

Ib. *he ſhould*] Namely the King, agreeing with the Words of the foregoing Verſe.

Ver. 19. *told thy Handmaid all that ſhe ſhould ſay*] according as the ſame *Hebrew* Idiom is rendered in *Ezr.* viii. 17.

Earth,

Earth, and reverenced, and bleſſed the King; he alſo ſaid, Thy Servant knows to Day that I am in Favour with thee, my Lord O King, becauſe the King has performed the Requeſt of his Servant.

23. So he got ready and went to Geſhur, and brought Abſalom to Jeruſalem.

24. But the King ſaid, Let him turn aſide to his Houſe, and not ſee my Face: which Abſalom did accordingly.

25. Now there was not a Man among all Iſrael, ſo much to be praiſed for being handſome, as Abſalom: from the Sole of his Foot even to his Crown there was not a Blemiſh in him.

26. And when he cut off his Hair (which he uſed to do at every Year's End, becauſe it was heavy upon him) the Hair of his Head weighed two hundred Shekels, by the King's Weight.

27. There were alſo born to Abſalom three Sons, and one Daughter, whoſe Name was Tamar: ſhe was a Woman of a fair Countenance.

28. Thus Abſalom abode in Jeruſalem two Year's Time, and ſaw not the King's Face.

29. At length he ſent for Joab, to ſend him to the King, but he would not come to him; nor yet when he ſent again the ſecond time.

30. Therefore he ſaid to his Servants, See, there is a Piece of Joab's Land at my Part, where he has Barley; go, and ſet it on fire: ſo they did.

31. Hereupon Joab got ready, and went to Abſalom at Home, and aſked him, Why have thy Servants ſet the Piece of Land which I have on fire?

32. And Abſalom anſwered him; Behold I ſent thus to thee, Come hither, that I may ſend thee to the King, to ſay, Why am I come from Geſhur? It would be better for me that I ſhould be there ſtill; now therefore let me ſee the King's Face, and if there be Iniquity in me, let him put me to death.

33. Joab accordingly went to the King, and told him; who called Abſalom, and he went to him, and bowed down to him, upon his Face to the Ground before the King; and he kiſſed Abſalom.

CHAP. XV.

BUT after this, Abſalom prepared him Chariots and Horſes, with fifty Men to run before him.

2. Nay he would riſe early, and ſtand at the Side of the Way to the Gate; and every Man who had a Cauſe to come with to the King for Judgment, Abſalom called to him, and ſaid, Where is the City thou art of? Who anſwering, Thy Servant is of ſuch a one of the Tribes of Iſrael;

3. Abſalom replied to him, See that thy Matters are good and right; though there is none to hear thee from the King.

4. Moreover he wiſhed, Oh that I was Judge in the Country, that every Man who has a Cauſe or Judgment might come to me, and I would do him juſtice.

5. Beſides when a Man came near to bow down to him, he put forth his Hand, and taking hold of him, kiſſed him.

6. And after this manner did he behave to all Iſrael who came to the King for Judgment; thus Abſalom ſtole away the Hearts of the Men of Iſrael.

7. And at the Term of forty Years, he ſaid to the King; Let me go, I pray, and perform what I vowed to the Lord to do at Hebron.

8. For thy Servant made the following Vow while I abode at Geſhur in Syria, If the Lord will at all bring me again to Jeruſalem, I will ſerve him.

9. And the King anſwering him, Go in Peace; he got ready, and went to Hebron.

10. But he ſent Spies through all the Tribes of Iſrael, to tell; When you hear the Sound of the Trumpet, ſay, Abſalom reigns at Hebron.

11. There went alſo with him two hundred Men invited from Jeruſalem, who went in their Integrity; for they knew not any thing of the Matter.

12. He further ſent for Ahithophel the Gilonite, David's Counſellor, from his City Giloh, when he was offering Sacrifices; and the Conſpiracy was ſtrong, for the People went on increaſing with Abſalom.

Ver. 26. *by the King's Weight*] The *Babylonian* or foreign Shekel, being computed but the third Part of a *Hebrew* one, might be uſed by the Kings of *Iſrael* by reaſon of their Traffick abroad, and ſo obtain that Name, by which *Abſalom* would probably have his Hair weighed in Oſtentation. According to which the true Weight will be about 2lb. 6oz. 8p. w. Troy.

Ver. 7. See the *Notes of Chronology* after the ſucceeding *Table*.

Ib. *to do at*] For ſurely *Abſalom* was not in *Hebron*, while he was *at Geſhur in Syria*, another Kingdom; but *Hebron* was his Birth-place, Chap. iii. 3.

Ver. 10. *reigns*] In the *Bible* of *Pope Sixtus*, *will reign*; in that of *Pope Clement*, publiſhed two Years after, *has reigned*: but their *Engliſh Tranſlators*, as if aſhamed of the Incongruity of both, take up with the Hereticks, *reigneth*.

Ver. 12. *ſtrong*] What will not Mankind do, and what may not the beſt of Men expect from them? when they would do thus to *David*, and that in the worſt of

13. Then

13. Then there came one who told David, that the Hearts of the Men of Iſrael were after Abſalom.

14. Whereupon he ſaid to all his Servants, who were with him at Jeruſalem, Get ready, and let us flee, elſe there will be no eſcaping for us from the Preſence of Abſalom: make haſte to go away, leſt he making haſte, ſhould overtake us, and forcibly bring Miſchief upon us, by ſmiting the City with the Edge of the Sword.

15. And the King's Servants ſaid to him, According to all that my Lord the King ſhall chooſe, here are thy Servants.

16. So the King went forth, and all his Houſhold accompanied him; only he left ten Women *who* were Concubines, to keep the Houſe.

17. Thus he going forth, and all the People accompanying him, remained at a Houſe far off.

18. And all his Servants paſſed on at his Side, with all the Cherethites and Pelethites; as likewiſe all the Gittites, ſix hundred Men who came along with him from Gath, paſſed on before the King.

19. But he ſaid to Ittai the Gittite; Why doſt thou go with us too? Return, and abide with the King; ſince thou art a Stranger, and art alſo removing to thy Place.

20. Whereas thou cameſt Yeſterday, ſhall I make thee go wandering with us to Day, when I am going whither I can? Return, and cauſe thy Brethren to return; Kindneſs and Truth be with thee.

21. And Ittai made anſwer to the King, By the Lord's living, and my Lord the King's living, in the very Place where my Lord the King ſhall be, whether in Death or in Life, even there will thy Servant be.

22. David then replied to him, Go, and paſs over. Accordingly he did, as likewiſe all his Men, and the Children who were with him.

23. And the whole Country cried aloud, when all the People paſſed over; the King alſo went over the Brook Kidron, and all the People towards the Way of the Wilderneſs.

24. Nay there was Zadok too, and all the Levites with him, carrying the Ark of God's Covenant; which they ſet down, and Abiathar went up, till all the People had made an end of paſſing out of the City.

25. Nevertheleſs the King ſaid to Zadok; Have back the Ark of God into the City: if I am in Favour with the Lord, he will bring me back, and ſhew me that, and the Habitation of it.

26. But if he ſhould ſay thus, I do not delight in thee; here am I, let him do to me as he pleaſes.

27. He likewiſe ſaid to that Prieſt; Art thou a Seer? Go back *then* into the City in Peace, and your two Sons with you, Ahimaaz thine, and Jonathan the Son of Abiathar.

28. See, I will ſtay in the Plain of the Wilderneſs, till Word comes from you to tell me.

29. Therefore Zadok and Abiathar carried back the Ark of God to Jeruſalem, and they abode there.

30. But David went up on the Aſcent of Olivet, weeping as he went, and his Head was covered, and he walked barefooted; all the People too who were with him covered their Heads reſpectively, and went up in the ſame Manner.

31. It was moreover told David, that Ahithophel was among them who conſpired with Abſalom; at which he ſaid, Make the Counſel of Ahithophel fooliſh, I beſeech thee, O Lord.

32. And when David came to the Top, where he worſhipped God, behold Huſhai the Archite met him, with his Coat torn, and Earth upon his Head.

Rebellion, for a Son againſt his Father, nay a Son that had murdered his Brother, and the Father who had ſaved them by killing *Goliath*, &c.

Ver. 14. *elſe*] which כי may ſignify, as well as *but* ſo commonly, though not noticed by *Noldius*, &c.

Ver. 19. *to thy Place*] which is the laſt of the Verſe in *Hebrew*; and *he could not both go to* Gath, *and tarry in* Jeruſalem *with* Abſalom, ſays *Poole*. And how unapt *exile* is, may be ſeen by this literal rendering.

Ver. 21. *very—there*] כי אם ſeem here in each Place redundant as to Tranſlation, according as in 2 *Kings* v. 20. and as either of them is uſually in Oaths; and ſo not to be turned firſt *ſurely*, then *even alſo*: yet the Expletives I have choſen may image them pretty well.

Ver. 23. *Kidron*] running along the Bottom of the Valley of *Jehoſhaphat* ſouthward, on the eaſt Side of *Jeruſalem*, but ſometimes dry, according to *Maundrell*, *Journ.* p. 100.

Ib. *Way*] *Vulg.* inſerts *of Olivet* from Ver. 30.

Ver. 24. *which they ſet down*] The *Vulg.* quite unneceſſarily, as wrongly, repeats *Covenant* here.

Ver. 25. *the Habitation of it*] That is the Tabernacle, Chap. vi. 17.

Ver. 26. *do to me as*] Thus *Juvenal* in *Sat.* x.

——— *Si Conſilium vis,*
Permittes ipſis expendere Numinibus, quid
Conveniat nobis, rebuſque ſit utile noſtris.

Receive my Counſel and ſecurely move;
Intruſt thy Fortune to the Powers above:
Leave God to manage for thee, and to grant
What his unerring Wiſdom ſees thee want,
Dryden's Tranſlation.

And *Abulfeth*, an eaſtern Poet, as recited by *Barth. D'Herbelot*, in *Bibliotheque Orientale* under the Word *Boſt*, *Submiſſion to the Will of God ought to be the Rule and End of our Conduct.*

33. To whom David ſaid; If thou goeſt on with me, thou wilt be a Burden to me.

34. But if thou wilt return into the City, and ſay to Abſalom, Let me be thy Servant, O King, ſince I have been thy Father's hitherto, and now would I alſo be thine; then thou mayeſt make void the Counſel of Ahithophel for me.

35. And will not Zadok and Abiathar the Prieſts be there with thee? To whom thou ſhalt tell every Thing that thou heareſt from the King's Houſe.

36. Behold their two Sons are there with them, Ahimaaz Zadok's, and Jonathan Abiathar's; by whoſe Means you may ſend to me every Thing that you hear.

37. Accordingly Huſhai David's Friend went into the City, when Abſalom came to Jeruſalem.

CHAP. XVI.

NOW when David was paſſed a little from the Top, behold Ziba Mephiboſheth's Servant met him, with a couple of Aſſes ſaddled, upon which were two hundred Loaves, a hundred Cluſters of Raiſins, a hundred of Summer-fruits, and a Bottle of Wine.

2. And the King aſked Ziba, What haſt thou theſe for? To which he anſwered, The Aſſes are for the King's Houſhold to ride on, the Loaves and Summer-fruits for the young Men to eat, and the Wine is for thoſe to drink who are faint in the Wilderneſs.

3. The King enquired further, And where is thy Maſter's Son? And Ziba anſwered him; Behold he abides at Jeruſalem: for he ſaid, This Time will the Family of Iſrael reſtore to me my Father's Kingdom.

4. Upon this the King ſaid to Ziba, Behold thou ſhalt have all that belongs to Mephiboſheth. And he replied, I bow down, being got in Favour with thee, my Lord O King.

5. And as King David was going to Bahurim, behold there came out a Man from thence of the Family of the Houſe of Saul, whoſe Name was Shimei, the Son of Gera, who coming out, curſed as he came.

6. Nay he flung Stones at David, and all his Servants; though all the People, and all the ſtout Men were at his right Hand and left.

7. And Shimei ſaid thus in his curſing; Get thee out, get thee out, O bloody and ungodly Man.

8. The Lord has returned upon thee all the Blood of the Houſhold of Saul, in whoſe Place thou haſt reigned, and the Lord has given the Kingdom into the Power of Abſalom thy Son; and behold thou art in thy own Miſchief, becauſe thou art a bloody Man.

9. At which Abiſhai the Son of Zeruiah ſaid to the King, Why ſhould this dead Dog curſe my Lord the King? Let me paſs over, I pray, and take off his Head.

10. But he anſwered; What have you to do with me, O Sons of Zeruiah? For he may curſe, becauſe the Lord has ordered him, to curſe David; and who ſhall ſay, Why doeſt thou ſo?

11. Beſides David ſaid to Abiſhai and all his Servants; Behold my own Son who proceeded forth from my ſelf ſeeks my Life; and much more now may a Benjaminite: let him alone, ſince he may curſe, becauſe the Lord has bid him.

12. Perhaps the Lord will look on my Affliction, and he may render Good to me inſtead of his Curſing this Day.

13. So he and his Men went on the Way; Shimei going on the Side of the Mountain over againſt him, where he went along curſing, throwing Stones, and flinging Earth.

14. At length the King, and all the People who were with him, came faint, and were refreſhed there.

15. Abſalom too, and all the People, the Men of Iſrael, came to Jeruſalem; and Ahithophel was with him.

16. And when Huſhai the Archite, David's Friend, came to Abſalom, Huſhai cried

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Ver. 34. *O King*] *ſuffer me to live*, adds the *Vulgate*. From ſuch Scraps as this, not in the *Original*, may the ignorant Talk have been raiſed by the Popiſh Party, that they have more *Scripture* at *Rome* than we; if not ſtill worſe, from their counting the *Apocrypha* canonical *Scripture*, which we have as well as they.

Ver. 1. *a Bottle*] *Vulg. Lat. two Bottles.*

Ver. 2. *The Aſſes*] The *Vulgate* has firſt, *My Lord the King.*

Ver. 4. *bow down*] thus the *Hebrew*, without any Thing for *that* to make it a Petition; being an Acknowledgment, as the Favour was already granted.

Ver. 5. *was going to*] For if *come* thither, *Shimei* could not come out thence to him; ſee too Ver. 14.

Ver. 7. *Get thee out*] of the Kingdom.

Ver. 8. *Blood*] killing the ſeven Sons, Chap. xxi. 8, 9. as being done before this.

Ver. 9. *this dead Dog*] which the *common Latin Tranſlator* was ſo wiſe as to alter into *this Dog about to die.*

Ver. 10. *you to do*] as *Judg.* xi. 12. and more to the Purpoſe.

Ib. *For*] *ſo* is marginal, not textual.

Ib. *may curſe*] For unqueſtionably the Lord did not bid him, though *David* might then doubt of it.

Ib. *doeſt thou*] namely the Lord.

Ver. 11. *now*] inſtead of which the *vulg. Lat.* has *this*, and *our Tranſlators* both.

out

out to him, Let the King live, let the King live.

17. To whom Abſalom ſaid, Is this thy Favour to thy Friend? Why didſt not thou go with him?

18. But Huſhai anſwered him; No: for whom the Lord, and his People, and all the Men of Iſrael chooſe, ſhall not I be for, and abide with him?

19. And again with whom ſhould I ſerve? Should it not be before his Son? As I have ſerved before thy Father, ſo will I be before thee.

20. And Abſalom ſaying to Ahithophel, Give Counſel for you, what we ſhall do.

21. He anſwered him, Go in to thy Father's Concubines, whom he has left to keep the Houſe; and when all Iſrael hear that thou art odious to thy Father, the Hands of all who are with thee will be ſtrong.

22. Accordingly they pitched a Tent for Abſalom upon the Roof, and he went in to his Father's Concubines in the Sight of all Iſrael.

23. And the Counſel of Ahithophel, which he gave in thoſe Days, was as if a Man enquired of the Word of God: ſo was all of it, both to David and Abſalom.

CHAP. XVII.

MOREOVER Ahithophel adviſed Abſalom; Let me now chooſe out twelve thouſand Men, and getting ready, purſue after David to Night.

2. So ſhall I come upon him, while he is weary and of weak Hands, and make him afraid, whereby all the People who are with him will flee; and I will ſmite the King alone.

3. And I will bring back all the People to thee, according as they may return: by the Man whom thou ſeekeſt for ſhall all the People be in Peace.

4. Which Saying Abſalom approved of, as did all the Elders of Iſrael.

5. However Abſalom ſaid, Call now alſo Huſhai the Archite; that we may hear what he has likewiſe to adviſe.

6. Who coming to Abſalom, he ſaid thus to him, Ahithophel having counſelled after this Manner, ſhall we do what he adviſes? If not, do thou ſpeak.

7. Upon which Huſhai ſaid to him, The Counſel that Ahithophel has given is not good this Time.

8. For added he: Thou knoweſt, that thy Father and his Men are ſtout, and they are of bitter Minds, like a Bear deprived of its Young in the Field; and he being a Warrior, will not lodge with the People.

9. Behold he is now hid in one of the Pits, or another Place; and as ſoon as there is falling among them at firſt, ſome Perſon who hears will ſay, There is a Slaughter among the People that follow Abſalom.

10. Then even he who is a valiant Perſon, whoſe Heart is like that of a Lion, will utterly melt: for all Iſrael know that thy Father is ſtout, and thoſe who are with him be valiant Men.

11. But I counſel, there ſhould be throughly gathered to thee all Iſrael, from Dan even to Beer-ſheba, as the Sand which is at the Sea for Multitude; and that thou thy own ſelf go into the Battle.

12. Thus ſhall we come to him in one of the Places, where he will be found, and ſhall encamp againſt him, as the Dew falls upon the Ground; ſo that there ſhall not be left of him, and all the Men who are with him, even one.

13. And if he be got into a City, all Iſrael ſhall bring Ropes to that City; and we will draw it to the Brook, until even a ſmall Stone is not found there.

14. With this Abſalom and all the Men of Iſrael ſaid, The Counſel of Huſhai the Archite is better than that of Ahithophel: for the Lord had appointed to make void the Counſel of Ahithophel, which was good, that he might bring Evil upon Abſalom.

15. Next Huſhai told Zadok and Abiathar the Prieſts; After this and this Manner did Ahithophel counſel Abſalom, and the Elders of Iſrael, and after this and this Manner have I counſelled.

16. Now therefore ſend ſpeedily, and tell David thus, Do not lodge to Night in the Plains of the Wilderneſs, and beſides paſs wholly over; leſt the King ſhould be devoured, and all the People who are with him.

Ver. 18. *not*] ſo the *Hebrew Text*, the *common Engliſh* being according to the *Margin*; and thus the *Hebrew* is in 2 *Kings* viii. 10. *Job* xiii. 15. *Iſa.* ix. 3. & xlix. 5. & lxiii. 9. taken differently by our *Tranſlators*.

Ver. 22. *Roof*] where he luſted after *Bath-ſheba*, Chap. xi. 2.

Ver. 3. by *the Man*] This is rendered after the Order and Pointing of the *Hebrew*, and ſo makes better Senſe than the perverting of both in the *common Tranſlation*.

Ver. 14. *better*] Being more warlike, oſtentatious, and ſuiting the ſanguine Temper of Rebels; who being alſo ſuperior in Multitude, ſcorned to be wary, and being audaciouſly wicked, would be cruel: to whoſe Tempers *Huſhai* adapted his Speech, for their Fall.

Ver. 16. *leſt*] if *Ahithophel*'s Counſel ſhould yet be taken, Ver. 21.

17. In the mean time Jonathan and Ahimaaz ſtaid at the Fountain of Rogel, and a Maid went and told them, that they might go and tell King David: for they muſt not be ſeen to go into the City.

18. Nevertheleſs a Youth ſaw them, and told Abſalom; but they both went away ſpeedily, and came to a Man's Houſe at Bahurim, who had a Well in his Court, and they went down there.

19. The Woman further took, and ſpread a Covering upon the Mouth of the Well, and laid about ground Corn upon it; ſo that the Matter was not known.

20. Yet Abſalom's Servants came to her at the Houſe, and aſked, Where is Ahimaaz and Jonathan? But ſhe told them, They are paſſed over the River of Water: whom when they had ſought for, and could not find, they returned to Jeruſalem.

21. And after they were gone, thoſe came up out of the Well, and went and told King David; to whom they ſaid, Get ready, and paſs ſpeedily over the Water, for thus Ahithophel has counſelled againſt you.

22. Accordingly David got ready, and all the People who were with him, and went over Jordan; there being by the Light of the Morning not even one lacking, who was not paſſed over it.

23. But Ahithophel ſeeing that his Counſel was not executed, ſaddled his Aſs, and got ready, and went to his Houſe at his own City, then giving charge about his Family, he hanged himſelf; thus he died, and was buried in his Father's Grave.

24. David alſo went to Mahanaim; and Abſalom paſſed over Jordan, accompanied with all the Men of Iſrael.

25. And he put Amaſa over the Army, inſtead of Joab; Amaſa being the Son of a Man whoſe Name was Ithra, an Iſraelite, who went in to Abigail, the Daughter of Nahaſh, the Siſter of Zeruiah Joab's Mother.

26. So Iſrael and Abſalom encamped in the Province of Gilead.

27. And when David was come to Mahanaim, Shobi the Son of Nahaſh from Rabbah of the Ammonites, Machir the Son of Ammiel from Lo-debar, and Barzillai the Gileadite from Rogelim;

28. Brought Beds, Baſons, Potters Veſſels, Wheat, Barley, Flour, even of parched Corn, Beans, Lentiles, and parched Corn,

29. With Honey, Butter, Sheep, and Cheeſes of the Herd, for David, and the People who were with him, to eat: for they ſaid, The People are hungry, faint, and thirſty in the Wilderneſs.

CHAP. XVIII.

AND David numbered the People who were with him, and put over them Captains both of Thouſands and Hundreds.

2. He moreover ſent the People, one third Part in the Cuſtody of Joab, another in that of his Brother Abiſhai the Son of Zeruiah, and the other in the Cuſtody of Ittai the Gittite; and the King ſaid to the People, I will alſo go quite out with you.

3. But they anſwered, Thou ſhalt not; for if we at all flee away, they will not regard us, nor yet if half of us die; for *thou* art now as ten Thouſand of us: now therefore it will be well, that thou ſhouldeſt *but* help us out of the City.

4. And the King replied to them, I will do what you like. So he ſtood at the Side of the Gate, while all the People went forth by Hundreds and Thouſands.

5. When he thus commanded Joab, Abiſhai and Ittai, Be gentle for my ſake to the young Man Abſalom. And all the People heard, when the King commanded all the Captains upon Abſalom's Account.

6. Thus the People went forth into the Field to meet Iſrael; and the Battle was in the Wood of Ephraim:

7. Where the People of Iſrael were defeated before the Servants of David; and a great Slaughter was there that Day of twenty Thouſand.

8. For the Battle there was diſperſed all over the Country; and the Wood conſumed more of the People, than the Sword did that Day.

Ver. 20. *River*] namely *Jordan*, Ver. 22. and as the *Chald.* has it, which was too big for a *Brook*. The LXX have, *They paſſed away taſting a little Water*, and the *Vulg. They paſſed away haſtily, having taſted a little Water*: for *Michal* as an Appellative being no where elſe, nor having any Companion, as *Kimhi* ſpeaks, they deduced it from *achal, to eat*, when it is rather from *jachol, to be able* or *to prevail*, and ſo *Kimhi* expounds it to be *a ſtrong Flood*, and *Sol. Jar. a River*.

Ver. 25. *an Iſraelite*] to wit *Amaſa*; *Ithra* or *Jether* being an *Iſhmeelite*, 1 *Chron.* ii. 17. as *Abigail*, not *Nahaſh*, was the Siſter of *Zeruiah*, 1 *Chron.* ii. 16.

Ib. *Nahaſh*] the Wife of *Jeſſe*, as *Jun.* and *Trem.* remark, and I rather think; though ſome *Copies* of the *Septuagint* have it *Jeſſe*, by way of Explanation.

Ver. 28. *of parched Corn*] So *Trem.* and *Jun.* the *Hebrew* Words here rendered *parched Corn* being the ſame in the *Original*, though *our Tranſlation* has *pulſe* to the latter, but every where elſe *parched corn*.

Ver. 8. *the Wood conſumed*] I ſuppoſe by *David's* being there firſt, and poſting his Men to Advantage in concealed Places, by the Sides of the Paſſages, &c.

9. And

9. And becauſe Abſalom was meeting the Servants of David directly before; and rode upon a Mule, it went under a thick Place of a great Oak, and his Head caught hold of the Oak; ſo that he was placed between the Heaven and the Earth, and the Mule that was under him paſſed away.

10. Which a certain Man ſeeing, told Joab thus, Behold I ſaw Abſalom hanged on an Oak.

11. And he ſaid to the Man who told him, And behold when thou ſaweſt *it*, why diſt not thou ſmite him there to the Ground? And there is with me to have given thee, ten *Shekels* of Silver and a Girdle.

12. But the Man anſwered him; Although I ſhould have a thouſand *Shekels* of Silver weighed into my Hand, I would not ſtretch it forth againſt the King's Son: for in our Hearing the King charged thee, Abiſhai and Ittai, to take care of any one being againſt the young Man Abſalom.

13. Otherwiſe I ſhould have acted wrongfully againſt my own Life, ſince there is no Matter concealed from the King; and thou wouldeſt have ſtood at a diſtance.

14. However Joab replied, I ſhall not tarry ſo before thee; and taking three Darts in his Hand, he ſtuck them into Abſalom's Heart, who was yet alive in the middle of the Oak.

15. Ten young Men alſo, who carried Joab's Arms, went round about, and ſmiting Abſalom, they killed him.

16. Whereupon Joab blew a Trumpet, and the People returned from purſuing after Iſrael: for he kept them back.

17. Then they took Abſalom, and threw him into a great Pit in the Wood, placing a very great Heap of Stones upon him; and all Iſrael fled to their ſeveral Tents.

18. Now Abſalom in his Life-time had taken, and ſet him up a Pillar, which was in the King's Vale; for he ſaid, I have no Son who may make my Name be remembred. So he called it by his own Name, which is called Abſalom's Monument to this Day.

19. And Ahimaaz the Son of Zadok ſaid, Let me run now, and declare to the King, that the Lord has delivered him from the Power of his Enemies.

20. Whom Joab anſwered, Thou ſhalt not be the News-man this Day, but ſhalt carry News another Day; and not this, becauſe the King's Son is dead.

21. So he ordered Cuſhi, [Go, tell the King what thou haſt ſeen; and bowing down to Joab, he ran.

22. Nevertheleſs Ahimaaz the Son of Zadok ſaid to him yet again, But howſoever it be, let me now alſo run after Cuſhi. And though Joab objected, Why wilt thou run, my Son, ſince there is no News found for thee?

23. Yet however it be, *ſaid he*, let me run; at which he bade him run: then Ahimaaz ran the Way of the Plain, and paſſed by Cuſhi.

24. And David ſitting between the two Gates, the Watchman went on the Roof of the Gate, upon the Wall, and looking up, ſaw plainly that there was a Man running alone.

25. Upon this he called, and told the King; who ſaid, If he be alone, he has News to tell. And he came on apace, drawing near.

Ver. 9. *becauſe*] which *Noldius* ſhews to be the Meaning of ו in divers Places. And if the Context be duly conſidered, it may appear incredible that *Abſalom met the Servants of David*, or even that the Oak was in the Way to meet them; becauſe then paſſing by it, they would doubtleſs have ſeen him. This being in the Diſcomfiture or Flight, and *Abſalom* alone, quite forbid the former, as that in Ver. 10, 11. does alſo the latter. It might be neceſſary to ſay Something of this, as I know of no *Tranſlator* who obſerved it.

Ib. *foreright*] left out of the *common Engliſh*.

Ib. *it went*] for him to avoid meeting *David*'s Men.

Ib. *Head*] that is the Hair of it; which being firſt his Pride, Chap. xiv. 26. was now his Deſtruction.

Ver. 12. *againſt*] for which the *Heb.* has a Prepoſition.

Ver. 13. *at a diſtance*] as the *Hebrew* Word properly ſignifies, rendered by ſeveral in the *Latin Tranſlations ex adverſo*; and the *Original* has not *me*.

Ver. 14. *he ſtuck*] In our late ingenious Countrywoman's *Tale of Cuſhi* is,

That cruel Arm impell'd the flying Dart,
And the keen Weapon ſunk within his Heart:
Then thoſe fair Cheeks reſign'd their roſy Dye;
Yet Life a Moment ſtruggl'd in his Eye,
As from ſo fair a Manſion loth to fly,
Till the red Torrent ſtain'd his throbbing Side;
Then with a Groan the beauteous Rebel dy'd,

Leapor's Poems, Vol. i.

I have put *Side* for *Tide*, as ſuppoſing it wrong printed; and choſe to give a Quotation rather from this *Poem*, than either of the two foregoing, viz. *The Death of Abel*, and *Job's Curſe*, by reaſon of the too great Inconſiſtencies with *Holy Writ* therein.

Ver. 18. *Pillar*] *Ubi etiamnum turris & magnus lapidum acervus extat, qui quotidie magis ac magis augetur. Nam &c. Where there ſtill remains a Tower and great Heap of Stones, which is increaſed daily: for it is the Cuſtom for the Natives and Strangers who paſs that Way, each to fling a Stone at him, as it were revenging his Rebellion againſt his Father, and withal wiſhing he and ſuch may be curſed for ever*; *Adrichomius* in his *Hieroſol. Deſcrip.* N°. 227. from *Breidenbach*'s *Peregrin. Hieroſolym. & Mon. Sinai*, printed 1486.

Ver. 22. *ſince there is no News found for thee*] Literally ſo in *Hebrew*, but the *old Lat.* has firſt, *come hither*, and then has this rendered, *non eris* &c. *thou wilt not be a Carrier of good News*, viz. by carrying ſuch; but the *College of Doway* have turned it into *Engliſh*, *thou ſhalt not* &c. quite in another and wrong Senſe.

26. The Watchman likewiſe ſaw another Man running, ſo he called to the Porter, and ſaid, Behold there is another runs alone. And the King anſwered, This alſo brings News.

27. The Watchman then ſaid, I ſee the running of the firſt is like that of Ahimaaz the Son of Zadok. At which the King declared, That is a good Man, and comes for good News.

28. At length Ahimaaz calling, ſaid to the King, It is well, and bowed down to him with his Face to the Ground; as alſo added, Bleſſed be the Lord thy God, who has delivered up the Men, that lifted up their Hands againſt my Lord the King.

29. But ſays the King, Is the young Man Abſalom well? And he anſwered, I ſaw a great Tumult, at Joab's ſending the King's Servant, and *me* thy Servant, but I did not know for what.

30. And the King ſaid, Turn aſide, ſtand here. Accordingly he turned aſide, and ſtood ſtill.

31. Behold alſo Cuſhi came; and he ſaid, The News brought, my Lord O King, is that the Lord has delivered thee to Day from the Power of all who roſe up againſt thee.

32. The King however aſked him, Is the young Man Abſalom well? And Cuſhi anſwered, Let the Enemies of my Lord the King, and all who riſe up againſt thee for Harm, be like him.

33. Affected at this, he went up to the Chamber of the Gate, and wept; lamenting thus as he went, My Son Abſalom, my Son, my Son Abſalom; oh that I had died inſtead of thee, O Abſalom, my Son, my Son!

CHAP. XIX.

AND it was told Joab, Behold the King weeps, and mourns for Abſalom.

2. So that the Preſervation that Day became Mourning to all the People: becauſe they then heard, that the King was grieved for his Son.

3. Therefore the People ſtole away that Day, to go into the City; as thoſe do who are aſhamed when they flee in a Battle.

4. And the King not only covered his Face, but cried aloud, My Son Abſalom, O Abſalom, my Son, my Son.

5. Joab then went to him at the Houſe, and ſaid; Thou haſt made the Faces of all thy Servants aſhamed to Day, who have delivered thy Life on it, and the Lives of thy Sons and Daughters, with thoſe both of thy Wives and Concubines,

6. By loving thoſe who hated thee, and by hating ſuch as love thee: ſince thou haſt declared now, that Princes and Servants are Nothing to thee; for I know to Day that if Abſalom was alive, and all of us were dead on it, then thou wouldeſt approve of it.

7. Now therefore get ready, go forth, and ſpeak kindly to thy Servants: for I ſwear by the Lord, that ſhouldeſt thou not go forth, there will not a Man ſtay with thee to Night; and this will be worſe to thee, than all the Harm which has come upon thee from thy Youth till now.

8. With that the King got ready, and ſate at the Gate; and when all the People were told thus, Behold the King ſits at the Gate; they came before him, for Iſrael were fleeing to their reſpective Tents.

9. However all the People were pleading in all the Tribes of Iſrael as follows; The King reſcued us from the Power of our Enemies, and delivered us from that of the Philiſtines, but now he is fled out of the Country from Abſalom.

10. And he, whom we anointed over us, is dead in the Battle, now therefore why are you ſilent about bringing the King back?

11. Then King David ſent word to Zadok and Abiathar the Prieſts; Speak thus to the Elders of Judah, Why are you the laſt to bring the King home again, when the Speech of all Iſrael is come to him at his Houſe?

12. You are my Brethren, you are my Bone and Fleſh: why then are you the laſt to bring back the King?

13. Say alſo to Amaſa, Art not thou my Bone and Fleſh? By God's doing ſo for me and ſo beſides, thou ſhalt be Captain of the Army before me at all times, in the room of Joab.

14. And he inclined the Hearts of all

Ver. 8. *were fleeing*] as appears by *to Night* in the preceding Verſe.

Ver. 9. *from*] as this frequently ſignifies, and may be ſeen in Num. 1. of *Noldius*'s *Concordance*, and no where elſe *for*. So *Jun.* and *Trem.* with *Caſt.* have *ab*.

Ver. 10. The *vulg. Lat.* has added at the End, *And the Counſel of all Iſrael is come to the King*; which I ſuppoſe fetched from the *Greek*, that has the ſame, excepting *Speech* inſtead of *Counſel*; and into the *Greek* it might come from the next Verſe, by the Overſight of ſome Tranſcriber, and thence be continued by others.

Ver. 11. *at his Houſe*] in *Bahurim*, where he was, as Ver. 5. The *Vulgate* adds here, *becauſe the King had ſaid, You ſhall ſay theſe Things to the People of Judah.*

the

the Men of Judah as of one Man, ſo that they ſent to the King, Return thou; and all thy Servants.

15. So the King returned, and came to Jordan; thoſe of Judah coming to Gilgal, to go and meet the King, to have him over Jordan.

16. And Shimei the Son of Gera the Benjaminite, who was of Bahurim, made haſte, and came down with the Men of Judah to meet King David.

17. With whom were a thouſand Men of Benjamin, and Ziba the Servant of the Family of Saul, attended with his fifteen Sons and twenty Servants, and they went over Jordan before the King.

18. For there paſſed over a Paſſage-boat to fetch over the King's Houſhold, and to do what he liked; and Shimei the Son of Gera fell down before the King, when he was got over Jordan,

19. And ſaid to him; Let not my Lord reckon Iniquity to me, nor remember what thy Servant did perverſely, the Day on which my Lord the King came out of Jeruſalem, for the King to regard *it*.

20. Becauſe thy Servant knew that I had ſinned, therefore behold I came to Day the firſt of all the Family of Joſeph, to come down to meet my Lord the King.

21. But Abiſhai the Son of Zeruiah made anſwer, Shall not Shimei be put to death for this, ſince he has curſed the Lord's anointed one?

22. To which David replied, What have you to do with me, O Sons of Zeruiah, that you are become Adverſaries to me to Day? Shall there be a Man put to death on it in Iſrael? For do not I know, that I am to Day King over Iſrael?

23. And he ſaid to Shimei, Thou ſhalt not die; nay, he ſwore to him.

24. Beſides Mephiboſheth the Grandſon of Saul came down to meet the King; who had not dreſſed his Feet, dreſſed his Beard, nor waſhed his Cloaths, from the Day the King went away, till that on which he came in Peace.

25. And when he met the King coming to Jeruſalem, he was aſked by him, Why didſt not thou go with me, Mephiboſheth?

26. Who anſwered; My Lord O King, my Servant deceived me: for thy Servant thought, I would ſaddle me an Aſs, that I might ride on it, and go with the King, becauſe thy Servant is lame.

27. Whereas he has ſlandered thy Servant to my Lord the King; who being as an Angel of God, do what thou likeſt.

28. For there was not any of my Father's Family but dead Men to my Lord the King, nevertheleſs thou didſt put thy Servant among thoſe who eat at thy Table; and what Juſtice have I more, that I ſhould cry yet to the King?

29. And the King replied to him; Why doſt thou ſpeak any more of thy Affairs? I have ſaid, Thou and Ziba part the Land.

30. But Mephiboſheth to him again, Let him even take all; as it is after my Lord the King is come home in Peace.

31. Barzillai the Gileadite likewiſe came down from Rogelim; and paſſed over Jordan with the King, to bring him over it.

32. Now he was very old, being in his eightieth Year; and he had maintained the King while he abode at Mahanaim, for he was a very great Man.

33. The King therefore ſaid to him, Do thou paſs on with me, that I may maintain thee with me at Jeruſalem.

34. And Barzillai anſwered him; How much Time is my whole Life, that I ſhould go up with the King to Jeruſalem.

35. I am at this Time in my eightieth Year, do I diſtinguiſh between Good and Ill? Can thy Servant taſte what I eat, and what I drink? Shall I hearken any more to the Voices of Men-ſingers and Women-ſingers? Why then ſhould thy Servant be yet a Burden to my Lord the King?

36. Thy Servant will paſs a little over

Ver. 20. *came*] *am come* improper, being not juſt then. Ib. *Joſeph*] put for *Iſrael*, as *Pſa.* lxxx. 1. *Amos* v. 4, 6. & vi. 6. *Zech.* x. 6. *Shimei* being of *Benjamin*, Ver. 16.

Ver. 22. *Sons*] *Bible* of *Pope Clement*, *Daughters*; but it might be only an Error in the Scribe or Printer of *filiæ* for *filii*.

Ver. 23. *not die*] viz. then or that Day, as in the foregoing Verſe, nor in a military Manner as 1 *Kings* ii. 8. but was liable to be put to death, according to the Law, for Rebellion or Treaſon, at any Time: thus Rebels now have their Lives ſpared for the preſent only, when they ſurrender at Diſcretion; nay there is Room to think, that *Shimei*'s future Behaviour conduced to the Orders *David* gave afterwards, being deferred for that Trial; as might alſo the Danger of freſh Rebellion at the Beginning of *Solomon*'s Reign, if ſuch a notorious Rebel was let alone, and perhaps by that Villain himſelf, as 1 *Kings* ii. 36, 37. may intimate, which would have occaſioned the Loſs of others Lives, who did not deſerve it. So that the pious *David* may ſtand fully juſtified as a virtuous Perſon, much more as a King with neceſſary Power; notwithſtanding the Reflections which *Prior* has ſtained his *Poem* of *Solomon* with, &c.

Ver. 25. *coming to Jeruſalem*] for *Mephiboſheth* had been there, Chap. xvi. 3. Ver. 24. and this on the other Side of *Jordan*, Ver. 33, 39. *Jun.* and *Trem.* tranſlate, *fuitque obvius regi quum rediret* rex *Jeruſchalaima*, *and he met the King when* the King *returned to Jeruſalem*.

Ver. 30. *after*] which the Senſe as well as Word determines; for the King was not yet come to his Houſe (that is here meant) at *Jeruſalem*.

Jordan

Jordan with the King: for why ſhould he requite me with this Recompence?

37. Let thy Servant return, I pray, that I may die in my own City, by the Grave of my Father and Mother; but behold let thy Servant Chimham go along with my Lord the King, and do for him what thou likeſt.

38. Accordingly the King anſwered, Chimham ſhall go along with me, that I may do for him what I like; nay whatever thou ſhalt chooſe of me, I will do for thee.

39. Thus all the People paſſed over Jordan, as did the King; who having kiſſed Barzillai, and bleſſed him, he returned to his Place.

40. Moreover the King went on to Gilgal, as Chimham did with him; all the People of Judah conveying the King, and alſo half thoſe of Iſrael.

41. And behold all the Men of Iſrael came to the King, and ſaid to him, Why did our Brethren the Men of Judah ſteal thee away, and have the King and his Houſhold over Jordan, and all David's Men with him?

42. To whom all the Men of Judah gave anſwer, It was becauſe the King is kin to us; and why are you angry for this Matter? Have we eat at all of the King's? Has he given us any Gift?

43. But the Men of Iſrael made reply to them, We have ten Parts in the King, and have even more in David than you; why then did you make us contemptible, and not have our Advice firſt to bring the King back? However the Words of the Men of Judah were too hard for thoſe of the Men of Iſrael.

CHAP. XX.

NOW it fell out that an ungodly Man was there, whoſe Name was Sheba, the Son of Bichri, a Benjaminite; who blew a Trumpet, and ſaid, We have no Part in David, nor have we Poſſeſſion in the Son of Jeſſe; Away to your reſpective Tents, O Iſrael.

2. With that all the Men of Iſrael went up from after David, following him; but the Men of Judah adhered to their King, from Jordan even to Jeruſalem.

3. And when David came to his Houſe at Jeruſalem, he took the ten Concubines, whom he left to keep it, and put them in a Houſe of Cuſtody, and maintained them, but went not in to them; thus were they confined to the Day of their Death, in a Life of Widowhood.

4. Then ſaid the King to Amaſa, Call to me the Men of Judah in three Days, and do thou attend here.

5. Accordingly Amaſa went to call them, but he ſtaid above the ſet Time that he appointed him.

6. Therefore David ſaid to Abiſhai, Now will Sheba the Son of Bichri do us more Hurt than Abſalom; take thy Lord's Servants, and purſue after him, leſt he ſhould find for himſelf ſome fortified City, and eſcape from our Sight.

7. So there went out of Jeruſalem, to purſue after him, Joab's Men, with the Cherethites, Pelethites, and all the ſtout ones.

8. Theſe were by the great Stone that is at Gibeon, Amaſa going before them; when Joab was girded with his Garment that he wore, which was a Girdle, *with* a Sword hanging at his Side in its Sheath, and as he went along, it fell out.

9. And he ſaid to Amaſa, Art thou well, my Brother? And took hold of him by the Beard with the right Hand, to kiſs him.

10. But Amaſa not taking heed to the Sword which was in Joab's Hand, he ſtabbed him with it at the ſhort Ribs, and ſhed out his Bowels to the Ground, ſo that without repeating *it* to him, he died; then Joab, and Abiſhai his Brother, purſued after Sheba the Son of Bichri.

11. Moreover one of the young Men of Joab ſtood by him, and ſaid, Whoſoever is pleaſed with Joab; and whoſoever is for David, let him follow Joab.

12. And Amaſa rolled in Blood within the Road; but the Man ſeeing that all the People who came by him ſtood ſtill, he carried him aſide thence into the Field, and threw a Garment over him.

13. When he was taken away out of the Road, all the Men paſſed on after Joab, to purſue after that Sheba.

Ver. 43. *ten*] beſides *Judah* and *Levi*.

Ver. 6. *ſaid*] So in the eaſtern Treatiſe entituled *Guliſtan*, it is related that *K. Zal-zer* thus adviſed his Son *Ruſtan*, *Never deſpiſe an Enemy, how weak ſoever he may ſeem at preſent; ſince a Stream that will ſcarce bear up a Straw where it riſes, becomes ſtrong enough in its Courſe to carry away a Camel and his Burden*, D' *Herbelot. Biblioth.* in Art. *Zal*.

Ver. 8. *fell out*] underſtand *deſignedly, and he picked it up*.

Ver. 10. *at*] properly: with the *common Tranſlation*, *in*; though the ſame *under*, Chap. ii. 23. & iv. 6.

Ib. *he died*] left out of the *vulg. Lat*.

Ver. 12. *People who*] For who ſees not but that the two *whens*, which are different in *Hebrew*, confound one another?

Ver. 13. *Men*] *people* ſeems an Overſight, as mine might elſe be counted.

14. Who

14. Who paſſed through all the Tribes of Iſrael to Abel, Beth-maachah, and all the Berites; and they gathered together, going alſo after him.

15. They went then, and laid ſiege againſt him in Abel of Beth-maachah, and made a Rampart at the City, which ſtood in a Fort; and all the People who were with Joab were overthrowing the Wall, to make *it* fall.

16. Upon this a wiſe Woman called out of the City; Hear you, hear, tell Joab, I pray, Come near hither, that I may ſpeak to thee.

17. And when he was come near her, the Woman aſked, Art thou Joab? Who anſwered, I am: then replied ſhe to him, Hear the Words of thy Handmaid; and he ſaid, I do.

18. They uſed to ſpeak thus, ſays ſhe, formerly, Let them throughly enquire at Abel, and finiſh ſo.

19. I am of the peaceable faithful ones of Iſrael: thou art endeavouring to deſtroy a City and a Mother in Iſrael; why wouldeſt thou devour the Poſſeſſion of the Lord?

20. To this Joab made anſwer; Far be it, far be it from me, that I ſhould devour, or deſtroy.

21. The Matter is not ſo; for a Man of Mount Ephraim, named Sheba the Son of Bichri, has lifted up his Hand againſt King David: do thou deliver him up only, and I will go from the City. And the Woman ſaid to him, Behold his Head ſhall be thrown to thee by the Wall.

22. At which ſhe went to all the People in her Wiſdom, and they cut off his Head, and threw to Joab; who blew a Trumpet, and they diſperſed from the City to their reſpective Tents: Joab alſo returned to Jeruſalem to the King.

23. And he was over all the Army of Iſrael, and Benaiah the Son of Jehoiada over both the Cherethites and Pelethites,

24. Adoram too was over the Tribute, and Jehoſhaphat the Son of Ahilud Recorder,

25. As likewiſe Sheva the Secretary, with Zadok and Abiathar the Prieſts,

26. And alſo Ira the Jairite a Prince of David.

CHAP. XXI.

THERE was beſides a Famine in the Time of David three Years, Year after Year, ſo that he ſought the Preſence of the Lord; who ſaid, It is for Saul, and for the bloody Family, becauſe he put the Gibeonites to death,

2. Upon which the King called the Gibeonites, that he might ſpeak to them; now they being not of the Iſraelites, but of the Remnant of the Amorites, to whom the Iſraelites had ſworn, Saul endeavoured to ſlay them in his Zeal for the Poſterity of Iſrael and Judah.

3. And David aſked them, What ſhall I do for you? And with what ſhall I make atonement, that you may bleſs the Poſſeſſion of the Lord?

4. Whom the Gibeonites anſwered, We will have no Silver or Gold of Saul, or of his Family, and thou ſhalt put no Man to death for us in Iſrael. And he replied, What you require, I will do for you.

5. Then they ſaid to the King; The Man who conſumed us, and who contrived againſt us, that we might be deſtroyed from placing our ſelves in any of the Bounds of Iſrael;

6. Let ſeven Men of his Sons be given to us, that we may hang them to the Lord in Gibeah of Saul, the choſen one of the Lord; to which the King ſaid, I will give *them*.

7. Nevertheleſs he ſpared Mephiboſheth, the Son of Jonathan, Saul's Son; for the Oath of the Lord which was between them, namely himſelf and Jonathan the Son of Saul.

8. So the King took the two Sons of Rizpah the Daughter of Aiah, whom ſhe bore to Saul, Armoni and Mephiboſheth, and the five Sons of Michal's *Siſter* the Daughter of Saul, whom ſhe bore to Adriel the Son of Barzillai the Meholathite.

9. And he delivered them up into the Power of the Gibeonites, who hanged them on the Mountain before the Lord, ſo that they fell ſeven of them together; and were put to death in the firſt Days of Harveſt, at the Beginning of Barley-harveſt.

10. Whereupon Rizpah the Daughter of

Ver. 14. *Who*] *Sheba*; but *and he* leaves it uncertain whether it was *Sheba* or *Joab*.

Ver. 15. *Fort*] the City being ſurrounded with a Wall, according to the next Words. But *and it* in the *common Tranſlation* refers *ſtood* to *bank*, *in the trench* too.

Ver. 18. *and finiſh ſo*] This being according to the *Hebrew* Pointing, with the *Verſions* of *Jun.* and the *Tigur*. The *vulg. Tranſ.* has *proficiebant*, *proſpered*, corruptly perhaps from *perficiebant*, to which *Pope Clement* would have reduced it.

Ver. 1. *beſides*] not *then* next after the War with *Abſalom* and *Sheba*, but long before; of which ſee the *Chronology* to the ſucceeding *Table*.

Ib. *ſought*] as in the next Verſe, and with *Preſence* or *Face* (left out of our *Tranſlation* here to the Detriment of the Senſe) as *Pſa.* xxiv. 6. & xxvii. 7. whereby underſtand, he ſought for the Appearance of the Divine Preſence, by which Anſwers were given.

Ver. 8. Siſter] named *Merab*, who was this *Adriel's* Wife, 1 *Sam.* xviii. 19. but *Michal* is mentioned being moſt noted, and *David's* Wife; ſee the like, Ver. 19. *Jer.* xxxii. 12. *Mat.* i. 6. nor does the following Verb ſignify *brought up*; which *Broughton* ſays, ſome *Jewiſh Writers* would have it, to pervert *Pſa.* ii. 7. ſo, *Works*, p. 673.

Aiah took Sackcloth, and ſpread out for her on the Rock, from the Beginning of Harveſt till Water was poured out upon them from Heaven; and did not ſuffer the Fowls of the Air to reſt upon them by Day, nor the Beaſts of the Field by Night.

11. And it was told David what Rizpah the Daughter of Aiah, Saul's Concubine, did.

12. He then went, and took the Bones of Saul, and thoſe of Jonathan his Son, from the Owners of Jabeſh-gilead; who had ſtolen them from the Street of Beth-ſhan, where the Philiſtines hanged them up, at the Time they ſlew Saul on Gilboa.

13. And he brought up their Bones from thence; they alſo gathered up the Bones of theſe who were hanged.

14. The Bones of Saul, and Jonathan his Son, they buried too in the Country of Benjamin at Zela, in the Grave of Kiſh his Father, and did all that the King commanded: after which God was intreated for the Country.

15. And the Philiſtines had War again with Iſrael; when David going down, accompanied with his Servants, fought with them, and he became faint.

16. Moreover Iſhbi-benob, who was of the Sons of a Giant, the Weight of whoſe Spear was three hundred *Shekels* Weight of Braſs, and he girded with new, even ſaid he would ſlay David.

17. But Abiſhai the Son of Zeruiah helped him, and beat the Philiſtine, and killed him; then David's Men ſwore thus to him, Thou ſhalt not go out with us again to Battle, that thou mayeſt not quench the Lamp of Iſrael.

18. And after this there was a Battle again at Gob with the Philiſtines; then Sibbechai the Huſhathite ſlew Saph, who was of the Children of the Giant.

19. There was alſo a Battle again at Gob with the Philiſtines; and Elhanan the Son of Jaarim of the Weavers a Beth-lehemite, ſlew *the Brother of* Goliath the Gittite, the Handle of whoſe Spear was like a Weaver's Beam.

20. Nay there was a Battle again at Gath; where was a Man of *great* Dimenſion, the Fingers of whoſe Hands and the Toes of whoſe Feet were by ſixes, being twenty four in Number, and he was likewiſe born to the Giant.

21. And he reproached Iſrael; but Jonathan the Son of Shimea David's Brother ſlew him.

22. Theſe four were born to a Giant at Gath, and fell by the Hand of David, and thoſe of his Servants.

CHAP. XXII.

AND David ſpoke to the Lord the Words of this Poem, when he had reſcued him from the Power of all his Enemies, with that of Saul, as follow:

2. The Lord is my firm Place, and my Fortification, as alſo my Deliverer;

3. The God of my Rock, in whom I will truſt; my Shield, and the Horn of my Salvation, my high Place, and my Refuge, my Saviour, that ſaveſt me from Violence.

4. I will call upon the Lord, who is to be praiſed; ſo ſhall I be ſaved from my Enemies.

5. When the Waves of Death ſurrounded me, the Floods of Ungodlineſs terrified me;

6. The Pangs of the Grave compaſſed me, the Snares of Death prevented me:

7. I called upon the Lord in my Diſtreſs, and called out to my God; and he heard my Voice from his Temple, and my crying out was in his Ears.

8. Then the Earth ſhook, and moved; the Foundations of the Heavens trembled,

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Ver. 13. *hanged*] that is the ſeven beforementioned, the Verb being the ſame uſed concerning them, Ver. 6, 9. and different from that uſed concerning *Saul* and *Jonathan*, Ver. 12.

Ver. 16. *new*] *Poole* ſays, rather with a new Girdle than Sword; but I think rather with new Armour in general, in which Caſe the Subſtantive may be omitted, as it is in *Hebrew*.

Ver. 19. *of the Weavers*] for why ſhould it not be tranſlated? And there is [of] according to the *Hebrew*, which being made, after the Manner of that Language, in the Word before, accounts for its Difference from that in 1 *Chron.* xx. 5. and alſo ſerves to confute the Author of *the preſent State of the printed Hebrew Text*, who ſticks not to ſay *the Words there have evidently been corrupted into the Words now found in Samuel*, and that *oregim was taken into the middle of the Verſe from the End of it*, by Overſight (or Underſight) after the foregoing Word was writ, p. 79, 80. ſince it is much more probable to ſuppoſe, that Word is written otherwiſe than in *Chron.* for the Conſtruction or joining it with this, than for Nothing. So that this Author may be a little too bold in affirming, when he has placed the Words in *Chron.* and *Sam.* together, *The Corruption is now evident to every Eye*, when it is ſtrange the following את ſhould be into בית and אחי into את What did the Tranſcriber think one Letter was two, and preſently that two were one, and this in ſuch ſhort Words? when the Senſe of the Words, and the Shape of the Letters too, are ſo unlike, &c?

Ib. Brother of] as appears by 1 *Chron.* xx. 5. and divers ſuch may be ſeen in the *Note* to *Jer.* xxvii. 1.

Ver. 20. *Dimenſion*] not the ſame Word as at 1 *Chron.* xx. 6.

Ver. 6. *Grave*] which ſeems more agreeable than *Hell* here, beſides being the more uſual Signification of the *Hebrew* Word: ſo *Jun.* and *Trem.* have *ſepulchri*.

Ver. 8. *the Earth ſhook, &c.*] *David*, in a ſublime allegorical Manner, deſcribes the Majeſty and Power of God coming for his Deliverance, to Ver. 17.

and

and were ſhaken; becauſe he was incenſed.

9. Smoak went up through his Noſe, and Fire out of his Mouth conſumed; by which Coals were kindled.

10. He alſo bended the Heavens, and came down; there being a Miſt under his Feet.

11. Beſides he rode on a Cherub, and did fly; nay was ſeen upon the Wings of the Wind.

12. And he made Darkneſs Tabernacles round about him, cloſe Waters, thick Clouds of the Skies.

13. By the Brightneſs that was before him, were kindled Coals of Fire.

14. The Lord thundered from the Heavens, and the Higheſt gave forth his Voice.

15. He alſo ſent Arrows, and diſperſed them; Lightning, and routed them.

16. Even the Channels of the Sea were ſeen, the Foundations of the World diſcovered; with the Rebuke of the Lord, by the Blaſt of the Breath of his Noſe.

17. Sending from on high, he took me, drew me out of much Water.

18. He reſcued me from my ſtout Enemy, from thoſe who hated me; becauſe they were too ſtrong for me.

19. Who prevented me at the Time of my Calamity; but the Lord was a Staff to me.

20. And brought me out to a large Place, delivering me; for he delighted in me.

21. The Lord recompenſed me according to my Virtue: he rendered to me after the Purity of my Hands.

22. For I obſerved the Ways of the Lord, and was not wicked contrary to my God.

23. All his Judgments were likewiſe before me; as for his Ordinances, I did not depart from them.

24. Nay I was perfect towards him, and kept my ſelf from having Iniquity.

25. So the Lord rendered to me according to my Virtue, after my Purity before his Eyes.

26. To the kind one thou ſheweſt thy ſelf kind, to the perfect Man perfect,

27. To the pure one pure, and to him who is perverſe froward.

28. Since thou doſt ſave the afflicted People, and thy Eyes are upon the haughty, *that* thou mayeſt humble *them*.

29. Thou art alſo my Candle, O Lord; and the Lord makes my Darkneſs bright.

30. By thee too I run through a Troop; by my God I leap over a Wall.

31. *As for* God, his Way is perfect, the Word of the Lord is tried: he is a Shield to all that truſt in him.

32. For who is God beſides the Lord? And who the Rock beſides our God?

33. It is God is my Strength, Ability, and diſengages my Way to be perfect;

34. Making my Feet as the Hinds, and ſetting me upon my eminent Places.

35. He teaches my Hands War: and a ſteel Bow has been broken by my Arms.

36. And thou haſt given me the Shield of thy Salvation, and thy Mildneſs has made me great.

37. Thou enlargeſt my Steps under me; inſomuch that my Ankles do not ſlip.

38. I purſue my Enemies, and deſtroy them; nay do not return till they are conſumed.

39. Thus I conſume them, and ſtrike them, ſo that they cannot get up: and they fall down under my Feet.

40. For thou girdeſt me with Ability for War; overthroweſt them under me that riſe up againſt me.

41. And thou haſt given me the Necks of my Enemies, that I may cut off thoſe who hate me.

42. They look about, but none ſaves; to the Lord, but he does not anſwer them:

43. While I beat them ſmall, as the Duſt of the Ground; ſtamp them, kick them about, as the Dirt of the Streets.

44. And thou deliverеſt me from the Contentions of my People; keepeſt me to be the Head of the Gentiles: a People that I knew not ſerve me.

45. Strangers ſubmit themſelves to me: they hearken to me by the Report of the Ear;

46. Who decay, and for fear ſhake out of their cloſe Places.

47. The Lord lives, and bleſſed is my Rock: ſo let the God of the Rock of my Salvation be exalted.

48. It is God renders Vengeance for me, and brings down the People under me;

49. As alſo brings me forth from my Enemies: and thou doſt exalt me above them that riſe up againſt me; reſcueſt me from the very violent Man.

Ver. 15. *them*] his Enemies, Ver. 4.

Ver. 33. *diſengages*] tranſlated by the Verb *looſe* or *let looſe*, *Job* vi. 9. *Pſa.* cv. 20. & cxxvi. 7. *Iſa.* lviii. 6. being different from that in *Pſa.* xviii. 32. ſo *Pagn.* and *Montan.* have it here *ſolvit*; and *Munſt.* renders, *aperit mihi uiam perfectam*, *he opens a perfect Way for me.*

Ver. 36. *thy Mildneſs*] *Vulg. my*; but apparently wrong, and not ſo *Pſa.* xviii. 35.

Ib. *Mildneſs*] not quite the ſame as in *Pſa.* xviii.

Ver. 43. *kick them about*] The Verb ſignifying *to ſtrike* or *kick*, as well as *ſpread abroad.*

50. Therefore

50. Therefore will I praiſe thee, O Lord, among the Gentiles, and ſing melodiouſly to thy Name.

51. He makes the Salvation of his King great; and will ſhew Kindneſs to David his anointed one, and his Offspring for ever.

CHAP. XXIII.

AND theſe are David's laſt Words. David the Son of Jeſſe ſays, and the Man raiſed up high, the anointed one of the God of Jacob, and the pleaſant Pſalmiſt of Iſrael ſays:

2. The Spirit of the Lord ſpeaks by me, and his Word is on my Tongue.

3. The God of Iſrael ſays, the Rock of Iſrael tells me; He who rules over Men ſhould be righteous, ruling with the Fear of God.

4. Who is as the Light of the Morning, *when* the Sun riſes; a Morning without Clouds, by the Brightneſs after Rain on the tender Graſs out of the Earth.

5. For though my Family be not ſo with God, he has made an everlaſting Covenant with me, ſet in order in all Things, and preſerved: for it is all my Safety, and is all Delight; though he ſhould not make *it* increaſe.

6. Whereas the Ungodly are all of them as Thorns removed *with a Tool*, becauſe they cannot be taken away by the Hand;

7. But the Man's who meddles with them muſt be filled with the Iron and Wood of a Fork, and they are wholly burnt with Fire in the Place.

8. Theſe are the Names of the ſtout Men whom David had: He that ſate in the Seat the Tahchemonite, the chief of the Captains, who at his Pleaſure had the Handle of his *Spear* againſt eight hundred, that were ſlain at one Time.

9. And after him was Eleazar the Son of Dodo, the Son of an Ahohite; who was one

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Ver. 51. *makes—great*] a Verb the ſame as in *Pſa.* xviii. ult. by *Buxtorf's Concordance*, and is ſo rendered by *Pagn. Munſt. Caſtal.* as alſo in the *Vulg.* and *Tigurin Bibles*. Nay if the *Marginal Reading migdol* be allowed, there is no ſuch Word elſewhere for *Tower*, but always *migdal*, from which this differs in *Hebrew*, both in a Conſonant and Vowel.

Ver. 1. *laſt Words*] *nempe verba prophetiæ, that is of Propheſying*, as *Grotius* writes.

Ver. 4. when *the Sun riſes*] or *the Sun riſing*. The Author of *the preſent State of the printed Hebrew Text* labours hard to ſhew that *Jehovah* is here left out, by the differing *Copies* of the *Septuagint*, which he owns to be unintelligible, and would have it be, *And as the Morning Light ſhall Jehovah, the Sun, ariſe*; ſo turning off from the Subject treated on, nay making it inconſiſtent with the Beginning of the next Verſe. The ſenſeleſs Things he mentions belong, and ſtill with *Jehovah* added, to his own *Tranſlation*, *Is not the Sun the Light of the Morning, &c.* p. 468—471. for is *The Sun ſhall ariſe as the Sun* proper? Or is the Cauſe, being ſpiritual, compared to the natural Effect?

Ib. *on the tender Graſs*] As the Morning Sun-ſhine on the young Graſs after Rain, ſo is the Government of a good Prince among the People.

Ver. 5. *is all Delight*] being without *my*, and how preferable!

Ver. 6. *removed*] The proper Meaning, in proper Senſe.

Ver. 7. *filled*] ſo the *Hebrew*, and conſequently is to be referred to *Hand*.

Ib. *a Fork*] *a ſpear*, to do what? to fight with the Buſhes? If the *Hebrew* Word commonly ſignifies *Spear*, that is a very good Reaſon for its ſignifying *Fork* on Occaſion, and here appears a Neceſſity for it; as a Fork is the Utenſil to carry away or lift up Thorns. Since our *Fork* alſo is an Inſtrument with either two or three Spikes, why may not the *Hebrew Hanith* be with one or more?

Ver. 8. *He that ſate in the Seat*] His Name *Jaſhobeam* may ſignify *he ſate with*, and might be made from this *Joſheb-baſhebeth*, which ſome alſo have counted a proper Name; but being two Words, and ſo directly grammatical, rather ſeem not ſo. The *Vulgate* has *David ſitting* or *who ſate*, ſilly! making *David* one of his own ſtout Men.

Ib. *Captains*] The Author of *the preſent State of the printed Hebrew Text* does not only alter one Paſſage of *Scripture* by another, and that other by the firſt; but the *Hebrew* Words for this and that in 1 *Chron.* xi. 11. being ſomething different in the Letters, he poſitively aſſerts *they are both corrupted*, as this ſignifies *the third*, and that *thirty*, p. 83. without taking any Notice of their meaning *Captains*.

Ib. *at his Pleaſure*] Neither *Jun.* and *Trem. Caſtal. Munſt.* the *Vulg.* nor *Tigurin Verſions* are ſo abſurd as to make this *Jaſhobeam's* Name: the former tranſlate, *huic gratum fuit invadere octingentos, it was pleaſant to him to fall upon eight hundred*; but that is not literal like this. A Miſtake.

Ib. *Handle*] or *Wood*, according to the Meaning of the *Hebrew*; he being a *Tahchemonite*, not an *Eznite*.

Ib. *eight hundred, that were ſlain*] 300 by him as the ſtouteſt, 1 *Chron.* xi. 11. and the other 500 by *Eleazar* and *Shammah*: for the *Hebrew* does not ſay *whom he ſlew*, but only *ſlain*, or *who were ſlain*. The Attempt of the Author of *the preſent State of the printed Hebrew Text* to ſhew that *eight* is a Corruption from *three*, is unworthy of a fair Critick: for could שלש had that been the *right Reading* here, have been miſtaken for שמנה was לש taken to be מנה by the Likeneſs of the Letters? And did not the Tranſcriber know two Letters from three? What if a ſingle Letter was put for the whole Number, which is firſt to be proved the Manner of the *Hebrew* Bible formerly, as it is not now, did he then think ש was ך and were all *Copies* that are in Being made from that ſingle falſe one? Or ſhall it be ſuppoſed done deſignedly? Who then would alter 300 into 800 againſt *Chron.* or without altering it there alſo? Indeed who would have ſo increaſed the Number? All utterly improbable to be done! And no *Copy*, out of the many this Writer had ſearched, nay no *Verſion* found with 300 here. But he would prove it by two other *extraneous Numbers owing to Miſtakes in the ſimilar Letters*, p. 97. while ש and ך are not ſo, nor can he prove thoſe Numbers are miſtaken; or if they were, that would not ſhew this to be.

Ver. 9. *the Son of an Ahohite*] as it is here, though not in 1 *Chron.* xi. 12. and *Eleazar* being this, was conſequently the other.

of

of the three ſtout Men with David, when they reproached the Philiſtines that were gathered there to Battle, and the Men of Iſrael went away up.

10. He got ready, and beat the Philiſtines until his Hand was weary, and it cleaved to the Sword, ſo that the Lord wrought great Preſervation that Day; and the People turned back after him only to ſpoil.

11. After him too was Shammah the Son of Age the Hararite; and the Philiſtines being gathered into a Company, where Part of the Field was full of Lentiles, and the People being fled from the Preſence of the Philiſtines,

12. He ſtood within the Part, and delivering it, beat the Philiſtines; ſo that the Lord wrought great Preſervation.

13. Moreover the three chief above the thirty went down, and came at Harveſt to David, at the Cave of Adullam; the Company of the Philiſtines encamping in the Giants Vale.

14. David alſo was then in the Fortreſs and the Garriſon of the Philiſtines was then at Beth-lehem.

15. And David longing, ſaid, Oh that I could drink Water out of the Ciſtern of Beth-lehem, which is at the Gate!

16. With that the three ſtout Men broke through the Camp of the Philiſtines, and drew Water out of the ſame; which taking up, they brought to David: nevertheleſs he would not drink it, but poured it out to the Lord.

17. For he ſaid, Far be it from me, O Lord, that I ſhould do this; is it not the Blood of the Men who went in *Danger of*

Ib. *when they reproached*] This *Hebrew* בחרפם is imagined by the Author of *the preſent State of the printed Hebrew Text* to be corrupted from בפס דמים *at Paſdammim*, 1 *Chron.* xi. 13. but could any Tranſcriber ſo miſtake? *The* ד *and* ר he ſays, *are frequently miſtaken*; What in a different Place, and in the next Word as it were? that I deny. He goes on, *The* ם *is only diſtinguiſh'd from a* ח *by its union at the bottom*; but I deny that too, for the Sides of the former are both curved, of the latter both ſtraight, and the right Corner of that at the Top round, of this ſquare; and the black Lines to write on, pretended elſewhere to miſlead the Tranſcribers, would not, I preſume, make the Bottom of the ם appear white or open. *The* ו ſays he alſo, *is frequently omitted in Nouns of the Plural Number*; *ſeldom* would have been much truer, however this is not omitted. To make this important Piece of Work compleat, he had the left Side of the מ it ſeems, in his Printer's Type, almoſt filed or cut away, *which brings it*, quoth he, *very nearly to a* פ p. 137. but ſurely he might have left the *very* out, and if the Tranſcribers formerly wrote *Mem* ſo, it may be thought they knew it from a *Pe*; nay ם being taken to be מ Ver. 27. ſhews that the latter had the ſame Form as now. But beſides theſe Miſtakes, to fall out thus marvellouſly together, he has miſſed (for a good Reaſon no doubt) the greateſt, a whole Letter (which with the *Yod* are really two) not in this pretended Corruption; a Corruption alſo for which he brings no *Copy* nor *Verſion* to ſhew it ſo. However he pleads the [there,] *directly relative to ſome Place*; yes to *with David*. As for there being here no Nominative Caſe to the following Verb, it is at moſt but the Relative to *Philiſtines* underſtood, as divers Times in the *Hebrew Bible*.

Ib. *and the Men*] This as far as to *where Part* in Ver. 11. is reckoned by the Author of *the preſent State of the printed Hebrew Text* to be all left out of 1 *Chron.* xi. 13. by ſome Tranſcriber; but as he ſays little to prove, the leſs need be ſaid to diſprove it. Yet with great Confidence he has publiſhed, *If any one ſhould be diſpos'd to deny this Defect in Chronicles, he need only be deſir'd to make out* from that alone *the Hiſtory of the* 37 *Mighty Men, which ſeems abſolutely impoſſible. For* Shammah *is* there *omitted*, p. 132. But hold a little! for *they* in *Chron.* Ver. 14. muſt be at leaſt another beſides *Eleazar*, and ſo will not make fewer than *Shammah*, as the whole Number will keep it from making more; and *they* is confirmed by three plural Verbs, which our Critick indeed, to make thorough Work, ſays *ſhould be ſingular*, but poorly ſupports it by ſaying, *the LXX being ſingular* (he muſt mean their *Verſion* is ſo, for otherwiſe 70 are plural) *is a plain Proof of it*, p. 142. for is their *Tranſlation* a plain Proof, againſt all the *Copies* of the *Original*, even his ſeventy applauded ones, and againſt all other *Tranſlations?* Are they, whom he himſelf complains ſo much of for being wrong, a Proof that they are right? I may add, it is well known that the *firſt Book of Chronicles* abounds with Fragments only of Hiſtory. An Argument alſo againſt the Omiſſion is, that שם *there* is not put in 1 *Chron.* xi. 13. with *Part* (though our *common Tranſlation* has *where* as here in Ver. 11.) apparently becauſe שם is but the third Word before in the *Hebrew*, which would not have been the Caſe, had this in *Sam.* been alſo in *Chron.* and accordingly שם is in *Sam.* Ver. 11.

Ver. 11. *Part of the Field*] which the *Hebrew* properly ſignifying, makes *Lentiles* here accord well with *Barley*, 1 *Chron.* xi. 13. ſo inconſiſtent in the *common Tranſlation*.

Ver. 13. *the three*] *theſe three* according to the *Tranſlations* of *Caſt. Coverd.* and *Jun.* and *Trem.* and otherwiſe *Abiſhai* ſlaying 300, Ver. 18. might have been as great as the firſt of thoſe. Beſides the Order of the Matter, and no other Names being mentioned, may ſhew it, and eſpecially *theſe things* in the plural Number, Ver. 17. and ſo it is to be underſtood as in the 16th Verſe; as likewiſe our *Tranſlators* have added *theſe* to them in the 17th Verſe.

Ib. *the three Chief above the thirty*] So I had expreſsly rendered it before I read *The preſent State of the printed Hebrew Text*, and I ſuppoſe divers Years before the Author wrote it; it may therefore be ſome Confirmation to the Reader that we ſo exactly agree; ſee that, p. 146, 147, 148.

Ib. *Company*] From *troop* in the *common Engliſh*, which *it does not appear that* היה *ought for certain to be render'd any where in the Bible*, ſays the Author of *the preſent State of the printed Hebrew Text*; he takes Occaſion to plead for its being corrupted from מחנה in *Chron.* but could any Tranſcriber think מ ג was ?

Ver. 15. *The* 70, ſays the Author of *the preſent State of the printed Hebrew Text, have here a Clauſe which is not in the Original, but is very improperly repeated from the preceding Verſe.*

Ib. *longing*] The *Vulgate* ſays *for Water from the Lake.* Theſe *Books* of the *Scripture* being leſs minded than ſeveral others, and having fewer *Commentators* to watch them, as I may term it, has given Liberty for more Corruptions to creep in.

Ver. 17. *who went*] This ſeems foiſted in, ſays the Author of *the preſent State of the printed Hebrew Text*, to make the Paſſage Senſe, but even with it that is apparently incompleat; which latter deſtroys the Probability of the former, and is Senſe defective in Senſe?

their Lives? Therefore he would not drink it. Theſe Things the three ſtout ones did.

18. Abiſhai likewiſe the Brother of Joab, the Son of Zeruiah, was the chief of three, who brandiſhed his Spear againſt three hundred that were ſlain; ſo that he had a Name among the three.

19. Was it not becauſe he was the moſt honourable of the three, that he became the Captain of them? However he did not get to thoſe three.

20. And Benaiah the Son of Jehoiada, a Man's Son of Kabzeel, who lived with great Exploits; he ſlew two ſtout Moabites, he alſo went down and ſlew a Lion within a Pit on a ſnowy Day.

21. Beſides he ſlew an Egyptian Man, one of *much* Appearance, and though there was a Spear in the Egyptian's Hand, he went down to him with a Stick; and taking the Spear by force out of the Egyptian's Hand, he killed him with his own Spear.

22. Theſe Things Benaiah the Son of Jehoiada did, and had a Name among the three ſtout men.

23. He was more honourable than the thirty, but did not get to thoſe three; and David put him at his Hearing.

24. Aſahel the Brother of Joab was over thirty: Elhanan the Son of Dodo of Bethlehem,

25. Shammah the Harodite, Elika the Harodite,

26. Helez the Paltite, Ira the Son of Ikkeſh the Tekoite,

27. Abiezer the Annethothite, Mebunnai the Huſhathite,

28. Zalmon the Ahohite, Maharai the Netophathite,

29. Heleb the Son of Baanah the Netophathite, Ittai the Son of Ribai from Gibeah of the Benjaminites,

30. Benaiah a Pirathonite, Hiddai from the Brooks of Gaaſh,

31. Abi-albon the Arbathite, Azmaveth the Barhumite,

32. Eliahba the Shaalbonite, of the Sons of Jaſhen Jonathan,

33. Shammah the Hararite, Ahiam the Son of Sharar the Ararite,

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Ver. 23. *Hearing*] The *preſent Tranſlation* has this Word after the ſame manner *bidding*, 1 *Sam.* xxii. 14. but this is the Meaning of it; and ſo *Pagn.* tranſlates literally, *ad auditum ſuum, at his Hearing*; *Leo Judæ, ut eſſent audiens ei, that he might be hearing him*; which is explained in the *Margin, that he might ſtand by ready, and hear the King's Orders.*

Ver. 24. *Aſahel*] the loweſt of the ſecond three; as it would be unaccountable that one of them ſhould be omitted, when thirty meaner ones are particularized.

Ib. *over*] *For it is impoſſible*, ſays the Author of *the preſent State of the printed Hebrew Text* well, *that Aſahel ſhould be one* of *or* among *the Thirty*, p. 178.

Ib. *thirty*] as a round Number, he being over the thirty one who follow.

Ver. 27. *Mebunnai*] It may be allowed to the Author of *the preſent State of the printed Hebrew Text*, from Ch. xxi. 18. 1 *Chron.* xi. 29. & xx. 4. & xxvii. 11. that the right Name at firſt was *Sibbechai*; nay that this מבני was a Corruption from that סבכי by the Likeneſs of the Letters, I ſhall not diſpute with him. Yet the Miſtake might fall out before the Time of *Ezra* and the Pointing, as it is manifeſt ſuch did, if he put the *Keris* or *Marginal Readings*, to whom they may be beſt aſſigned; nay the Error might ariſe in ſome other *Writing*, before this Part of the *Scripture* was indited, whereby this Man, as alſo others, might have two Names, which might therefore be retained in the *Bible*. It is not credible this Alteration was made after the Uſe of the *Hebrew* Points, by reaſon of the different Vowels; and if the Vowel-Points had been a late Invention, how could the *Jews* of that Time have this *Reading* of *e*, and *u*, and *ſingle b*, and *double n*, otherwiſe than *i*, and *e*, and *double b*, and *ſingle c*, in *Chron?* And who will pretend that the very diligent *Maſſorites* did not compare theſe Places together, and ſo would have made Points alike, had they been the Authors of them? But *Ezra* putting the Vowels according to the Pronunciation in Uſe, when *Hebrew* was the Mother-Tongue of the *Jews*, makes the Matter clear and ſatisfactory. I ſuppoſe this came to be מבני as ſignifying *one of the Sons of*, and is accordingly rendered in the *Greek*, which makes ſome Senſe, though the Author of *State &c.* ſays none; and that Senſe ſeems to have promoted the Change, not merely the Similitude of the Letters.

Ver. 28. *Zalmon*] This צלמון does the Author of *the preſent State of the printed Hebrew Text* in his Manner, ſuppoſe corrupted from עילי which is in 1 *Chron.* xi. 29. p. 188, 189. though in pag. 207. he writes, *It is a confeſs'd Maxim with all good Critics, that Something may much more eaſily be omitted than added*; nay thus he reckons *mon* added in, and the 3d Verſe after *bon* left out in *Chron.* While it is no Wonder in the *Scripture* for a Man to have two Names.

Ver. 30. *a Pirathonite*] Here being not the Article ה as in 1 *Chron.* xi. 31. but here being י at the End of *Benaiah*, as it is an Augment in ſeveral Scripture Names, the Author of *the preſent State of the printed Hebrew Text* ſays, it is certainly part of the ה at the beginning of this Word: for ſuch ſtrange Conceits are familiar with him.

Ver. 32. *Shaalbonite*] The Author of *the preſent State of the printed Hebrew Text* remarks well here, *That the Learned ſeem to have drawn an unanſwerable Argument againſt the Greek Verſion's being the Work of One Man, or the Work of Many concurring in the ſame Method of tranſlating, from that great Difference, which is found thro' the ſeveral Books of the Old Teſtament, in the Greek Expreſſion of the very ſame Proper Names. For in this, and the adjoining Verſes, we ſee that the Tranſlator of Chronicles renders the Local Names by a Literal Expreſſion of the Hebrew Words; but the Tranſlator of Samuel gives them a Greek Termination*, p. 197, 198.

Ver. 33. *Shammah*] *the Son of Shage*, 1 *Chron.* xi. 34. which makes them agree; but the Author of *State &c.* tranſlates, *Jonathan* (from the foregoing Verſe) *the ſon of Shamha*, ſuppoſing him the ſame as in Chap. xxi. 21. 1 *Chron.* xx. 7. which is not to be ſo readily granted, foraſmuch as the Father of that *Jonathan* was שמעא this שמה, and were עא and ה not known apart in Tranſcribing? beſides that this *Jonathan* would thus be diſtinguiſhed from that, by being called *the Hararite*. As here is the foregoing Author's triumphant Inſtance, that the *Hebrew Verſes* are not rightly parted, p. 244. he may ſeek for another.

34. Eliphelet

34. Eliphelet the Son of Ahaſbai, the Son of a Maachathite, Eliam the Son of Ahithophel the Gilonite,

35. Hezrai the Carmelite, Paarai the Arbite,

36. Igal the Son of Nathan from Zobah, Bani the Gadite,

37. Zelek the Ammonite, Naharai the Beerothite who carried the Arms of Joab the Son of Zeruiah,

38. Ira the Ithrite, Gareb the Ithrite,

39. Uriah the Hittite: all were thirty and ſeven.

CHAP. XXIV.

AND the Lord was again angry with Iſrael: for David was ſtirred up thus againſt them, Go, number Iſrael and Judah.

2. Whereupon the King ſaid to Joab the Captain of the Army, who was with him, Go about now through all the Tribes of Iſrael, from Dan to Beer-ſheba, and muſter the People; that I may know the Number of them.

3. However Joab ſaid to him, Now the Lord thy God add to the People, as both theſe and thoſe are, a hundred-fold, which let the Eyes of my Lord the King ſee; but why does he delight in this Thing?

4. Nevertheleſs the King's Word became earneſt with Joab, and againſt the Captains of the Army; inſomuch that he and they went out before him, to muſter the People of Iſrael,

5. And they paſſed over Jordan, and encamped at Aroer, on the right Hand of the City, which is within the Valley of Gad, and towards Jazer.

6. Next they went to Gilead, and the lower new Country; as they did alſo to Dan-jaan, and round about to Zidon.

7. Moreover they went to the Fortreſs of Tyre, and all the Cities of the Hivites and Canaanities; they went forth likewiſe into the South of Judah to Beer-ſheba.

8. Thus having gone about through all the Country, they came at the End of nine Months and twenty Days to Jeruſalem.

9. And Joab gave the Number of the Muſtering of the People to the King, that there were of Iſrael eight hundred thouſand Men of Ability drawing forth a Sword, and

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Ver. 34. *the Son of a Maachathite*] another beſides *Eliphelet*, named *Hepher*, as may appear by 1 *Chron.* xi. 36. there being three between *Ahiam* and *Hezro* or *Hezrai* the *Carmelite*, and accordingly ſo many in this Verſe; beſides the Likeneſs of the Names *Maachathite* and *Mecherathite*. Nay there are but thirty ſix named beſides this, Ver. 39.

Ver. 36. *Son*] The *Nathan* of whom he is recorded to be *the Brother*, 1 *Chron.* xi. 38. may ſeem ſome noted Man, and that his Father ſhould be alſo *Nathan*, as here, is Nothing ſtrange; ſo that we need not be obliged to the Author of *State &c.* for reconciling theſe Words, by *a careleſs Tranſcriber's writing* Son *inſtead of* Brother, pag. 213.

The Author of *the preſent State of the printed Hebrew Text* having *pointed out the Miſtakes and Corruptions*, as he ſays, in this and the correſpondent Chapter in *Chron.* denies he ſhould *receive any Satisfaction from the Diſcovery or Publication of them. Such a Satisfaction, in general*, adds he, *would be* ungenerous; *but, in the preſent caſe, it would be* impious, p. 242. Yet after I find him ſaying, *I muſt confeſs, that I was agreeably ſurpriz'd at this Diſcovery*, viz. of other *Readings* than the *common Hebrew*, which he *had recommended, as true, upon Conjecture*, p. 262. Was that no ſuch Satisfaction then to him? Further he ſays, *Would he* (meaning himſelf) *not wiſh to find this the real ſtate of the Caſe?* that the *ancient written Heb. Copies* (imaginary ones) from whence the *ancient Verſions* were made, *contain'd the True Readings in thoſe places, where our later written or printed Copies have been corrupted*, p. 266. Again, *It muſt be a proper Foundation for Satisfaction and Joy* (which he repeats) *to find that the Difficulties and Obſtructions in the printed (Heb.) Copies of the Old Teſtament, are not ſo neceſſarily owing to Moſes and the Prophets*, p. 270, 271. And ſuch as have a ſufficient Veneration for the *Scripture*, may not think I have ſaid too much in Vindication of it, when they hear he declares, *That there have been made in the printed Hebrew Bibles, very many and very material Miſtakes, which have greatly injur'd the true Senſe*, p. 247.

Ver. 39. *thirty and ſeven*] The *common Engliſh* has but 30 beſides the 6 chief ones, but this *Tranſlation* having one more in Ver. 34. and another in 1 *Chron.* xi. 27. makes 37 in each *Book*, ending with *Uriah* there as here. The Author of *the preſent State of the printed Hebrew Text* indeed reckons *Joab* for the firſt, to make up 37, who is not mentioned in all this Chapter, nor in two before, but is found at the third back in another Catalogue; ſo that ſuch an *Interpretation* is doing Violence to common Underſtanding. And becauſe this Author would have *Eliphal* and *Hepher* in 1 *Chron.* xi. 35, 36. to be but one, by a monſtrous Alteration of the *Hebrew*, he reckons in *Zabad* after *Uriah*, 1 *Chron.* Ver. 41. to make up the 37, p. 183. when at that Rate he might have brought in fifteen more.

Ver. 1. *was ſtirred up*] by Satan, 1 *Chron.* xxi. 1. not by the Lord, as the *common Tranſlation* has it (or is very abſurd) in Oppoſition to that Text: ſo *Caſt.* renders it paſſively *impulſus eſt*; *Jun.* and *Trem. cum incitaſſet* Adverſarius, *Davidem, when* the Adverſary *had ſtirred up David*; and *Grot.* ſays, *activum pro paſſivo, ut ſæpe, id eſt, commotus eſt, nempe a diabolo; it is active for paſſive, as often, that is, was moved, to wit by the Devil.*

Ib. *thus*] not *to ſay*, at leaſt the *Original* is not ſo; but he was prompted thus by the Tempter.

Ib. *number*] That *David* had the People numbered through Pride, or a vain Confidence in them, appears by the Words of *Joab*, 1 *Chron.* xxi. 3. as well as the juſt Puniſhment of it; ſee the *Note* on Ver. 17. Nay a Plague was in a manner threatened, when the People ſhould be numbered without giving a Ranſom each, *Exod.* xxx. 12.

Ver. 6. *the lower new Country*] See 1 *Chron.* xxi. 10.

Ver. 9. *that there were*] Divers Inſtances lead me to think that the *Books of the Chronicles* were compoſed from ſome private Memoirs, and that theſe of *Samuel* and *the Kings* were a publick and general Hiſtory, though in Epitome from ſome larger *Books of Chronicles* ſince loſt. According to which I ſuppoſe, thoſe are the true Sums of the People that were numbered in 1 *Chron.* xxi. 5. and by the Expreſſion were delivered in ſo *to David* himſelf. But *Joab*, perhaps with *David*'s Conſent, willing

of

of the Men of Judah five hundred thouſand.

10. But David's Heart ſmote him after he had counted up the People; upon which he ſaid to the Lord, I have ſinned exceedingly in what I have done; yet now, O Lord, take away, I beſeech thee, the Iniquity of thy Servant, for I have done very fooliſhly.

11. And when he roſe up in the Morning, Gad the Prophet, his Seer, had the Lord's Commiſſion as follows:

12. Go, and ſpeak to David; Thus ſays the Lord, I put on thee three Things, chooſe thee one of them, that I may do to thee.

13. Accordingly Gad came to David, and told him in this manner, Shall there come to thee ſeven Years of Famine in thy Country? Or wilt thou flee three Months before thy Enemies, while they purſue thee? Or ſhall there be three Days Peſtilence in thy Country? Now know, and ſee what Word I ſhall carry back to him who ſent me.

14. And David anſwered him, I am exceedingly diſtreſſed; let us fall now into the Treatment of the Lord, for his Compaſſions are great, and let me not fall into that of Man.

15. So the Lord made a Peſtilence be in Iſrael, from the Morning to the Time appointed; inſomuch that there died of the People, from Dan to Beer-ſheba, ſeventy thouſand Men.

16. But the Angel ſtretching forth his Hand to Jeruſalem to deſtroy it, the Lord was ſorry for the Harm, and ſaid to the Angel who deſtroyed the People, It is a great deal, ceaſe now thy Hand; and the Angel of the Lord was by the Floor of Araunah the Jebuſite.

17. And David ſpoke to the Lord, when he ſaw the Angel who ſmote the People, as follows, Behold I have ſinned, and committed Iniquity; but as for theſe Sheep, what have they done? Let thy Hand, I pray, be on me, and my Father's Family.

18. Then Gad came to David that Day, and ſaid to him, Go up, erect an Altar to the Lord, in the Floor of Araunah the Jebuſite.

19. And David went up according to the Word of Gad, as the Lord commanded.

20. Now when Araunah looking, ſaw the King and his Servants coming on to him, he went out, and bowed down to the King with his Face to the Ground.

21. And Araunah ſaid, Why does my Lord the King come to his Servant? And David anſwered, To buy of thee the Floor, to build an Altar to the Lord, that the Slaughter may be ſtopped from the People.

22. Upon this he replied to David, Let my Lord the King take, and offer up what he likes; ſee the Oxen are for the Burnt-offering, and the Flails and Inſtruments of the Oxen for the Wood.

23. Araunah gave all *as* a King to the King; he alſo ſaid to the King, The Lord thy God accept thee.

24. But he declared to Araunah, No, for I will wholly buy of thee for a Price; and will not offer to the Lord my God Burnt-offerings for nothing. So David bought the Floor, and the Oxen for fifty Shekels of Silver.

25. Where he built an Altar to the Lord, and offered up Burnt-offerings and Peace-offerings: thus the Lord was intreated for the Country, and the Slaughter was ſtopped from Iſrael.

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to make his own Tribe ſeem great in Proportion to the reſt, might enlarge the odd Number of it to 500000, and abate 300000 of the others, which he gave in publickly *to the King*, as it is ſaid here. He might indeed do this latter firſt, and tell *David* the true Sums privately afterwards. However the Numbers here ſeem too diſproportionate to the Tribes, to be the real Account: I further obſerve that *drawing forth a Sword* is omitted here to the Men of *Judah*, without which Circumſtance ſome might be added to avoid a poſitive Lye; and *valiant* is added to thoſe of *Iſrael*, perhaps to leſſen their Sum under that Epithet, in like manner. Other Accounts are too inconſiſtent.

Ver. 12. *put on*] and not as at 1 *Chron.* xxi. 10.

Ver. 13. *ſeven*] It being *three* in 1 *Chron.* xxi. 12. See thoſe Numbers reconciled in the *Notes* on the *Chronological Table*, Part 4th. But the Author of *the preſent State of the printed Hebrew Text* ſcoffs at ſuch an Attempt, not ſparing even *Archbiſhop Uſher*, and falling foully on *Buxtorf*, though for Nothing that he ſaid to it, ſo piqued was he againſt the Defenders of our *Bible*. He puts in Capital Letters, to expoſe the latter, that he would have us PIOUSLY BELIEVE EACH IS RIGHT, where he is not ſpeaking of it; and where he ſubjoins, *Hiſtoriæ illæ, thoſe Hiſtories*, not this, *are ſhort Epitomes*, at which the Author of *State of the printed Heb.* thus inſults him, *Can we, with any appearance of ſenſe, aſſert that* 3 *is an hiſtorical Epitome of* 7? Then upbraids him with ſaying in pag. 414. of *Anticrit.* where there is no ſuch Thing, *The Truth of a Matter does not conſiſt in Words*, by which he may ſeem to mean *ſome*, to be diſtinct from the following, *but in the Sentence*, which would be undoubtedly true in *There is no God*, *Pſa.* iv. 1. ſee his *State of the Heb.* p. 473, 474. How unaccountable is it, if the Years, Months and Days, were all here originally 3, for one of them to be altered to 7! even for one numeral ג only to be altered to ז when it does not appear the *Scripture* was ſo written, the *Chald.* and *old Lat.* having likewiſe 7!

Ver. 17. *what have they done*] Notwithſtanding *David* takes the Blame on himſelf, the People were guilty, and ſo deſerved the Puniſhment, Ver. 1. for the Lord would not have been angry with them for Nothing.

Ver. 24. *fifty*] This ſeems to be the firſt Purchaſe of the Oxen only; and when *David* ſaw that the Lord anſwered him there, 1 *Chron.* xxi. 28. he alſo bought the Floor and Land, as Ver. 25. to continue ſacrificing in that Place, Ver. xxix. 30.

NOTES upon the FIRST BOOK of the KINGS.

CHAP. I.

NOW King David being advanced in old Age, they covered him with Cloaths, yet he was not warm.

2. Therefore his Servants ſaid to him, Let ſome ſeek out a young Virgin for our Lord the King, that ſhe may ſtand before the King, and be a Helper to him; nay let her lie in thy Boſom, that our Lord the King may be warm.

3. They accordingly ſought for a fair young Woman through all the Bounds of Iſrael, and found Abiſhag the Shunammiteſs, whom they brought to the King.

4. And the young Woman was exceeding fair; and became a Helper to the King, waiting on him, but he had not the knowledge of her.

5. In the mean time Adonijah the Son of Haggith exalted himſelf, ſaying, I will be King; and got him ready Chariots, and Horſemen, with fifty Men to run before him.

6. For his Father had not grieved him at any Time by ſaying, Why didſt thou do this? And he was alſo of very good Features, and was born after Abſalom.

7. Beſides he had Conference with Joab the Son of Zeruiah, and with Abiathar the Prieſt, who following helped Adonijah.

8. However Zadok the Prieſt, Benaiah the Son of Jehoiada, Nathan the Prophet, Shimei, Rei, and the ſtout Men whom David had, were not with him.

9. Moreover he killed Sheep, Oxen, and fat Cattle, at the Stone of Zoheleth, which was by the Fountain of Rogel; and invited all his Brothers the King's Sons, with all the Men of Judah the King's Servants;

10. Excepting Nathan the Prophet, Benaiah, the ſtout Men, and Solomon his Brother.

11. Upon this Nathan ſpoke to Bathſheba, the Mother of Solomon, as follows: Haſt not thou heard that Adonijah the Son of Haggith reigns, of which our Lord David is ignorant?

12. Now therefore come, I pray let me adviſe thee; that thou mayeſt deliver thy own Life, and that of thy Son Solomon.

13. Come, and go in to King David, and ſay to him; Didſt not thou, my Lord O King, ſwear thus to thy Handmaid, Solomon thy Son ſhall reign after me, and he ſhall ſit upon my Throne? And why does Adonijah reign?

14. Behold while thou art ſpeaking there to the King, I will alſo come in after thee, and compleat thy Words.

15. So ſhe went in to the King into the Chamber, he being very old; and Abiſhag the Shunammiteſs waited on him.

16. And Bath-ſheba bowed, and reverenced him; who aſked, What wouldeſt thou have?

17. To whom ſhe ſaid; My Lord, thou ſworeſt by the Lord thy God to thy Handmaid, Solomon thy Son ſhall reign after me, and he ſhall ſit upon my Throne.

18. Yet now behold Adonijah reigns, and now, my Lord O King, unknown to thee.

19. He has alſo killed Oxen, fat Cattle, and Sheep abundantly, and invited all the King's Sons, with Abiathar the Prieſt, and Joab the Captain of the Army; only not thy Servant Solomon.

20. Whereas the Eyes of all Iſrael are upon thee thy ſelf, my Lord O King, to tell

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The *Books of Kings* are thought to be compiled by *Ezra*, chiefly from the *Chaldee* Names of the Months uſed Chap. vi. 1, 37, 38. & viii. 2. the *Iſraelites*, before the *Chaldean* or *Babylonian* Captivity, calling their Months the firſt, ſecond, &c. but that theſe were made from ſome former Writings may appear by Chap. viii. 8. & ix. 21.

Ver. 1. *Age*] See *Joſh.* xiii. 1.

Ver. 2. *be a Helper*] A Verb and Noun in *Hebrew*, and not ſignifying *cheriſh*, which was made from the *Greek* or *old Latin:* ſo *Trem.* and *Jun.* turn it *ſit adjutrix.*

Ib. *lie in thy Boſom*] *which*, according to *Ficinus*, *was wholeſome for him, but done too late*; as in *Viſcount Verulam*'s valuable and ſcarce little *Treatiſe of Life and Death*, p. 336. *Eng. Edit.* and *Frier Bacon*'s *Cure of Old Age*, Chap. 12.

Ver. 8. *Rei*] Inſtead of this there is in the *common Lat. the Cherethites and Phelethites.*

Ver. 13. *Solomon*] *Aſſuredly* is only made from the Expletive commonly omitted in other Places, after *As the Lord liveth, &c.* ſo *certainly*, Ver. 30.

Ver. 18. *and now*] The *Maſoretical Notes* not only preſerve the true Reading, but alſo guard againſt Error, as for an Inſtance here thus, עתה *now* ſeems thrice in *Scripture*, as if it ſhould be read אתה *thou*; which is to prevent ſuch a Miſtake.

them who ſhall ſit upon the Throne of my Lord the King after him.

21. Otherwiſe it will come to paſs, when my Lord the King lies down with his Fathers, that I and my Son Solomon ſhall become Offenders.

22. And behold while ſhe was ſpeaking to the King, Nathan the Prophet alſo came in.

23. With this they told the King, that there was Nathan the Prophet, who coming in before the King, bowed down to him, upon his Face to the Ground,

24. And ſaid; My Lord O King, haſt thou declared, Adonijah ſhall reign after me, and he ſhall ſit upon my Throne?

25. For he is gone down to Day, and has killed Oxen, fat Cattle, and Sheep abundantly, and invited all the King's Sons, the Captains of the Army, and Abiathar the Prieſt; who behold eat and drink before him, and cry out, Let King Adonijah live:

26. Excepting that me my ſelf thy Servant, with Zadok the Prieſt, Benaiah the Son of Jehoiada, and thy Servant Solomon, he has not invited.

27. Is this Matter from my Lord the King, and thou haſt not let thy Servant know, who ſhould ſit upon the Throne of my Lord the King after him?

28. To which King David made anſwer, Call Bath-ſheba to me; who went in before the King, and ſtood before him.

29. When he ſwore thus, By the Lord's living, who has redeemed my Soul out of all Diſtreſs,

30. According as I ſwore to thee by the Lord God of Iſrael, that Solomon thy Son ſhould reign after me, and he ſhould ſit upon my Throne in my room; I will do ſo this Day.

31. Whereupon ſhe bowed with *her* Face to the Ground, and reverencing him, ſaid, Let my Lord King David live for ever.

32. He likewiſe ſaid, Call to me Zadok the Prieſt, Nathan the Prophet, and Benaiah the Son of Jehoida; who came before the King.

33. And he ſaid to them; Take with you the Servants of your Lord, and cauſe my Son Solomon to ride upon the Mule which belongs to me; and bring him down to Gihon.

34. Where let Zadok the Prieſt, and Nathan the Prophet, anoint him to be King over Iſrael; as alſo blow a Trumpet, and ſay, Let King Solomon live.

35. Then ſhall you aſcend after him, and he ſhall come, and ſit upon my Throne, that he may reign in my room: for I have appointed him to be Ruler both over Iſrael and Judah.

36. And Benaiah the Son of Jehoiada made anſwer to the King; So let it be, may the Lord God of my Lord the King ſay thus.

37. As the Lord has been with my Lord the King, ſo let him be with Solomon, and magnify his Throne above the Throne of my Lord King David.

38. Accordingly Zadok the Prieſt, Nathan the Prophet, Benaiah the Son of Jehoiada, with the Cherethites, and Pelethites went down, and cauſing Solomon to ride upon King David's Mule, brought him to Gihon.

39. And Zadok the Prieſt took a Horn of Oil out of the Tabernacle, and anointed Solomon; then they blew a Trumpet, and all the People ſaid, Let King Solomon live.

40. All the People too came up after him, and played on Pipes, and made great Rejoicing; ſo that the Ground was pierced with their Noiſe.

41. Which Adonijah and all the Gueſts who were with him heard, when they had done eating; and Joab hearing the Sound of the Trumpet, ſaid, Why is the Noiſe in the City, being in a Tumult?

42. While he was ſpeaking, behold alſo Jonathan the Son of Abiathar the Prieſt came; and Adonijah ſaid, Come in, for thou art a valiant Man, and bringeſt good News.

43. But Jonathan made anſwer to him; Verily our Lord King David has made Solomon King.

44. For the King has ſent Zadok the Prieſt, Nathan the Prophet, Benaiah the Son of Jehoiada, and the Cherethites, and Pelethites with him, whom they cauſed to ride upon the King's Mule.

45. Next Zadok the Prieſt, and Nathan the Prophet anointed him to be King in Gihon, and they are come up from thence rejoicing; ſo that the City is in a Tumult: that is the Noiſe which you have heard.

46. And alſo Solomon ſits upon the Throne of the Kingdom.

47. And moreover the King's Servants

Ver. 22. *while*] *while* and *yet* double tranſlating.

Ver. 34. *blow a Trumpet*] not *with*, as Ver. 39. ſee *Judg.* vii. 18.

Ver. 35. *he ſhall come*] *Vulg. you ſhall come.*

Ver. 42. *ſaid*] *unto him* not in the *Hebrew*, though undiſtinguiſhed in *Engliſh*.

came

came to bleſs our Lord King David, ſaying, God make the Name of Solomon better than thy own, and magnify his Throne above thine; with that the King bowed upon the Bed.

48. Nay beſides thus ſaid the King, Bleſſed be the Lord God of Iſrael, who has given to Day one ſitting upon my Throne, which my Eyes ſee.

49. Terrified at this, all the Gueſts whom Adonijah had roſe up, and went their ſeveral Ways.

50. He himſelf was likewiſe afraid becauſe of Solomon, and riſing up, went, and took hold of the Horns of the Altar.

51. So it was told Solomon as follows; Behold Adonijah is afraid of King Solomon; lo therefore he holds the Horns of the Altar, and ſays, Let King Solomon ſwear to me preſently, that he will not put his Servant to Death with the Sword.

52. If he will, anſwered Solomon, be a worthy Perſon, there ſhall none of his Hair fall to the Ground; but if there be Miſchief found in him, he ſhall be put to death.

53. At this he ſent, and they brought him down from the Altar; when he came, and bowed down to King Solomon; who ſaid to him, Go to thy Houſe.

CHAP. II.

AND when the Time of David approached for him to die, he commanded Solomon his Son, as follows:

2. I am going the Way of all the Earth, be thou therefore ſtrong and manly.

3. Eſpecially keep the Charge of the Lord thy God, to walk in his Ways, to keep his Ordinances, Commandments, Rules and Teſtimonies, as there is written in the Law of Moſes; that thou mayeſt proſper in all that thou doeſt, and whitherſoever thou turneſt:

4. That the Lord may confirm his Word which he ſpoke thus concerning me, If thy Sons will take heed to their Way, to walk before me in Truth, with their whole Heart and Soul; thou ſhalt not have a Man cut off, ſaid he, from the Throne of Iſrael.

5. And thou knoweſt alſo what Joab the Son of Zeruiah did againſt me, that which he did to the two Captains of the Armies of Iſrael, to Abner the Son of Ner, and Amaſa the Son of Jether, whom he ſlew, and made the Blood of War in Peace; putting the Blood of War upon his Girdle that was on his Loins, and in his Shoes that were on his Feet.

6. Do then according to thy Widom, and let not his grey Hair go down to the Grave in Peace.

7. But ſhew Kindneſs to the Sons of Barzillai the Gileadite, and let them be among thoſe who eat at thy Table; becauſe they came ſo to me when I fled from the Preſence of Abſalom thy Brother.

8. Behold alſo there is with thee Shimei the Son of Gera, a Benjaminite of Bahurim, who curſed me with a vehement Curſe on the Day I went to Mahanaim; but he coming down to meet me at Sordan, I ſwore to him by the Lord, that I would not put him to death with the Sword.

9. Yet now hold him not quit: for thou art a wiſe Man, and knoweſt what thou ſhouldeſt do to him, that thou mayeſt bring down his grey Hair with Blood to the Grave.

10. Afterwards David lay down with his Fathers, and was buried in the City of David.

11. And the Time that he reigned over Iſrael was forty Years: reigning ſeven Years at Hebron, as he did thirty three at Jeruſalem.

12. Next Solomon ſate upon the Throne of his Father David, and his Kingdom was throughly eſtabliſhed.

13. At length Adonijah the Son of Haggith went to Bath-ſheba the Mother of Solomon; who enquired, Doſt thou come peaceably? And he anſwered, Yes;

14. Adding, I have ſome Buſineſs to thee. And ſhe replied, Tell *it*.

15. Thou art not ignorant, ſays he, that

Ver. 50. *went*] *Vulgate* ſays, *into the Tabernacle of the Lord.*

Ver. 3. *keep the Charge*] The *vulg. Lat. obſerva cuſtodias, mind the Charges*, is changed in the authoriſed *Sixtine* and *Lovain Bibles*, into *obſerva ut cuſtodias mandata, mind that thou keep the Commandments*; making the Noun a Verb, the arch Pedantry perhaps of ſome Monk.

Ver. 4. *confirm*] This ſeems to have been made *continue* in the *laſt Tranſlation*, through the meer Careleſſneſs of the *Tranſlator* writing one for the other; and perhaps from the *Geneva confirme*, ſo ſpelled.

Ib. *their Way*] *Vulg. my.*

Ver. 5. *that which*] here being no Conjunction.

Ver. 6. *let not*] *For*, as *Grotius* writes on it, *David had not forgiven him the Crime, nor could he do it by the Law.*

Ver. 7. *becauſe they came ſo to me*] which is literal, as well as good Senſe.

Ib. *from the Preſence of*] So 2 *Chron.* x. 2. *Pſa.* cxxxix. 7. *Exod.* ii. 15. *Gen.* xvi. 6, 8. & xxxv. 1, 7. and the ſame with the other Verb of fleeing at *Jer.* xlviii. 45.

Ver. 9. *wiſe*] And how well did he act as ſuch, and how mildly too, for a young King, Ver. 36, 37!

Ib. *bring down*] See 2 *Sam.* xix. 23.

the

the Kingdom was mine, and that all Iſrael ſet their Faces upon me to reign; whereas the Kingdom is turned about, and become my Brother's, becauſe it was his from the Lord.

16. Now therefore I aſk one Petition of thee, do not turn me away. And ſhe bade him declare *it*.

17. Whereupon he ſaid, Speak, I pray, to King Solomon, for he will not turn thee away, that he may give me Abiſhag the Shunammiteſs for a Wife.

18. And Bath-ſheba replied, Well, I will ſpeak for thee to the King.

19. So ſhe went in to King Solomon, to ſpeak to him for Adonijah; at which he roſe up to meet her, and bowed down to her, then ſitting down upon his Throne, he cauſed a Seat to be put for his Mother, that ſhe might ſit at his right Hand.

20. And ſhe ſaid, I aſk one ſmall Petition of thee, do not turn me away. Whom he anſwered, Aſk, my Mother, for I ſhall not treat thee ſo.

21. With that ſhe ſubjoined, Let Abiſhag the Shunammiteſs be given to Adonijah thy Brother for a Wife.

22. Then King Solomon made anſwer to her, But why doſt thou aſk her for Adonijah? Aſk alſo the Kingdom for him, ſince he is my Brother older than I; even for him, for Abiathar the Prieſt, and Joab the Son of Zeruiah.

23. He ſwore too by the Lord as follows; By God's doing to me ſo and ſo beſides, Adonijah has ſpoken this Matter againſt his own Life.

24. And now by the Lord's living, who has eſtabliſhed me, and cauſed me to ſit upon the Throne of David my Father, and who has made me a Family as he ſpoke, Adonijah ſhall be put to death this Day.

25. Accordingly he ſent Benaiah the Son of Jehoiada for it, who fell on him, ſo that he died.

26. The King alſo ſaid to Abiathar the Prieſt, Get thee to thy own Fields at Anathoth, for thou deſerveſt to die; but I will not put thee to death at this Time, becauſe thou didſt carry the Ark of the Sovereign Lord before my Father David, and becauſe thou waſt afflicted in all wherein he was.

27. Thus Solomon thruſt out Abiathar from being Prieſt to the Lord, to fulfil the Word of the Lord which he ſpoke concerning the Family of Eli at Shiloh.

28. And when the News came to Joab (for he turned aſide after Adonijah, though he did not after Abſalom) he fled to the Tabernacle of the Lord, and took hold of the Horns of the Altar.

29. And it being told King Solomon that Joab was fled thither, and behold was at the Altar; he ſent Benaiah the Son of Jehoiada, with Orders to go, fall on him.

30. For Benaiah went to the Tabernacle of the Lord, and ſaid to him; Thus ſays the King, Come forth; but he anſwered, No, for I will die here. And Benaiah brought the King back this Word, Thus ſpoke Joab, and thus he anſwered me.

31. Therefore the King ſaid to him; Do as he has ſpoken, even fall on him, and bury him; that thou mayeſt put away the Blood, which he ſhed without cauſe, from me and my Father's Family.

32. So the Lord ſhall make his Blood return upon his Head, who fell on two Men more righteous and good than himſelf, and ſlew them with the Sword, unknown to my Father David; Abner the Son of Ner, Captain of the Army of Iſrael, and Amaſa the Son of Jether, Captain of the Army of Judah.

33. Whoſe Blood returning on the Head of Joab, and on that of his Offspring for ever, David and his Offspring, Family and Throne, ſhall have Peace for ever from the Lord.

34. Benaiah the Son of Jehoiada accordingly went up, and falling on him, put him to death; and he was buried at his own Houſe in the Wilderneſs.

35. In whoſe room the King put this Benaiah over the Army, as he did Zadok the Prieſt in the room of Abiathar.

36. Beſides the King ſent for Shimei, and ſaid to him; Build thee a Houſe in Jeruſalem, and dwell there, without going forth from thence any whither.

37. For at the Time thou goeſt out, and paſſeſt over the Brook Kidron, know fully that thou ſhalt quite die; thy Blood ſhall be chargeable on thy own Head.

Ver. 27. *Abiathar*] He was the Offspring of *Ithamar*, as *Zadok* was of *Eleazar*, the Sons of *Aaron*, 1 *Chron.* xxiv. 1, 2, 3, 6. ſo that the high Prieſthood was now reſtored to the latter, *Num.* xxv. 11, 12, 13. 1 *Kings* ii. 35.

Ib. *ſpoke*] 1 *Sam.* ii. 35, 36.

Ver. 28. *to Joab*] *Vulg. to Salomon*, the Imagination either of *Tranſlator* or *Tranſcriber*.

Ib. *after Abſalom*] *Vulg.* again, *after Salomon*; intolerable!

Ver. 30. *For*] It appearing that the Tranſactions of this Verſe were before *Solomon*'s Order in the preceding one, which appears further by the repeating of that Order in the next. So *Jun.* and *Trem.* begin this Verſe with *Nam*, and *Caſt.* tranſlates in the like Senſe.

Ver. 37. *know fully*] The *Hebrew* future-imperative; which requires to be rendered thus, as in Ver. 42. as may eaſily be ſeen, ſince he was to know it now.

38. And

38. And Shimei ſaid to the King, The Matter is good; as my Lord the King orders, ſo will thy Servant do. And he dwelt in Jeruſalem a conſiderable time.

39. However at the End of three Years, two of the Servants belonging to Shimei ran away to Achiſh the Son of Maachah King of Gath; and they told him, that behold his Servants were in Gath.

40. At this Shimei got ready, and ſaddling his Aſs, went thither to Achiſh, to ſeek after his Servants; ſo he going, brought them from Gath.

41. And it was told Solomon, that Shimei had gone from Jeruſalem to Gath, and was returned.

42. Upon which the King ſent for him, and ſaid to him; Did not I make thee ſwear by the Lord, and proteſted thus to thee, Know fully, that at the Time thou goeſt out, and goeſt any whither, thou ſhalt quite die? And thou ſaideſt to me, The Matter I hear is good.

43. Why then didſt not thou keep the Oath of the Lord, and the Commandment that I enjoined thee?

44. Thou knoweſt, added he to Shimei, all the Miſchief that thy Heart is conſcious of, which thou didſt to David my Father; therefore the Lord will make thy Miſchief return on thy own Head.

45. And King Solomon ſhall be bleſſed, and the Throne of David eſtabliſhed before the Lord for ever.

46. So the King commanded Benaiah the Son of Jehoiada, and he went out, and fell on him, ſo that he died: thus was the Kingdom eſtabliſhed to Solomon.

CHAP. III.

AND Solomon allied himſelf by Marriage with Pharaoh King of Egypt; for he took his Daughter, whom he brought to the City of David, till he had done building his own Houſe, and the Houſe of the Lord, with the Wall of Jeruſalem round about.

2. Only the People ſacrificed in the Chapels, becauſe there was no Houſe built to the Name of the Lord, till thoſe Days.

3. And Solomon loved the Lord, ſo as to go in the Ordinances of David his Father; only in the Chapels he ſacrificed, and burnt Incenſe.

4. The King alſo went to Gibeon, to ſacrifice there; for that was the great Chapel: Solomon offered up a thouſand Burnt-offerings upon that Altar.

5. At Gibeon did the Lord appear to Solomon in a Dream by Night; and God ſaid, Aſk what I ſhall give thee.

6. And Solomon anſwered; Thou didſt ſhew to thy Servant David my Father great Kindneſs, according as he walked before thee in Truth and Righteouſneſs, and in Uprightneſs of Heart with thee; nay thou haſt kept this great Kindneſs for him, that thou haſt given him a Son ſitting upon his Throne, as it is this Day.

7. For now, O Lord my God, thou haſt made thy Servant King in the room of my Father David; and I am a little Youth, unknowing how to go out and come in.

8. Beſides thy Servant is among thy People whom thou haſt choſen, a great People who cannot be numbered nor counted up for Multitude.

9. Give thy Servant therefore an attentive Heart, to judge thy People, to underſtand between Good and Evil: for who is able to judge this thy numerous People?

10. And the Lord liked the Matter, that Solomon aſked this Thing.

11. Therefore God ſaid to him; Becauſe thou haſt asked for this Thing, and not long Life, nor yet Riches, for thy ſelf, neither asked for the Life of thy Enemies, but haſt asked Underſtanding for thy ſelf to hear Judgment:

12. Behold I do according to thy Requeſt: lo I give thee a wiſe and underſtanding Heart, in which there has not been the like of thee before, nor ſhall riſe up after thee.

13. And I alſo give thee what thou haſt not aſked, both Riches and Honour; in which there ſhall not be a Man among the Kings like thee all thy Days.

14. Moreover if thou wilt walk in my Ways, by keeping my Ordinances and Commandments, as David thy Father walked, I will prolong thy Time.

15. And Solomon awaking, behold it was a Dream; and he went to Jeruſalem, where ſtanding before the Ark of the Lord's Covenant, he offered up Burnt-offerings, and made

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Ver. 38. *a conſiderable time*] namely after the Houſe was built.

Ver. 42. *at the Time*] not *on the day thou goeſt out—thou ſhalt die.*

Ver. 2. *Chapels*] See on *Num.* xxxiii. 52.

Ver. 6. *Righteouſneſs*] Where the *Hebrew* Point called a King parts this from belonging to *with thee*, and thus makes it proper and clear.

Ver. 7. *a little Youth*] which is diminutive enough, without making it, but *a little child.*

Ver. 12, 13. *in which*] being the *Hebrew* Relative.

Peace-offerings, as he did alſo a Feaſt for all his Servants.

16. Then came there two Women, *who* were Harlots, to the King, and ſtood before him.

17. And one Woman ſaid; O my Lord, I and this Woman dwelling in one Houſe, I was brought to bed with her there.

18. On the third Day alſo of my Delivery, ſhe was likewiſe delivered; and we were together, no Stranger being with us there in the Houſe, beſides we two.

19. And this Woman's Son died in the Night, becauſe ſhe overlaid him.

20. With that ſhe got up in the Night, and took my Son from beſide me, while thy Handmaid was aſleep, and laid him in her Boſom; and her dead Son ſhe laid in mine.

21. And when I aroſe in the Morning to give my Son ſuck, behold he was dead; but on my conſidering of him then, behold he was not my Son whom I bore.

22. Whereas the other Woman ſaid, No, for the living is my Son, and the dead one thine; but this ſaid, No, for the dead is thy Son, and the living one mine: thus they pleaded before the King.

23. To which he gave ſentence; Since that ſays, This who is living is my Son, and the dead one thine; and this ſays, No, for the dead is thy Son, and the living one mine;

24. Fetch me, continued he, a Sword: which being brought before him,

25. He ſaid, Cut the living Child in two, and give half to one, and half to the other.

26. Whereupon the Woman, whoſe the living Son was, ſpoke thus to the King, becauſe her Compaſſion was kindled for her Son, and ſaid, O my Lord, give her the live Child, and by no means kill it. But that ſaid, Let it be neither mine nor thine, cut *it*.

27. At this the King made anſwer, Give the firſt the live Child, and by no means kill it; ſhe is the Mother of it.

28. So when all Iſrael heard of the Judgment which the King made, they feared becauſe of him: for they ſaw that the Wiſdom of God was within him, to do Judgment.

CHAP. IV.

THUS King Solomon was King over all Iſrael.

2. And theſe were the Princes which he had: Azariah the Son of Zadok, the Prieſt;

3. Elihoreph and Ahiah the Sons of Shiſha, the Secretaries; Jehoſhaphat the Son of Ahilud, the Recorder;

4. And Benaiah the Son of Jehoiada, over the Army; and Zadok and Abiathar, the Prieſts;

5. And Azariah the Son of Nathan, over the Officers; and Zabud the Son of Nathan a Prince, the King's Friend;

6. And Ahiſhar, over the Houſhold; and Adoniram the Son of Abda, over the Tribute.

7. Moreover Solomon had twelve Officers over all Iſrael, who provided for the King and his Family; each having it to do a Month in the Year.

8. Theſe alſo are their Names: the Son of Hur, on Mount Ephraim;

9. The Son of Deker, in Makaz, in Shaalbim, Beth-ſhemeſh, and Elon-beth-hanan;

10. The Son of Heſed, in Aruboth, to whom belonged Sochoh, and all the Diſtrict of Hepher;

11. The Son of Abinadab, *in* all the Region of Dor, who married Taphath the Daughter of Solomon;

12. Baana the Son of Ahilud, at Taanach, Megiddo, and all Beth-ſhean, which is by Zaretanah below Jezreel, from Beth-ſhean to Abel-meholah, to beyond Jokmeam;

13. The Son of Geber, in Ramoth-gilead, to whom belonged the Towns of Jair the Deſcendant of Manaſſeh, which were in Gilead; to whom *alſo* belonged the Region of

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Ver. 16. *to the King*] Our famous *Lightfoot* ſays, *He was now but twelve Yeares old, Harmony of the Old Teſtament*; after having told he begat *Reboboam* three Years before: which needs no Confutation.

Ver. 20. *within*] So the *Hebrew* Word uſually ſignifies, as alſo in Ver. ult. nor is it likely ſhe knew the particular Time of the Night, eſpecially being aſleep.

Ver. 21. *conſidering of him*] ſtrictly to the *Hebrew*.

Ver. 26. *Compaſſion &c.*] See *Gen.* xliii. 30.

Ver. 28. *Judgment*] in which Wiſdom is very neceſſary, to find out and determine Things rightly: according as I have heard of a Judge, who when a Murder was committed, and it appearing by ſome Circumſtance that the Murderer was preſent in Court, but unknown, ordered all the People to be quite ſilent while he diſcovered him, which conſequently ſtruck a Dread into the guilty Perſon; then (it being in the Summer) the Judge of a ſudden, *That is the Man who has the Fly on his Noſe*; upon which he who was conſcious of the Crime nimbly put up his Hand to bruſh it away, that he might not be diſcovered, and ſo diſcovered himſelf: and thus *Moreton* garniſhes his late *Book on Apparitions* with a like Relation, and a Cut of it; as the foregoing of *Solomon* was thought worthy to be recorded in *Scripture*.

Ver. 12. *Zaretanah*] See the Word in *Hebrew*, and the Rules for reading (which it ſeems our *Tranſlators* did either not underſtand or regard) in *Buxt. Gram.* Lib. i. Cap. 5. Reg. 1, 2. concerning *Metheg*.

Ib. *Jokmeam*] The ſame as in 1 *Chron.* vi. 68.

Ver. 13. *Deſcendant*] See *Num.* xxxii. 41.

Argob,

Argob, which was in Baſhan, ſixty great Cities with Walls, and Bars of Steel;

14. Ahinadab the Son of Iddo, at Mahanaim;

15. Ahimaaz in Naphtali, who likewiſe married Baſhemath the Daughter of Solomon;

16. Baana the Son of Huſhai, in Aſher, and in Aloth;

17. Jehoſhaphat the Son of Paruah, in Iſſachar;

18. Shimei the Son of Elah, in Benjamin;

19. Geber the Son of Uri, in the Province of Gilead, the Country of Sihon King of the Amorites and Og King of Baſhan, who had been the only Officer that was in *that* Country.

20. Judah and Iſrael were many, like the Sand which is at the Sea for Multitude, eating, drinking, and being glad.

21. And Solomon was Governor over all the Kingdoms from the River *to* the Country of the Philiſtines, and to the Border of Egypt; who brought Preſents, and ſerved him all the Days of his Life.

22. Solomon's Food too for one Day was, thirty Cors of fine Flour, and ſixty Cors of Meal,

23. Ten fat Oxen, twenty Oxen of the Paſture, and a hundred Sheep, beſides Harts, Roe-bucks, Fallow-deer, and fatted Fowls.

24. For he ruled over all on this ſide the River, from Tiphſah to Gaza, over all the Kings on this ſide the River; and had Peace on all Sides of him round about.

25. Thus Judah and Iſrael dwelt ſecurely, under their own Vines and Fig-trees, from Dan to Beer-ſheba, all the Time of Solomon.

26. And he had forty thouſand Stable-horſes for his Chariots, and *for* twelve thouſand Horſemen,

27. As likewiſe *for* thoſe Officers *who* in their ſeveral Months provided for King Solomon, and all that came to his Table; who lacked Nothing.

28. Barley alſo and Straw, for the Horſes and Mules, they brought to the Place where it was to be, according to their reſpective Manner.

29. God further gave Solomon Wiſdom and Underſtanding very much, with Largeneſs of Heart like the Sand that is upon the Sea-ſhoar.

30. So that his Wiſdom was more than the Wiſdom of all the Sons of the Eaſt, and all that of the Egyptians.

31. Nay he was wiſer than any Man, than Ethan the Ezrahite, and Heman, with Chalcol and Darda the Sons of Mahol; inſo-

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Ver. 15. *Baſhemath*] See *Gen.* xxvi. 34. this being the ſame Word as there.

Ver. 19. *had been*] His Son being now conſtituted another, Ver. 13.

Ver. 21. *River*] *Euphrates.*

Ver. 24. *from*] The *Vulgate* thruſts in *quaſi, as if it were*, before it, as though not really ſo.

Ib. *Tiphſah*] *Amphipolis* at *Euphrates*, *Jun.* from *Plin. Nat. Hiſt.* L. v. 24.

Ib. *Gaza*] So it is uſually rendered by our *Tranſlators*, and belonging to the *Philiſtines*, Ver. 21. *Am.* i. 6, 8.

Ver. 26. *Stable-horſes*] It being unlikely that Stalls for ſingle Horſes ſhould be numbered rather than the Horſes, and to contain more would be incredible.

Ib. for *twelve*] as the foregoing [for] may belong to this; and 40000 Horſes for 1400 Chariots, which was the Number *Solomon* had, Chap. x. 26. would be more than twenty eight Horſes to each Chariot.

Ver. 27. for *thoſe*] Each Courſe of which being 24000, 1 *Chron.* xxvii. makes with the 12000 ſtanding Cavalry 36000, and reckoning but two Horſes to each of his 1400 Chariots, Chap. x. 26. 2 *Chron.* i. 14. there wants no more than 1200 of the 40000, Ver. 26. which is made up by ſuppoſing 600 of the Chariots had four Horſes; ſo that here is little Need to think the whole ſhould be 4000.

Ver. 28. *Mules*] So rendered in the *common Tranſlation*, *Eſt.* viii. 10.

Ver. 29. *Sand*] for the Numerouſneſs of it: but *Patrick*, becauſe it incompaſſes all the Coaſts of this World, *Epiſt.* to *Prov.* which is rather the Coaſt it ſelf, and that not every where.

Ver. 31. *Ezrahite*] ſo called as it ſeems from his native Place, like *David*'s Worthies, 2 *Sam.* xxiii. and many others, being the Son of *Kuſhaiah*, 1 *Chron.* xv. 17. Theſe may rather be counted the *Ethan* and *Heman* mentioned 1 *Chron.* xv. 17, 19. being noted principal Singers, and as ſuch, Compoſers of the 88th and 89th *Pſalms*, where is the ſame Title of *Ezrahite*, than thoſe in 1 *Chron.* ii. 6. of whom nothing remarkable appears. As for this being called the *Ezrahite* from his Father *Zerah*, as ſome think; it is not likely, becauſe *Chalcol* and *Darda*, whom they ſuppoſed to be his Brothers, as well as *Heman*, from that Text, would have been *Ezrahites* too, and not the Sons of *Mahol* another Man: for it is unaccountable that in telling who the four Sons of *Zerah* were, they ſhould be diſtinguiſhed in this Manner; nay the Family of *Zerah* were called *Zarhites*, *Joſh.* vii. 17. *Num.* xxvi. 13. And the wiſe Men here named were rather living in the ſame Age with *Solomon*, than long before, as the others were.

Ib. *Chalcol and Darda*] I am inclined to think they were *Iſraelites*, becauſe their Father is named. Hence *Solomon* being compared with the wiſe Men only of his own Nation, it is no Wonder that the famous *Lokman*, ſurnamed *Al-hakim, the Wiſe*, is not mentioned on this Occaſion, though it ſhould be true as related, that he lived in the Reign of *David* and *Solomon*, and came into the Country of *Iſrael*, *D'Herbel. Bibl. Orient.* Art. *Lokm.* A Book of his *Fables* has been publiſhed at *Leyden* in *Arabick* and *Latin* by *Erpenius*, and tranſlated into *French* by *Sir John Chardin* in his *Voyages*. The 31ſt Chapter of *Mahomet*'s *Alcoran* is entituled *Lokman*, where he is introduced ſpeaking thus: *Remember that* Lokman *ſaid to his Son; O my Son, honour thy Father and Mother——My Son, if thou doſt evil, the Weight of a Grain of Muſtard Seed, or the Weight of a Rock, God will know it, and put it to Accompt.——Regard not the World, that is in Diſorder by Pride: converſe not with the Proud, whom God abhors.——Speak gently: there are Perſons that bray like Aſſes when they ſpeak. Doſt not thou ſee that God has created all which is in Heaven and Earth*

much

much that his Renown was in all the Nations round about.

32. And he ſpoke three thouſand Proverbs; as alſo his Poems were a thouſand and five.

33. Beſides he ſpoke of Trees, from the Cedar that is on Lebanon to the Hyſſop that comes out on the Wall; as he did of Beaſts, Fowls, creeping Things, and Fiſhes.

34. And there came of all People to hear the Wiſdom of Solomon from all Kings of the Earth who heard of it.

CHAP. V.

AND Hiram King of Tyre ſent his Servants to Solomon, when he heard that they had anointed him to be King in the room of his Father: for Hiram was a Lover of David continually.

2. Solomon alſo ſent word to Hiram;

3. Thou knoweſt that David my Father could not build a Houſe to the Name of the Lord his God, becauſe of the Wars which compaſſed him about, till the Lord put them under the Soles of his Feet.

4. But now the Lord my God has given me reſt round about: there is no Adverſary, nor ſcarce an ill Accident.

5. So behold I think to build a Houſe to the Name of the Lord my God, according as the Lord thus ſpoke to my Father David, Thy Son, whom I will put in thy room upon thy Throne, ſhall build a Houſe to my Name.

6. Now therefore command, that they ſhould cut me Cedars at Lebanon; and my Servants ſhall be with thine, and I will give thee thy Servants Wages, entirely as thou ſhalt order: for thou knoweſt that there is no Man among us, who knows how to hew Timber like the Zidonians.

7. And when Hiram heard the Words of Solomon, he was very glad, and ſaid, Bleſſed be the Lord to Day, who has given David a wiſe Son over this great People.

8. Moreover he ſent Word to Solomon; I have hearkened to that for which thou haſt ſent to me; I will do all that thou deſireſt, for Cedar-trees and Fir-trees.

9. Theſe my Servants ſhall bring down from Lebanon to the Sea, and I will put with Barges on it, for the Place of which thou ſhalt ſend to me, and will diſperſe them there, for thee to receive; and thou wilt do what I deſire, in giving my Houſhold Food.

10. Accordingly he gave Solomon, of Cedar-trees and Fir-trees, all that he deſired.

11. As Solomon did him twenty thouſand Cors of Wheat, to be Meat for his Houſhold, and twenty Cors of beaten Oil: thus he gave to Hiram Year by Year.

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for Men, and beſtows on them his Favours general and particular. There are ignorant Perſons that diſpute of the Deity without Reaſon; when it is ſaid to them, Do what God has appointed, *they anſwer,* We will do what we ſaw done by our Fathers: *not conſidering that the Devil calls both them and their Fathers to the Pains of Hell. He that obeys God, and does good Works, ties him with the ſtrongeſt Knot, who will take care of him at the Hour of his End. The Impiety of the Wicked ſhould not afflict thee; they ſhall be one Day gathered together in our Preſence to be chaſtiſed.—— If all the Trees of the World were Pens and the Sea Ink, they could not deſcribe the Power of God.*

Ver. 32. *a thouſand and five*] *Vulg. Lat. five thouſand*; by the *Tranſcribers* dropping *and* I ſuppoſe, becauſe the *five* ſtood firſt in *Latin*, as it does in *Hebrew*.

Ver. 33. *Hyſſop*] *Shariſtani* in his *Hiſtory of the Religions of the Eaſt*, aſcribes the Miracles which it is ſaid *Zerduſht* or *Zoroaſtres* did, to the Knowledge only that he had in Simples, *Hyde Relig. vet. Perſarum*, Cap. 22. p. 300.

Ver. 1. *when*] ſo *Jun.* and *Trem.* with *Caſtal.* have *quum*.

Ver. 6. *Lebanon*] The Cedars there being of ſo great Fame, an Account of their preſent State may be agreeable. It is ſaid there are only ſixteen old ones, but young ones in great Numbers; that one of the biggeſt was twelve Yards ſix Inches round, and the Compaſs which its Branches ſpread thirty ſeven Yards, being parted into five huge Limbs about five or ſix Yards from the Ground, *Maundrell's Journey from Aleppo to Jeruſalem*, An. 1696, pag. 140. 1ſt Edit. Agreeable to this the Girt of the largeſt Tree was meaſured ſix Fathoms, by one mentioned in the *Memoirs of the Miſſionaries*, Tome iv. p. 358. So *Rauwolff* reckons the greateſt Cedars ſeveral Fathoms about, and ſays, theſe Trees are green all the Year long, and as high as our Fir-trees, having large Boughs that make them bend one Way; but then, in 1575, he counted twenty four ſtanding round in a Circle, and two more decayed with Age, but found no young ones thereabout, *Travels* by *Ray*, Part ii. Ch. 12. which Difference of Account between him and our *Maundrell*, the Diſtance of Time may reconcile. As to the Situation of the Mountain it ſelf, *Maundrell* reckons it about half an Hour's Travel from *Sidon* to the Foot of it, p. 117. and three Hours Travel from *Tripoly*, p. 140. And *Corten*, who ſtaid on the Mountain ſeven Weeks in the Year 1738, and rode from *Tripoly* on a Mule, reckons four or five Hours ſteep Aſcent from the Bottom, then three or four Hours not ſo ſteep, to the Convent of the *Carmelites*, an Hour above which is the Source of a River that runs through *Tripoly*; and two Hours Walk up a ſteep Hill the Cedars, which he computed about five hundred large and ſmall, eighteen looking exceeding ancient, and one he meaſured ſeven Fathoms and four Spans round the main Stem, two of them being counted 3000 or 2500 Years old; but he could not get to the Top of *Lebanon* for the Steepneſs.

Ver. 11. *twenty Cors*] Theſe being given to *Hiram* himſelf for his Houſhold, thoſe Baths in 2 *Chron.* ii. 10. to his Servants.

Ib. *beaten*] As *Exod.* xxvii. 20. & xxix. 40. *Lev.* xxiv. 2. *Num.* xxviii. 5. in which Places only this Word occurs elſewhere; and is from the Root ſignifying *to beat*, but not *to be pure*, as likewiſe the *Latin Tranſlations*, beſides the *Vulgate*, have it.

12. And

12. And the Lord gave Solomon Wiſdom, as he ſpoke to him; and there was Peace between Hiram and Solomon, by a Treaty they two made.

13. King Solomon further raiſed a Levy out of all Iſrael, which was thirty thouſand Men:

14. Whom he ſent to Lebanon ten thouſand in a Month by turns, they being a Month at Lebanon, two Months at home; and Adoniram was over them.

15. He too had ſeventy thouſand who carried Burdens, and eighty thouſand who cut on the Mountain;

16. Beſides the chief of the Officers belonging to him, who were over the Work, three thouſand and three hundred, that ruled over the People who wrought in it.

17. And the King commanding, they brought great Stones, valuable ones, *and* to lay the Foundation of the Houſe hewn Stones;

18. Which Solomon's Builders, and thoſe of Hiram, with the Giblites did carve: thus they fitted Timber and Stones, to build the Houſe.

CHAP. VI.

AND in the four hundred and eightieth Year of the coming of the Iſraelites out of the Country of Egypt, in the fourth Year of Solomon's reigning over Iſrael, in the Month of Zif, which is the ſecond Month, he began building a Houſe for the Lord.

2. The Length of which was ſixty Cubits, its Breadth twenty, and Height thirty Cubits.

3. As likewiſe the Porch before the Temple of it was twenty Cubits long againſt the Front of the Houſe's Breadth, ten broad out before the Houſe.

4. He alſo made for the Houſe Windows of Caſements ſhut.

5. And he built againſt the Wall of the Houſe Galleries round about, both to the Temple and the Oracle; making Side-chambers there.

6. The Breadth of the lower Gallery, was five Cubits, the Breadth of the middle ſix, and that of the third ſeven: for he made Leſſenings to the Houſe round about abroad, that they might not have hold in the Walls of it.

7. And when the Houſe was built, it was done with Stone carried compleat; ſo that there were not heard Hammers, or Ax, any Inſtruments of Iron in the Houſe, while it was building.

8. The Door of the middle Side-chamber was at the right Side of the Houſe; and they went up in Winding-ſtairs to the middle, and from thence to the third.

9. Thus he built the Houſe, and finiſhed it; as alſo wainſcotted it with Beams and Boards of Cedar.

10. And building Galleries againſt all the Houſe five Cubits high, they had hold of it with Timber of Cedar.

11. Now Solomon had the Word of the Lord as follows;

12. *Concerning* this Houſe that thou buildeſt, if thou wilt walk in my Ordinances, do my Rules, and keep all my Commandments by going in them, I will confirm my Word with thee, which I ſpoke to David thy Father;

13. Nay I will dwell among the Iſraelites, and not forſake my People Iſrael.

14. So Solomon built the Houſe, and finiſhed it.

15. The Walls of which he wainſcotted with Planks of Cedar on the Inſide, where he covered them with Wood, from the Floor of the Houſe to the Cieling; and laid the Floor of the Houſe with Planks of Fir.

Ver. 12. *ſpoke*] not *promiſed*, Chap. iii. 12. being there in the *common Tranſlation* preterite, and this ſtrictly *ſpoke*.

Ver. 15. *on the Mountain*] of *Lebanon*, Ver. 6, 9. and according to other *Tranſlations*, as well as the *Original*.

Ver. 18. *Giblites*] as *Joſh.* xiii. 5. the Inhabitants of *Gebal*, *Ezek.* xxvii. 9. now called *Gibyle*, on the north of *Tyre*, according to *Maundrell*, who, with *Grotius*, ſpeaks thus of it; ſo alſo rendered by *Pagn.* *Leo Jud.* and the *old Latin Tranſlator*. *Maundrell* ſays, 'And in the '72 Interpreters Βίβλιοι, that is the Men of *Byblus*, the '*Greek* Name of this Place;' but wrongly, the foregoing Verſe, and this Part of the preſent, being left out by them.

Ver. 2. *Cubits*] By comparing the Length and Breadth of the Temple with thoſe of the Tabernacle, *Exod.* xxvi. 18, 23. which was inſtead of this before, this being twice as long and broad as the other, was conſequently four times as large.

Ver. 3. *before the Temple*] at the eaſt End of it, where the Entrance into the Temple was, *Ezek.* viii. 16. *Joſephus*, *Antiq.* Lib. viii. 3.

Ib. *Temple of it*] the Body of it, as diſtinguiſhed from the Oracle or very holy Place, Ver. 5, 17.

Ver. 6. *Leſſenings*] of a Cubit each at the upper Galleries, whereby they were of the Breadth mentioned.

Ver. 8. *Side*] In ſome *Editions* of the *vulg. Lat.* *pariete*, *Wall*; in others *parte*, *Part*; by Corruption of one, as it looks, for the other.

Ver. 10. *building Galleries*] as Ver. 5, 6.

Ver. 15. *wainſcotted*] *built* being a very unſuitable Word.

Ib. *from the Floor*] not *both the floor*, that being covered with Fir; ſee the *Latin Tranſlations*: ſo Ver. 16.

Ib. *laid*] as called, that being the Floor it ſelf; therefore not *covered*.

16. He even wainſcotted twenty Cubits on the Sides of the Houſe as aforeſaid; doing thus to it on the Inſide of the Oracle, the very holy Place.

17. And the Forepart of the Houſe, namely the Temple, was forty Cubits.

18. Beſides the Cedar at the Houſe within was with Carving of Gourds, and open Flowers: all was Cedar, there was no Stone to be ſeen.

19. And he prepared the Oracle in the inmoſt Part of the Houſe, to put there the Ark of the Lord's Covenant.

20. Of the Oracle alſo there twenty Cubits was the Length, twenty the Breadth, and ſo many the Height of it, which he covered with preſerved Gold; as he did the Altar of Cedar.

21. Solomon likewiſe covered the Houſe within with preſerved Gold; and made a Partition with Chains of Gold before the Oracle, and covered that with Gold.

22. Thus he was covering the whole Houſe with Gold, till he had finiſhed all of it; the whole Altar too which was towards the Oracle he covered with Gold.

23. He further made in the Oracle two Cherubs with Olive-wood, the Height of which was ten Cubits.

24. And both the Wings of a Cherub were each five Cubits; it being ten from the End of one of his Wings to that of the other.

25. Accordingly the other Cherub was ten Cubits; the two Cherubs having the ſame Dimenſion, and the ſame Cutting:

26. The Height of one was ten Cubits, and ſo of the other.

27. And he put the Cherubs in the inmoſt Part of the Houſe, and they ſpread forth their Wings, ſo that the Wing of one touched *one* Wall, and that of the other Cherub the other Wall: as their Wings did one another at the Middle of the Houſe.

28. Moreover he covered the Cherubs with Gold.

29. And he carved all the Walls of the Houſe round about with Work of Cherubs, Palm-trees and open Flowers, within and without.

30. He covered the Floor of the Houſe too with Gold, within and without.

31. And at the Entrance of the Oracle he made Doors with Olive-wood, the Lintel *and* Poſts being a fifth Part.

32. The two Doors alſo were Olive-wood, upon which he made Carvings of Cherubs, Palm-trees and open Flowers, which he covered with Gold; as likewiſe ſpread Gold upon the Cherubs and Palm-trees.

33. And ſo he made at the Entrance of the Temple Poſts with Olive-wood, on the fourth Part.

34. Next the two Doors were Fir-wood; the two Leaves of one Door were folding, as were thoſe of the other:

35. Where he carved Cherubs, Palm-trees and open Flowers; which he covered with Gold fitted upon the Carving.

36. And he built the inner Court with three Rows of hewn Stone, and a Row of Cedar-beams.

37. In the fourth Year was the Foundation of the Lord's Houſe laid, in the Month of Zif.

38. And in the eleventh Year, in the Month of Bul which is the eighth Month, the Houſe was finiſhed according to all the Things and Manner of it: ſo he was building it ſeven Years.

CHAP. VII.

SOLOMON alſo was building his own Houſe thirteen Years, when he finiſhed all of it.

2. He likewiſe built the Houſe of the Wood of Lebanon, the Length of which was a hundred Cubits, the Breadth of it fifty, and its Height thirty, upon four Rows

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Ver. 16. *twenty Cubits*] At the Height of which was the Cieling, by this and Ver. 20. and an inclined Roof as we now build, I ſuppoſe, ten Cubits higher, Ver. 2.

Ver. 18. *Gourds*] See 2 *Kings* iv. 39.

Ver. 19. *the inmoſt Part*] where it was, and the *Hebrew* not only does, but apparently muſt mean, not to be *in within*; and ſo Ver. 27.

Ver. 20. *preſerved*] I ſuppoſe for that Purpoſe.

Ver. 22. *towards*] The Altar for Incenſe ſtanding in the inner Part of the Temple, towards the Oracle or very holy Place, but at ſome diſtance from it; ſee *Prideaux's Ichnography of the Temple* in *Connect.* Part i. Book iii.

Ver. 23. *Cherubs*] See *Gen.* iii. 24.

Ver. 25. *Cutting*] as the *Hebrew* Word ſignifies, and ſo does not make a Tautology like the *preſent Tranſlation*.

Ver. 30. *within and without*] Both in the Oracle and Temple, *Jun.*

Ver. 31. *Lintel*] as well that over the Door, as the Threſhold under.

Ib. *fifth Part*] According to the *Univerſal Hiſtory*, Book i. 7. 7. following the *Engliſh Margin*, the true *Interpretation* is, *that they were five ſquare* (if five is ſquare;) but that muſt needs be a very improper Form for a Threſhold and Door-poſts, and of far leſs Conſequence to be told than the Dimenſion. The reſt of the Partition being made with Chains of Gold, Ver. 21. not a *Wall*, and the whole twenty Cubits, Ver. 20. the folding Doors, as it appears, to ſhut together in the Middle, with the Poſts on which they hung, would be four Cubits wide, or a little more than ſeven Feet and a quarter.

Ver. 33. *Entrance*] as Ver. 31. it being the ſame *Hebrew* Word.

Ver. 38. *according to*] There being the ſame to both, and ſo ſignifying.

of

of Cedar Pillars, with Beams of Cedar upon them.

3. And it was planked with Cedar above upon the Beams, which were upon forty five Pillars, fifteen in a Row.

4. There were moreover Windows in three Rows, and one Caſement was againſt another threefold.

5. Beſides all the Doors and Poſts were ſquare with the Windows, as well as the Caſements triple over againſt others.

6. And he made a Porch of Pillars, its Length was fifty Cubits, and the Breadth of it thirty; and the Porch was before them, with Pillars and a Beam there.

7. A Porch too for a Throne where he might judge, a Porch for Judgment he made, and planked with Cedar from one Side of the Floor to the other.

8. And at the Houſe where he dwelt, there was another Court on the Inſide of the Porch according to this Work; Solomon likewiſe made a Houſe for Pharaoh's Daughter, whom he married, like this Porch.

9. All theſe were of valuable Stones according to the Dimenſions of hewn Stones, ſawed with Saws, on the Inſide and Outſide, even from the Foundation to the Eves, and from the Outſide to the great Court.

10. Nay the Foundation was of valuable Stones, great ones, Stones of ten, and thoſe of eight Cubits.

11. And above were valuable Stones, according to the Dimenſions of hewn Stone, and Cedar.

12. Moreover the great Court round about was with three Rows of hewn Stone, and a Row of Cedar-beams; as there was to the inner Court of the Lord's Houſe, and the Porch of the Houſe.

13. King Solomon further ſent, and fetched Hiram from Tyre.

14. He was the Son of a widow Woman of the Tribe of Naphtali, whoſe Father was a Tyrian Man, a Braſier; and he was full of Wiſdom, Underſtanding and Knowledge, to do all Work in Braſs; who coming to King Solomon, did all his Work.

15. For he formed two Pillars of Braſs; the Height of a Pillar was eighteen Cubits, and a Line of twelve Cubits would compaſs each Pillar.

16. And he made two Chapiters of molten Braſs, to put upon the Tops of them: five Cubits being the Height of one Chapiter, and ſo many that of the other.

17. There were Infoldings of infolded Work, Wreaths of chain Work, for thoſe Chapiters; ſeven for one, and ſo many for the other.

18. Thus he made the Pillars, and two Rows of Pomegranates round about upon one Infolding, to cover the Chapiters which were upon the Top; and ſo he made for each Chapiter:

19. Thoſe Chapiters being in the Porch of Lilly-work, four Cubits.

20. As for the Chapiters upon the two Pillars alſo above, over againſt the Belly which was at the Side of the Infolding, there were beſides two hundred Pomegranates in Rows round about each Chapiter.

21. In the next Place he ſet up the Pillars at the Porch of the Temple; and when he ſet up the right one, he named it Jachin; as when he did the left one, he named that Boaz.

22. Upon the Top of the Pillars likewiſe was Lilly-work: thus he finiſhed the Work of them.

23. He made too a molten Sea: which

Ver. 2. *Beams*] Inſtead of this the *Chald.* is, *their Crowns.*

Ver. 8. *Houſe for*] The noble Temple of *Balbeck*, now ſtanding almoſt entire on the Weſt of Mount *Antilibanus* in *Syria*, was thought by *Prince Radziville* the *Palatine* of *Wilna*, who travelled thither, to be this Houſe built by *Solomon*, *Peregrin. Ieroſolym. Epiſt.* ii. p. 27. *Maundrell*, who exhibits a curious Draught of this Structure, found it 192 Feet long and 96 broad on the Outſide, 120 Feet long and 60 wide within, the whole being ſurrounded with a Portico, ſupported with Pillars of the Corinthian Order above ſix Feet in Diameter, *Journey from Aleppo to Jeruſalem*, p. 135. and not only he, but a *French Author* who viewed it two Weeks, expatiates on the curious and magnificent Workmanſhip of it, *De la Roque*, *Voyage de Syrie*, Tome i. p. 137, &c.

Ver. 9. *from the Outſide*] *Vulg. on the Inſide.*

Ver. 10. *great ones*] In the old Wall that incloſed the Temple, &c. of *Balbeck*, *Maundrell* found exceeding large Stones, particularly three which lay together in a Rank, 183 Feet long, one being ſixty three, and the others ſixty apiece, the Height and Breadth of which were each twelve Feet, lying twenty Feet high from the Ground, *Journey*, ut ſupra, p. 138. Ten Cubits in the Text is about eighteen Feet and a quarter, eight Cubits about fourteen Feet and a half: which might be the common Length of the Stones, if they belonged to this Building at *Balbeck*; but it is not generally thought ſo, though who the Builder ſhould be beſides *Solomon* ſeems ſcarce conceivable.

Ver. 12. *as*] Thus the *Hebrew* Particle ſignifies, 1 *Sam.* xii. 15. *Job* v. 7. & xvi. 21. & xxxiv. 3. *Zech.* ix. 1. and as ſaid in the *Univerſal Hiſtory*, B. i. 7. 7. *plainly appears to be here uſed in the way of Compariſon.*

Ib. *the Porch*] facing this Court, and making one Side of it; ſo that the great Court was like this, as in Chap. vi. 36.

Ver. 14. *Naphtali*] Who was of the Tribe of *Dan* before ſhe was married, 2 *Chron.* ii. 14.

Ver. 15. *eighteen*] See 2 *Chron.* iii. 15.

Ver. 16. *five*] Look on 2 *Kings* xxv. 17.

Ver. 19. *being in the Porch*] according to Ver. 21. and Porch, as obſerved in the *Aſſemb. Annot.* belonging to the Chapiters, not to the Lilly-work.

Ver. 20. *two*] one hundred in a Row, 2 *Chron.* iii. 16. *Jer.* lii. 23.

was

was ten Cubits from one Side of its Brim to the other, being of a round Compaſs, and its Height five Cubits, a Line of thirty compaſſing it about.

24. And there were Gourds under the Brim of it, incloſing it round about, ten in a Cubit all round the Sea: they were caſt in two Rows, when that was caſt.

25. It ſtood upon twelve Oxen, three looking to the North, three to the Weſt, three to the South, and three to the Eaſt, the Sea being upon them above; and all their hinder Parts were inward.

26. And the Thickneſs of it was a Hand's-breadth, having a Brim like the Work of that belonging to a Cup, with Flowers of Lillies; it contained two thouſand Baths.

27. Moreover he made ten Baſes of Braſs: the Length of a Baſe was four Cubits, its Breadth ſo many, and three the Height of it.

28. And this was the Work of the Baſes; they had Borders, and theſe were between the Ledges.

29. As alſo upon thoſe Borders there were Lions, Oxen and Cherubs, and upon the Ledges was a Stay above: and under the Lions and Oxen were Joinings of ſpreading Work.

30. Beſides a Baſe had four Wheels of Braſs, and Plates of Braſs; as the four Corners of it had Shoulders, which were molten, under the Waſhing-veſſel, from the Side of each Joining.

31. The Mouth of which on the Inſide of the Chapiter and above was a Cubit, and its Mouth was round to the Stay-work a Cubit and a half; and alſo upon the Mouth of it were Carvings, with their Borders ſquare, not round.

32. Now the four Wheels were under the Borders, and the Axle-trees of the Wheels were in the Baſe; and the Height of a Wheel was a Cubit and a half.

33. And the Work of the Wheels was like that of a Chariot-wheel: their Axle-trees, Stocks, Felloes, and Spokes were all caſt.

34. The four Shoulders likewiſe to the four Corners of a Baſe, were of the Baſe.

35. And on the Top of the Baſe the Height was half a Cubit round about; where the Hands and Borders of it were of the ſame.

36. Upon the Tables alſo of its Hands, and upon the Borders of it, he engraved Cherubs, Lions and Palm-trees, according to the naked Place of each, and the Joinings round about.

37. According to this he made the ten Baſes: all of them had the ſame Caſting, the ſame Dimenſion, the ſame Cutting.

38. He further made ten Waſhing-veſſels of Braſs: one contained forty Baths, it was four Cubits; the ten Baſes having one Waſhing-veſſel upon each of them.

39. And he put five Baſes on the right Side of the Houſe, and five on that which was the left of it; as he did the Sea at the right Side of the Houſe eaſtward, over againſt the South.

40. So when Hiram had made the Waſhing-veſſels, with Shovels and Bowls; he finiſhed doing all the Work which he made King Solomon *for* the Houſe of the Lord:

41. The two Pillars, and the Balls of the Chapiters that were upon the Top of them, and the two Infoldings to cover thoſe Balls,

42. And the four hundred Pomegranates for the two Infoldings, two Rows of them for one Infolding, to cover the two Balls of the Chapiters that were atop of the Pillars,

43. And the ten Baſes, and the ten Waſhing-veſſels upon them,

44. And one Sea, and the twelve Oxen under the Sea,

45. And the Pots, Shovels and Bowls: all thoſe Things which Hiram made King Solomon *for* the Houſe of the Lord being clean Braſs.

46. On the Plain of Jordan did the King caſt them, in the Clay-ground, between Succoth and Zarethan.

47. But Solomon let alone all the Things for the exceeding great Abundance, from ſearching out the Weight of the Braſs.

48. He likewiſe made all the Things that were at the Houſe of the Lord: the Altar of Gold, and the Table of Gold upon which was the Preſence-bread;

Ver. 26. *two thouſand*] as being the Quantity it uſually held, but if filled would hold three thouſand, 2 *Chron.* iv. 5.

Ver. 27. *Baſes*] which the *Waſhing-veſſels* ſtood on, Ver. 30, 43. 2 *Chron.* iv. 6.

Ver. 30. *Corners*] As Ver. 34. ſhews, this Word being found only here.

Ver. 32. *under*] i. e. turned round under.

Ver. 34. *The four*] being mentioned before in Ver. 30.

Ver. 35. *the Height*] I apprehend of the Shoulders, Ver. 34, 30.

Ib. *half a Cubit*] *Vulg. a Cubit and a half.*

Ib. *Hands*] What held the Bathing-veſſel, going up from the Shoulders on which the Belly of it reſted.

Ver. 36. *Tables*] the upper Side or Top of the ſaid Hands.

Ib. *according to the naked Place &c.*] after the *Hebrew*; and as there was Room between the Joinings.

Ib. *naked Place*] nothing of *proportion.*

Ver. 40. *had made*] It is in the *vulgar Tranſlation* as if they were others.

Ver. 46. *Zarethan*] See Chap. iv. 12.

49. And

49. And the Candlesticks, five on the right Side, and five on the left, before the Oracle, of preserved Gold; and the Flowers, Lamps, and Tongs of Gold;

50. With the Basons, musical Instruments, Bowls, Spoons, and Censers of preserved Gold; nay the Hinges for the Doors of the inmost House, the very holy Place, *and* for the Doors of the House at the Temple, of Gold.

51. Thus all the Work being finished, which King Solomon made *for* the House of the Lord; he brought in the consecrated Things of his Father David, putting the Silver, Gold and Instruments, among the Treasures of the Lord's House.

CHAP. VIII.

THEN he gathered together the Elders of Israel, and all the chief of the Tribes, the Princes of the Fathers of the Israelites, to himself at Jerusalem, to bring up the Ark of the Lord's Covenant, from the City of David, which is Zion.

2. So all the Men of Israel were gathered together to him, at the Feast in the Month of Ethanim, which is the seventh Month.

3. All the Elders of Israel likewise came, and the Priests carried the Ark.

4. And they with the Levites brought up the Ark of the Lord, the publick Tent, and all the holy Instruments that were in it.

5. And with King Solomon himself the whole Assembly also of Israel, who were assembled to him, were before the Ark, sacrificing Sheep and Oxen, that were not told, nor numbered for Multitude.

6. The Priests too brought in the Ark of the Lord's Covenant to its Place, at the Oracle of the House, into the very holy Place, even under the Wings of the Cherubs.

7. For the Cherubs spread *their* Wings on the Place of the Ark; insomuch that they covered over both that, and the Poles of it above.

8. And they drew forth the Poles, so that the Tops of them appeared from the holy *Ark* before the Oracle, but did not without: where they are to this Day.

9. There was Nothing in the Ark but the two Tables of Stone, which Moses placed there at Horeb; where the Lord made a Covenant with the Israelites, when they came out of the Country of Egypt.

10. And when the Priests came out of the holy Place, a Cloud filled the House of the Lord:

11. Insomuch that the Priests could not stand to minister by reason of it; for the Glory of the Lord filled his House.

12. Then said Solomon; The Lord has spoken of dwelling in Darkness.

13. I have throughly built thee a Dwelling-house, a Settlement for thy Habitation evermore.

14. And the King turning about his Face, blessed the whole Congregation of Israel; who all stood.

15. And he said: Blessed be the Lord God of Israel, who has fulfilled with his Hand, what he spoke with his Mouth to my Father David as follows;

16. From the Day that I brought my People Israel out of Egypt, I have chosen no City out of all the Tribes of Israel to build a House in, that my Name might be there; only I chose David to be over this my People.

17. And it was in the Heart of David my Father, to build a House to the Name of the Lord God of Israel.

18. But the Lord said to him; Forasmuch as it is in thy Heart to build a House to my Name, thou doest well that it is so:

19. However thou shalt not build the House, but thy Son who proceeds forth from thy self shall build a House to my Name.

20. Accordingly the Lord has confirmed his Word which he spoke; I being risen up in the room of David my Father, and sitting upon the Throne of Israel, as the Lord promised, and have built a House to the Name of the Lord God of Israel.

21. I have also put there a Place for the Ark, where the Covenant of the Lord is, which he made with our Forefathers when he brought them out of the Country of Egypt.

22. Besides Solomon standing before the Altar of the Lord, before all the Congrega-

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Ver. 50. *musical Instruments*] from the Verb its Root *to sing* or *play on an Instrument*: so *Jun.* and *Trem.* with *Castal.* have it *instrumenta musica*; *Pagn.* and *Montan. psalteria*; agreeable to the *Lexicons*.

Ver. 5. *And with &c.*] or *And King Solomon, and the whole Assembly of Israel that were assembled to him with him, were before*; but this would be harsh, though better than not to be Sense.

Ib. *were not*] See Ver. 47. of the last Chapter.

Ver. 8. Ark] as expressed 2 *Chron.* v. 9. nor is the *Hebrew out in*, to contradict *without*.

Ver. 9. *where*] as in the *English Margin*, and in the Text, *Num.* xxii. 26. *Deut.* viii. 15. *Psa.* lxxxiv. 3. *Eccles.* viii. 10. It might strictly be rendered *at which* (being the *Hebrew* Relative) and would then rather denote the Place than the Time, especially as the Time *when* it was follows, which is quite different in the *Original*.

Ver. 12. *has spoken*] according to *Lev.* xvi. 2. the foregoing being a Token of his Presence.

tion of Iſrael, ſpread forth his Hands towards Heaven,

23. And prayed: O Lord God of Iſrael, there is no god like thee, in the Heaven above, or upon the Earth below, keeping Covenant and Kindneſs with thy Servants, that walk before thee with their whole Heart.

24. Who haſt kept with thy Servant David my Father what thou ſpokeſt to him: not only ſpeaking with thy Mouth, but fulfilling with thy Hand, as at preſent.

25. Now therefore, O Lord God of Iſrael, keep with thy Servant David my Father what thou thus ſpokeſt to him, Thou ſhalt not have a Man fail from before me of ſitting upon the Throne of Iſrael; only if thy Children take heed to their Way, to walk before me, as thou haſt done.

26. Even now, O God of Iſrael, let thy Word be verified, I pray, which thou ſpokeſt to thy Servant David my Father.

27. Though will God indeed dwell upon the Earth? Behold Heaven and the Heaven of Heavens cannot contain thee, much leſs this Houſe which I have built.

28. Yet have regard to the Prayer of thy Servant, and to his Supplication, O Lord my God, by hearkening to the Cry, and to the Prayer, which thy Servant prays before thee to Day:

29. That thy Eyes may be open to this Houſe Night and Day, to the Place of which thou haſt ſaid, My Name ſhall be there; that thou mayeſt hearken to the Prayer, which thy Servant ſhall pray towards this Place.

30. Thus hearken to the Supplication of thy Servant and People Iſrael, which they ſhall pray towards this Place; do thou even hear at Heaven the Place of thy Habitation, and having heard, forgive.

31. Wherein a Man ſins againſt his Neighbour, and an Oath is put on him to make him ſwear, which comes before thy Altar in this Houſe;

32. Hear thou at Heaven, and act, ſo that thou mayeſt judge thy Servants, by condemning the Wicked to render his Way on his Head, and by juſtifying the Virtuous to give him according to his Virtue.

33. When thy People Iſrael are beat before the Enemy, for that they have ſinned againſt thee, and returning to thee, ſhall confeſs thy Name, pray, and make ſupplication to thee in this Houſe,

34. Do thou hear at Heaven, and forgive their Sin; and bring them again to the Country which thou gaveſt to their Forefathers.

35. When the Heaven is ſhut up, ſo that there is no Rain, becauſe they have ſinned againſt thee; and they pray towards this Place, confeſs thy Name, and return from their Sin, becauſe thou afflicteſt them:

36. Do thou hear at Heaven, and forgive the Sin of thy Servants and People Iſrael, when thou haſt taught them the good Way that they ſhould go in; and give Rain upon thy Country, which thou haſt given thy People for a Poſſeſſion.

37. When there is Famine in the Country, when there is Peſtilence, when there is Blaſting, Mildew, Locuſts, Caterpillars, when their Enemies beſiege them in the Country at their Gates, *when* there is any Plague, any Sickneſs;

38. All Prayer, all Supplication which ſhall be of any Man, *or* of all thy People Iſrael, who knowing the ſeveral Plagues of their own Hearts, ſhall ſpread forth their Hands towards this Houſe:

39. Do thou hear at Heaven thy ſettled Habitation, and forgive, and act, ſo that thou mayeſt render to each one according to all his Ways, whoſe Heart thou knoweſt: ſince thou alone knoweſt the Hearts of all Mankind;

40. That they may fear thee all the Days which they live upon the Surface of the Country, that thou gaveſt to our Forefathers.

41. As for a Stranger alſo, who is not of thy People Iſrael, but comes from a Country far off for thy Name's ſake;

42. When they hearing of thy great Name, thy ſtrong Hand and Arm ſtretched out, ſhall come, and pray towards this Houſe:

43. Do thou hear at Heaven thy ſettled Habitation, and do according to all for which the Stranger calls to thee; that all People of the Earth may know thy Name, to fear thee like thy People Iſrael, and to know that this

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Ver. 27. *much leſs this Houſe*] How different and ſuperior this Expreſſion of *Solomon*, even in the Time of the Law; to that of *Maundrell* (a wiſe Man too, and a Prieſt) travelling to *Jeruſalem*, on ſight of the poor Church he mentions at *Bellulca*, "A very mean Habi-"tation this for the God of Heaven!" *Journey from Aleppo to Jeruſalem*, the fifth Day.

Ver. 30. *which*] as 1 *Chron.* vi. 21. where the *Hebrew* is the ſame, and the like in the foregoing Verſe.

Ver. 37. *Mildew*] Left out here with the *Septuagint*, and turned *yellow Jaundice*, 2 *Chron.* vi. 28.

Ib. *Caterpillars*] *Septuagint Blaſt*; but in 2 *Chron.* vi. 28. like this, an Indication ſure of no great Accuracy.

Ib. *Gates*] and not *Cities*. But not thinking of [at,] it ſeems, which makes very good Senſe, as beſieging was at the Gates; occaſioned us to have formerly *in the land and in their own cities*, afterwards *in the cities of their land*; then, to be literal as ſuppoſed, *in the land of their cities*, with the leaſt Senſe.

Houſe

House which I have built is called by thy Name.

44. When thy People shall go out to War against their Enemy, the Way that thou sendest them, and shall pray to the Lord the Way to the City which thou hast chosen, and to the House which I have built to thy Name:

45. Hear at Heaven their Prayer and Supplication, and do that which is their Right.

46. When they sin against thee, since there is no Man who does not sin, so that thou being angry with them, deliverest them up before the Enemy, and they carry away their Prisoners, to their own Country far off or near;

47. And they shall return in their Hearts in the Country whither they are carried away, and thereupon make supplication to thee at the Country of their Captivity, saying, We have sinned, and committed Iniquity, have done wickedly:

48. When they return to thee with their whole Heart and Soul, in the Country of their Enemies who carried them away, and pray to thee the Way to their own Country that thou gavest their Forefathers, to the City that thou hast chosen, and the House that I have built to thy Name:

49. Hear at Heaven thy settled Habitation, their Prayer and Supplication, and do that which is their Right;

50. And forgive thy People who have sinned against thee, even all their Transgressions which they have committed against thee, and give them Compassion before those who have carried them away, so that they may have Compassion on them.

51. For they are thy People and Possession, whom thou brougheſt out of Egypt, from within the iron Furnace:

52. That thy Eyes may be open to the Supplication both of thy Servant and of thy People Israel, that thou mayest hearken to them in all their calling to thee.

53. For thou didst put them apart for a Possession to thy self, out of all the People of the Earth, as thou spokest by the Ministry of thy Servant Moses, when thou broughtest our Forefathers out of Egypt, O Sovereign Lord.

54. And when Solomon had made an end of praying all this Prayer, and Supplication to the Lord, he rose up from before the Lord's Altar, from kneeling on his Knees, with his Hands spread forth towards Heaven.

55. Next he stood, and blessed all the Congregation of Israel aloud as follows:

56. Blessed be the Lord, who has given Rest to his People Israel, according to all that he spoke: there has not failed one Word of all his good Words, which he spoke by the Ministry of his Servant Moses.

57. The Lord our God be with us, as he has been with our Fathers; may he not leave us, nor forsake us:

58. That he may incline our Hearts to him, to go in all his Ways, and to observe his Commandments, Ordinances and Rules, which he commanded our Fathers.

59. And let these my Words with which I have made supplication before the Lord, be near to the Lord our God by Day and Night; that he may do the Right, both of his Servant, and of his People Israel, each Day's Matter the very same Day.

60. In order for all the People of the Earth to know that the Lord himself is God; there is none else.

61. Therefore let your Hearts be perfect with the Lord your God, by going in his Ordinances, and observing his Commandments, as at this Day.

62. Besides the King, and all the Israelites with him, offered Sacrifices before the Lord;

63. Solomon offering in the Sacrifice of Peace-offerings, which he offered to the Lord, twenty two thousand Oxen, and a hundred and twenty thousand Sheep: thus the King and all the Israelites dedicated the House of the Lord.

64. On that Day the King consecrated the Middle of the Court, which was before the House of the Lord; because he offered there the Burnt-offerings, Oblations, and Fat of the Peace-offerings: for the brasen Altar that was before the Lord, was too little to contain them.

65. Solomon made a Feast too at that Time, accompanied with all Israel, a great Congregation, from the Entrance of Hamath to the River of Egypt, before the Lord our God, seven and seven Days more, even fourteen.

66. On the eighth Day he let the People go, who blessed the King; and they went to their Tents glad, and of a chearful Heart, for all the Goodness which the Lord had shewn to David his Servant, and his People Israel.

Ver. 59. *each &c.*] as in 2 *Chron.* viii. 14. where see.

Ver. 66. *let—go*] since by the preceding Verse, many, or most, may appear to have staid longer.

CHAP.

CHAP. IX.

AND when Solomon had made an end of building the Houſe of the Lord, and the King's Houſe, with all his Deſire which he was pleaſed to do;

2. The Lord appeared to him the ſecond time, as he had done at Gibeon,

3. And ſaid to him: I have heard thy Prayer and Supplication, which thou haſt made before me; I have conſecrated this Houſe that thou haſt built, to put my Name there for ever: where my Eyes and Heart ſhall be continually.

4. As for thee, if thou wilt go before me, as thy Father David went, in Perfectneſs of Heart and Virtue; to do entirely as I have commanded thee, obſerving my Ordinances and Rules:

5. I will eſtabliſh the Throne of thy Kingdom in Iſrael for ever, as I promiſed thus to David thy Father, Thou ſhalt not have a Man fail from the Throne of Iſrael.

6. If you or your Children at all turn back from following me, ſo that you will not obſerve my Commandments, my Ordinances which I have put before you; but go, and ſerve other gods, and worſhip them:

7. I will cut off Iſrael from the Surface of the Country which I have given them, and caſting the Houſe that I have conſecrated to my Name from my Face; Iſrael ſhall become a Proverb and Taunt among all People.

8. And at this Houſe that is moſt high, ſhall every one who paſſes by it be aſtoniſhed, and hiſs; and they ſhall ſay, Why has the Lord done thus to this Country and Houſe?

9. To which others ſhall anſwer, Becauſe they forſook the Lord their God, who brought their Forefathers out of the Country of Egypt, and taking hold of other gods, bowed down to them, and ſerved them; therefore has the Lord brought upon them all this Harm.

10. And at the End of twenty Years, wherein Solomon built the two Houſes, that of the Lord and the King's Houſe:

11. Hiram King of Tyre having furniſhed him with Cedar-trees, Fir-trees and Gold, according to all his Pleaſure; then King Solomon gave Hiram twenty Cities in the Country of Galilee.

12. So Hiram came out of Tyre, to ſee the Cities which Solomon gave him; but he did not approve of them.

13. Therefore he ſaid, What Cities are theſe which thou haſt given me, my Brother? And they are called the Country of Cabal to this Day.

14. Moreover Hiram ſent the King a hundred and twenty Talents of Gold.

15. Now this was the Motive for the Levy, which King Solomon brought up to build the Houſe of the Lord, his own Houſe, the Fortreſs, the Wall of Jeruſalem, Hazor, Megiddo and Gezer;

16. Pharaoh King of Egypt had gone up, and taken Gezer, burnt it with Fire, and ſlain the Canaanites who dwelt in the City, which he gave a Preſent to his Daughter Solomon's Wife:

17. Whereupon Solomon built Gezer, and lower Beth-horon,

18. And Baalath, and Tadmor in the Wilderneſs, in the Country;

19. All the Cities likewiſe of Stores that he had, together with the Cities for Chariots, and thoſe for Horſemen, beſides what he deſired to build at Jeruſalem, Lebanon, and in the whole Country of his Dominion.

20. *As for* all the People that were left of the Amorites, Hittites, Perizzites, Hivites and Jebuſites, who were not of the Iſraelites;

21. On ſuch as were their Children that were left after them, in the Country, whom the Iſraelites could not deſtroy, Solomon has put a Tribute of Servitude to this Day.

22. Whereas of the Iſraelites he made no Slave: for they were Warriors, and his Servants, Princes, Captains, and the Governors of his Chariots and Cavalry.

Ver. 6. *at all*] Neither the *Hebrew Grammarians* nor *Annotators*, that I know of, and ſuppoſe, have diſtinctly remarked the Senſe of the Duplication of a *Hebrew* Verb finite and infinite, when interrogative and dubitative; though both occur in the *Scripture*, and muſt be tranſlated, if not expounded. The former indeed, as in 2 *Sam.* xix. 42. *Judg.* xi. 25. *Gen.* xliii. 7. *Jer.* xxv. 29. & xl. 14. *Ezek.* xiv. 3. & xviii. 23. 1 *Sam.* ii. 27. 2 *Chron.* xxiii. 13. *Iſa.* l. 2. *Zech.* vii. 5. *Num.* xxii. 30. can ſcarcely be denied the ſame as when negative; but the latter (as with *if Engliſh*) is not ſo clear, Inſtances of which ſee in *Exod.* xv. 26. & xix. 5. & xxii. 4, 12, 23, 26. & xxiii. 22. *Lev.* vii. 18. & xv. 24. & xix. 7. & xx. 4. & xxvii. 19, 31, 33. *Num.* xii. 14. & xxi. 2. & xxx. 6, 12, 14, 15. & xxxv. 26. *Deut.* viii. 19. & xi. 13, 22. & xv. 5. & xxviii. 1. *Joſh.* xxiii. 12. *Judg.* xi. 30. & xiv. 12. 1 *Sam.* i. 11. & xx. 6, 9, 21. *Jer.* xii. 16. & xvii. 24. & xxii. 4. & xxxviii. 17. & xlii. 10, 15. *Zech.* vi. 15. 2 *Sam.* xv. 8. & xviii. 3. *Eſt.* iv. 14. 2 *Kings* xx. 39. & xxii. 28. and here, where not only *Leo Judæ*, but thoſe great *Interpreters Jun.* and *Trem.* have for the ſame *omnino*, *wholly*, the greateſt, inſtead of our *at all*, the leaſt. On weighing the Senſe, by the Ballance of the Contexts, and conſidering that *if* is otherwiſe conſtructed as a Queſtion, I render as ours here before. And take the Senſe negatively in both to be contrary, as *Jer.* xxxviii. 15.

Ver. 15. *the Fortreſs*] 'It ſeems to have been, writes 'Poole, an eminent, and large, and ſtrong Fort or Caſtle 'in *Jeruſalem*; as may be gathered from 1 *Kings* xi. 27. '2 *Chron.* xxxii. 5.' which *Jun.* and *Trem.* here accordingly render *munitionem*; ſee on *Judg.* ix. 6.

Ver. 22. *Slave*] the ſame Word in *Hebrew* as in 2 *Chron.* viii. 9, only ſingular here.

23. Theſe

23. These were the chief of the Officers who were over the Work belonging to Solomon, five hundred and fifty, who ruled over the People that wrought in the Work.

24. But Pharaoh's Daughter came up from the City of David, to her House that he had built for her: then did he build the Fortress.

25. And three times a Year he offered up Burnt-offerings, and Peace-offerings, upon the Altar that he built to the Lord, and burnt the Incense on it, which was before the Lord; when he had finished the House.

26. And King Solomon made a Fleet at Ezion-geber, which is by Eloth, at the Shoar of the Red Sea, in the Country of Edom.

27. Hiram also sent his Servants in the Fleet, Sailors that knew the Sea, with Solomon's Servants.

28. Who went to Ophir, and fetched from thence four hundred and twenty Talents of Gold, and brought to King Solomon.

CHAP. X.

AND the Queen of Sheba hearing the Fame of Solomon, concerning the Name of the Lord, came to try him with difficult Questions.

2. So she came to Jerusalem with a very great Retinue, with Camels carrying Spices, as also very much Gold, and precious Stones; and when she was come to Solomon, she spoke to him all that was in her Mind.

3. However he told her all her Matters; there was Nothing hid from the King which he did not tell her.

4. At length when the Queen of Sheba had seen all the Wisdom of Solomon, the House that he had built,

5. The Meat of his Table, the sitting of his Servants, the standing of his Waiters with their Cloaths, and of his Butlers, and his Ascent by which he went up to the House of the Lord, there was Spirit in her no longer.

6. And she said to the King; The Saying was true which I heard in my own Country, concerning thy Things, and concerning thy Wisdom.

7. Nevertheless I did not believe the Words, until I came, and my Eyes saw; whereas behold half was not told me: thou exceedest in Wisdom and Prosperity the Report that I heard.

8. Happy are thy Men, happy these thy Servants, who stand before thee continually, hearing thy Wisdom.

9. The Lord thy God be blessed, who delighted in thee, to put thee upon the Throne of Israel; by the Love of the Lord to Israel for ever, he also made thee King, to do what is right and just.

10. Besides she gave the King a hundred and twenty Talents of Gold, very many Spices, and precious Stones: there came such abundance of Spice no more, as that which the Queen of Sheba gave King Solomon.

11. And the Fleet too of Hiram which carried Gold from Ophir, brought from thence very many Almug-trees, and precious Stones.

12. Then the King made of the Almug-trees Pales to the House of the Lord and the King's House, as likewise Harps and Lutes for the Singers: there has not come Almug-trees so, nor been seen to this Day.

13. King Solomon also gave the Queen of Sheba all her Desire which she asked, besides what he gave her according to his State: so she turned, and went to her own Country, with her Servants.

14. And the Weight of the Gold which came to Solomon in one Year, was six hundred sixty six Talents of Gold;

Ver. 23. *five hundred and fifty*] Mention and Distinction being before made, of the Strangers and *Israelites*, I suppose with the Generality of Expositors, both *Jews* and *Christians*, that the 250 in 2 *Chron.* viii. 10. were of the latter, and these the whole; other Ways of Resolution being framed on Distinctions about which the Context is silent.

Ver. 28. *Ophir*] seems to have been on the south Side of *Arabia*, *Prideaux's Connect.* Anno 740. And I may add, to be so named from *Ophir*, *Gen.* x. 29. who having a Brother called *Havilah*, next to himself, and the Country of that Name being in the East of *Arabia*, *Gen.* ii. 11. probably *Ophir* might be adjacent to it in the South-east; agreeable to the Settlement mentioned, *Gen.* x. 30. Besides it seems by the Account of bringing Gold from *Ophir* being inserted within the Relation of the Queen of *Sheba*, Chap. x. 11. that it was in the Parts she came from, namely somewhere in *Arabia*. However in the *Universal History*, B. i. Ch. 7. 7. after discussing and rejecting various Opinions touching the Place, it is supposed to be somewhere in the *East Indies*, by reason of the three Years Voyage; which notwithstanding was to *Tarshish*, that probably did lie there, 1 *Kings* x. 22. for it is not the Fleet of *Hiram* which went to *Ophir*, but that of *Tarshish* which went with it (some of the Way) that was three Years returning, and brought Gold as well as the other. So *Eupolemus*, as cited by *Eusebius*, *De Præp. Evang.* Lib. ix. says *Urphe* or *Ophir* was an Island in the *Red Sea*; that is, as *Prideaux* shews, the southern Ocean, which extending it self between *India* and *Africa*, washeth up to the Coast of *Arabia* and *Persia*.

Ver. 12. *Pales*] to make or inclose the *Walks*, 2 *Chron.* ix. 11.

Ver. 13. *according to*] not *of*.

Ib. *State*] as in *Est.* i. 7. & ii. 18. it being an excellent Way to compare Passages of *Scripture* together, and render them as they are alike.

15. Beſides what was from Men finding *it* out, and the Traffick of Merchants, with all the Kings of Arabia, and the Princes of the Country.

16. Moreover King Solomon made two hundred Bucklers of Gold hammered out, ſix hundred *Shekels* of Gold being put in one Buckler.

17. There were likewiſe three hundred Shields of Gold beat out, three Manehs of Gold being put in one Shield, and the King placed them *in* the Houſe of the Wood of Lebanon.

18. And he made a great Throne of Ivory, which he covered with fine Gold.

19. To the Throne were ſix Stairs, and the Top of it was round behind it, and Stays were on both Sides of the Sitting-place, two Lions ſtanding by the Stays,

20. Twelve Lions alſo ſtood there upon the ſix Stairs on both Sides: there was not ſuch made for any Kingdoms.

21. All King Solomon's Drinking-veſſels too were Gold, and all the Veſſels of the Houſe of the Wood of Lebanon preſerved Gold: none were Silver; that was a Thing not eſteemed in the Time of Solomon.

22. For the King had a Fleet of Tarſhiſh at Sea, with the Fleet of Hiram: once in three Years came the Fleet of Tarſhiſh, bringing Gold and Silver, Ivory, and Apes, and Peacocks.

23. And he was the greateſt of all the Kings of the Earth, both in Riches and Wiſdom.

24. So that thoſe of all the Earth ſought the Preſence of Solomon, to hear his Wiſdom which God had put in his Heart.

25. And they brought their ſeveral Preſents, Inſtruments both of Silver and Gold, together with Garments, Armour and Spices, Horſes and Mules, each Year's Things the ſame Year.

26. He too gathered Chariots and Horſemen, having a thouſand and four hundred Chariots, and twelve thouſand Horſemen; that he brought to be in the Chariot-cities, and with the King in Jeruſalem.

27. Nay the King made Silver be in Jeruſalem like Stones, as he did Cedars like Sycamores, which are in the Vale abundantly.

28. Solomon had alſo Horſes brought out of Egypt, and Yarn; the King's Merchants taking the Yarn at a Price.

29. A Chariot likewiſe came up, coming out thence, for ſix hundred *Shekels* of Silver, and a Horſe for a hundred and fifty; and ſo for all the Kings of the Hittites, with thoſe of Syria, were they brought out by them.

CHAP. XI.

BUT King Solomon loved many Women *who* were Strangers, beſides the Daughter of Pharaoh, Women of the Moabites, Ammonites, Edomites, Zidonians, Hittites;

2. Of the Nations of which the Lord ſaid to the Iſraelites, Ye ſhall not come among them, nor they among you; who ſurely will turn your Hearts aſide after their gods: to them Solomon cleaved in Love.

3. He having ſeven hundred Wives *who* were Princeſſes, and three hundred Concubines; and his Wives turned aſide his Heart.

4. For in the Time of his old Age, they turned his Heart aſide after other gods; ſo that it was not perfect with the Lord his God, like the Heart of David his Father.

5. And he went after Aſhtoreth the goddeſs of the Zidonians, and after Milcom the Abomination of the Ammonites.

6. Thus Solomon did what the Lord was diſpleaſed with; and did not follow him fully, like his Father David.

7. Then he built a Chapel to Chemoſh the Abomination of Moab, on the Hill that is before Jeruſalem, and to Molech the Abomination of the Ammonites.

8. And ſo he did for all his ſtrange Wives; who burnt incenſe, and ſacrificed to their gods.

9. Whereupon the Lord was angry with him, becauſe his Heart was turned aſide from the Lord God of Iſrael, who had appeared to him twice,

10. And had given him command concerning this Thing, that he ſhould not go after other gods: but he did not obſerve what the Lord commanded.

Ver. 22. *Tarſhiſh*] This appears to be ſomewhere in the *Eaſt Indies*, Chap. ix. 28.

Ver. 25. *each Year's &c.*] according to 2 *Chron.* viii. 13, 14.

Ver. 26. *that he*] This *whom* in the *preſent Verſion* reſtricts to the *Horſemen*, with no more than a Comma alſo before it; but the greater *Hebrew* Diviſion ſhews it alſo belongs to the *Chariots*; and where ſhould theſe be put, but in the Cities for them? The ſame there is at 2 *Chron.* ix. 25.

Ib. *brought*] This is the Meaning of the *Hebrew*, and not *beſtowed*; and *to be* is inſerted, as underſtood in the *Original*, as for an Inſtance in 2 *Sam.* xxii. 44. that the reſt may be alike, becauſe ſo in the *Hebrew*.

Ver. 27. *Silver*] Turn to *Job* iii. 15.

Ver. 29. *by them*] That is the *Iſraelites* did not only buy for themſelves, but for the Kings here mentioned, to mount their Cavalry, &c.

Ver. 5. *Zidonians, and*] But the *vulg. Lat.* has thruſt between, *and Chamos the god of the Moabites*; who ſees not, borrowed from Ver. 33?

11. He

11. He therefore ſaid to Solomon; Becauſe this is with thee, and thou haſt not obſerved my Covenant and Ordinances, which I commanded thee; I will throughly tear the Kingdom from thee, and give it to thy Servant.

12. But yet I will not do it in thy Time, for the ſake of David thy Father; from the Hand of thy Son will I tear it.

13. However I will not tear away all the Kingdom, I will give one Tribe to thy Son, for David my Servant's ſake, and for the ſake of Jeruſalem which I have choſen.

14. Accordingly the Lord raiſed up an Adverſary to Solomon, Hadad the Edomite, who was of the King's Offspring in Edom.

15. It having been when David was at Edom, when Joab the Captain of the Army went up to bury the Slain, after he had made a general Slaughter of the Males in Edom;

16. (For Joab and all Iſrael abode there ſix Months, till he had cut off the Generality of them)

17. That Hadad, accompanied with ſome Edomite Men of his Father's Servants, fled to go into Egypt, he being a little Boy.

18. So they got ready, and went out of Midian, to Paran, and taking Men with them from thence, went to Egypt, to Pharaoh King of it; who gave him a Houſe, ordered him Food, and gave him Land.

19. And Hadad got in Favour with Pharaoh exceedingly; inſomuch that he gave him his own Wife's Siſter for a Wife, the Siſter of Tahpenes the Queen.

20. She alſo bore him Genubath his Son, whom Tahpenes bred up in Pharaoh's Houſe; ſo that he was there among the Sons of Pharaoh.

21. And when Hadad heard in Egypt that David lay down with his Fathers, and that Joab the Captain of the Army was dead, he thus addreſſed Pharaoh, Let me go, that I may depart to my own Country.

22. To whom Pharaoh ſaid, But what haſt thou wanted with me, that behold thou endeavoureſt to go thither? And he anſwered, Nothing, but let me by all means go.

23. Beſides God raiſed up an Adverſary to him, Rezon the Son of Eliada, who fled from Hadadezer King of Zobah his Maſter.

24. With that gathering together Men to him, he became Captain of a Troop, when David had ſlain thoſe *there*; and they went to Damaſcus, and dwelt in it, reigning in the ſame.

25. And he was an Adverſary to Iſrael all the Time of Solomon, beſides the Harm which was of Hadad; and he vexed Iſrael, when he reigned over Syria.

26. Jeroboam likewiſe the Son of Nebat, an Ephrathite of Zeredah, a Servant to Solomon, whoſe Mother's Name was Zeruah a widow Woman, even lifted up the Hand againſt the King.

27. And this was the Motive whereby he did it: Solomon built the Fortreſs, ſtopped up the Breaches of the City of David his Father;

28. The Man Jeroboam was then powerful in Strength, and Solomon ſeeing that the young Man was one who would do Buſineſs, he ſet him over all the Charge of the Family of Joſeph.

29. Now at that Time Jeroboam going out of Jeruſalem, the Prophet Ahijah the Shilonite met with him in the Way, who had covered himſelf with a new Garment, and they two were alone in the Field;

30. At this Ahijah taking hold of the new Garment that was upon him, tore it in twelve Pieces;

31. And ſaid to Jeroboam: Take thee ten Pieces, for thus ſays the Lord God of Iſrael; Behold I will tear the Kingdom out of the Hand of Solomon, and will give ten Tribes to thee:

32. (But he ſhall have one Tribe, for the ſake of my Servant David, and for Jeruſalem's ſake, the City which I choſe out of all the Tribes of Iſrael)

33. Becauſe they have forſaken me, and worſhipped Aſhtoreth the goddeſs of the Zi-

---

Ver. 16. *the Generality of*] for that it was not *every* one the next Verſe ſhews.

Ver. 20. *bred up*] likelier than *weaned*, as it ſignifies either; ſo *Jun.* and *Trem. &c.* not only here, but in 1 *Sam.* i. 22, &c. whereas that is forbid at the End of Ver. 23.

Ver. 29. *Garment*] The *Hebrew* Word being *ſalmah*, not *ſhilmah*, and there being alſo *ſimlah*, not *ſhimlah*, for *Garment*, the Author of *the preſent State of the printed Hebrew Text preſumes*, he ſays, *it ſhould be the latter univerſally*, p. 476. as we have that in the *Bible* twenty ſeven times, and the other but ſixteen; but would any impartial unprejudiced Perſon preſume, that the very ſame Miſtake was made ſixteen times, and obtained to become the *common Reading*; and never, by tranſpoſing the other Letters, *miſlah* or *ſimhal*? To look no further than *Garments* and what belongs to them, we have two Names for the ſame, as *Stockings* and *Hoſen*, *Cap* and *Quoif*, *Girdle* and *Belt*, and by one Letter only different *Shirt* and *Shift*, yet different Names; moreover with the Spelling varied *Ribband* and *Ribbon*, *Peruke*, *Periwig*, *&c.* nay in *Cloaths* and *Clothes* as if the *a* or *e* was tranſpoſed, and changed by the Nearneſs of Sound; we have alſo like this *crudled* and *curdled*, ſo *Claſp* and *Haſp* ſome pronounce *Claps* and *Haps*, *Hæps* being indeed the original *Saxon* Name. Beſides how plainly does *ſalmah*, which this Author would diſcard, come from the Root סלם *ſalam*, ſince the *Arabick* Word primarily ſignifies *to make Leather with the Bark of a Tree*, as *the Garment of a Man is made with Cloth?*

Ver. 33. *they*] *Iſrael*, Ver. 31.

donians,

donians, Chemoſh the god of Moab, and Milcom the god of the Ammonites, and have not walked in my Ways, by doing what I approve of, even my Ordinances and Rules, like David his Father.

34. Nevertheleſs I will not take any of the Kingdom out of his Hand: for I will make him a Prince all the Days of his Life, for the ſake of David my Servant whom I choſe, who obſerved my Commandments and Ordinances.

35. Yet I will take the Kingdom out of his Son's Hand, and give ten Tribes of it to thee.

36. And to his Son will I give one Tribe; that there may be a Lamp to David my Servant continually before me in Jeruſalem, the City where I choſe for me to put my Name.

37. So will I take thee, and thou ſhalt reign over all that thy Soul deſires, being King over Iſrael.

38. Nay if thou wilt hearken to all that I command thee, and walk in my Ways, and do what I approve of, by obſerving my Ordinances and Commandments, as David my Servant did; I will be with thee, and build thee a firm Houſe, as I built for David, and will give Iſrael to thee.

39. And I will afflict the Offspring of David for this, but not continually.

40. Therefore Solomon endeavoured to put Jeroboam to Death; but he got ready, and fled to Egypt, to Shiſhak King of it, and was there till Solomon's Death.

41. As for the reſt of the Affairs of Solomon, and all that he did, with his Wiſdom, are they not written in the Book of his Affairs?

42. And the Time which Solomon reigned at Jeruſalem, over all Iſrael, was forty Years.

43. When he lay down with his Fathers, being buried in the City of his Father David; and Rehoboam his Son reigned in his room.

CHAP. XII.

AND Rehoboam went to Shechem; for all Iſrael came thither to make him King.

2. Which when Jeroboam the Son of Nebat heard (who was yet in Egypt, to which he fled from the Preſence of King Solomon, and dwelt there)

3. Upon their ſending for him, he and all the Congregation of Iſrael came, and ſpoke thus to Rehoboam,

4. Thy Father made our Yoke hard; nowtherefore do thou make his hard Service lighter, and his heavy Yoke which he put upon us, and we will ſerve thee.

5. To whom he ſaid, Go away yet three Days, and come again to me: accordingly the People went away.

6. And King Rehoboam conſulted thus with the old Men, who ſtood in the Preſence of Solomon his Father while he was alive, How do you adviſe, that I ſhould return this People Word?

7. Who ſpoke to him as follows, If thou wilt be a Servant to this People to Day, wilt ſerve them, and in anſwering them give them good Words, they will be Servants to thee at all Times.

8. But he left the Counſel of the old Men, which they gave him, and conſulted with the young Men that were bred up with him, who ſtood before him.

9. To theſe he ſaid; What do you adviſe, that we may return this People Word, who have ſpoken thus to me, Make the Yoke lighter which thy Father has put upon us?

10. And they ſaid to him as follows; Thus tell this People who have ſpoken ſo to thee, Thy Father made our Yoke heavy, and do thou make *it* lighter to us; My little *Finger*, anſwer thou to them, ſhall be thicker than my Father's Loins.

11. For now whereas my Father loaded you with a heavy Yoke, I will add to your Yoke; my Father chaſtiſed you with Whips, but I will do it with Scorpions.

Ver. 34. *any of*] The Diſtinction of *his Son's Hand* in the next Verſe ſhewing this was ſpoken of *Solomon* himſelf, according to Ver. 12. and ſo requires this Meaning, which the *Hebrew* Word has; and is likewiſe tranſlated by *Jun.* and *Trem. quicquam.*

Ver. 37. *over*] The Letter being ב and not כ

Ver. 40. *to Shiſhak King*] Whereas by my *Chronological Tables* at the End of *Daniel*, *Shiſhak* began his Reign but the Year before *Jeroboam* did his, an Objection might ariſe thence to ſuch Computation; this may be fairly eluded, if it muſt be longer back, either by ſuppoſing *Shiſhak* was not King then, or only over Part of *Egypt*, or elſe that *Pſuſennes*, inſtead of reigning forty ſix Years, reigned but forty one, according to *Euſebius*, which would make the Beginning of *Shiſhak*'s Reign five Years ſooner: I prefer the former, which other Circumſtances conſiderably ſtrengthen, viz. *Shiſhak*'s beginning a new Dynaſty, probably effected by a civil War or Conqueſt that took up ſome Time; and as *Solomon* was allied to the reigning Family, it is rational to ſuppoſe *Jeroboam* would join in the Oppoſition, which might be a few Years before *Shiſhak* became (entire) Monarch; beſides if *Shiſhak* reigned ſix Years before *Rehoboam*, his Excurſion into *Judah* would be in his eleventh Year, that is in the ſecond Year after his Wars were finiſhed abroad, as ſhewn after the *Tables* from *Diodorus Siculus.*

Ver. 10. *anſwer thou to them*] not in the *Bible* of *Sixtus* the *Pope.*

12. So Jeroboam and all the People came to Rehoboam the third Day; as the King had ordered, that they ſhould come again to him then.

13. And he gave the People a ſurly Anſwer, leaving the Counſel of the old Men, which they had given him.

14. For he ſpoke to them according to the Counſel of the young Men as follows, Whereas my Father made your Yoke heavy, I will add to your Yoke: my Father chaſtiſed you with Whips, but I will do it with Scorpions.

15. Thus the King did not hearken to the People: for the Cauſe was from the Lord, that he might confirm his Words, which he himſelf ſpoke by the Miniſtry of Ahijah the Shilonite, to Jeroboam the Son of Nebat.

16. And when all Iſrael ſaw that he hearkened not to them, the People returned this Word to him, What Part have we in David? Nor is there Poſſeſſion in the Son of Jeſſe; away to thy Tents, O Iſrael, now look home, David. Accordingly Iſrael went to their Tents.

17. But as for the Iſraelites that dwelt in the Cities of Judah, Rehoboam reigned over them.

18. Then he ſent Adoram, who was over the Tribute: but all Iſrael ſtoned him with Stones, ſo that he died: upon which King Rehoboam ſtrengthened himſelf to get up into the Chariot, to flee to Jeruſalem.

19. And Iſrael have rebelled againſt the Family of David to this Day.

20. Moreover when all Iſrael heard that Jeroboam was come again, they ſent for him to the Aſſembly, and made him King over all Iſrael: there was none that followed the Family of David, beſides the Tribe of Judah alone.

21. However when Rehoboam was come to Jeruſalem, he gathered together all the Family of Judah, and the Tribe of Benjamin, a hundred and eighty Thouſand choſen Men Warriors; to fight with the Family of Iſrael, that he might reſtore the Kingdom to himſelf the Son of Solomon.

22. But Shemaiah the Man of God had God's Commiſſion as follows:

23. Speak to Rehoboam the Son of Solomon King of Judah, to all the Family of Judah and Benjamin, and the reſt of the People, in this manner;

24. Thus ſays the Lord, You ſhall not go up, nor fight with your Brethren the Iſraelites; return to your reſpective Homes, for this Thing is brought to paſs by me. And they hearkened to the Word of the Lord, for they returned, that they might go according to the ſame.

25. Afterwards Jeroboam built Shechem on Mount Ephraim, and dwelt in it; and going out from thence built Penuel.

26. And Jeroboam ſaid in his Heart; Now will the Kingdom return to the Family of David:

27. If this People go up to offer Sacrifices in the Houſe of the Lord at Jeruſalem, their Hearts will return to their Maſter Rehoboam King of Judah; nay they will ſlay me, as well as return to him.

28. Therefore the King took counſel, and made two golden Calves; then he ſaid to them, It is a great deal for you to go up to Jeruſalem; here are thy gods, O Iſrael, who brought thee up out of the Country of Egypt.

29. And he ſet one in Beth-el, and the other put he in Dan.

30. So that this Thing became a Sin: for the People went before one, even to Dan.

31. Beſides he made Chapel-houſes; and made Prieſts of the meaneſt of the People, who were not of the Poſterity of Levi.

32. Jeroboam further made a Feaſt on the fifteenth Day of the eighth Month, like the Feaſt which was in Judah, and offered up on the Altar (ſo he did in Beth-el) to ſacrifice to the Calves that he had made; and placed in Beth-el the Prieſts of the Chapels which he made.

33. So he offered up on the Altar which he had made in Beth-el, on the fifteenth Day of the eighth Month, in the Month which he deviſed out of his own Heart; he even made a Feaſt for the Iſraelites, and offered up on the Altar, by burning incenſe.

CHAP. XIII.

BUT behold there came a Man of God from Judah, by the Word of the Lord,

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Ver. 18. *ſtrengthened himſelf*] ſo the *Hebrew*.

Ver. 20. *alone*] as a whole Tribe, but the principal Part of *Benjamin* with it, Chap. xi. 31, 32. 2 *Chron.* xi. 12. ſo 2 *Kings* xvii. 18. of which latter it may be ſuppoſed ſome would revolt from the Family of *David*, which had got the Government from that of *Saul* in their Tribe.

Ver. 28. *two Calves*] For in *Egypt*, where *Jeroboam* had been, were two Oxen worſhipped, one called *Apis* at *Memphis*, and the other *Mnevis* at *Heliopolis*; as we may learn by *Diodorus Siculus*, Lib. i. 2. *Ammianus Marcellinus*, Lib. xxii. *Strabo*, Lib. xvii. and *Plutarch*, *De Iſide*.

Ver. 31. *Chapel-houſes*] of which ſee Ver. 32. of the next Chapter.

Ver. 1. *came*] *Uſher* places this in the Beginning of *Jeroboam*'s Reign; but though it may be granted to be on his firſt annual Feaſt, Chap. xii. 32. and alſo the Ido-

to Beth-el; and Jeroboam was ſtanding by the Altar, to burn incenſe.

2. And he called out againſt the Altar by this Word of the Lord; O Altar, Altar, thus ſays the Lord, Behold a Son ſhall be born to the Family of David, whoſe Name will be Joſiah, and he ſhall ſacrifice upon thee the Prieſts of the Chapels who burn incenſe upon thee, and Mens Bones ſhall be burnt upon thee.

3. Moreover he gave the following Token at the ſame Time; This is the Token which the Lord has expreſſed, Behold the Altar ſhall be rent, and the Aſhes that are upon it be poured out.

4. And when the King heard the Words of the Man of God, with which he called out againſt the Altar in Beth-el, Jeroboam ſtretched forth his Hand from the Altar againſt him, and ſaid, Take hold of him; but the ſame Hand dried up, ſo that he could not pull it back to him.

5. The Altar too was rent, and the Aſhes were poured out from it, according to the Token which the Man of God gave by the Word of the Lord

6. Whereupon the King gave anſwer to him, Make ſupplication now before the Lord thy God, and pray for me, that my Hand may be reſtored to me. And upon his making ſupplication before the Lord, the King's Hand was reſtored to him, and became as at firſt.

7. Then he ſaid to the Man of God, Come home with me, and recruit; and I will give thee a Preſent.

8. Who replied to the King; If thou wilt give me half thy Houſe, I will not go with thee; nor will I eat or drink any Thing in this Place.

9. For ſo it was commanded me by the Word of the Lord expreſsly, Thou ſhalt not eat or drink any Thing; nor return the Way that thou goeſt.

10. So he went another Way, and did not return in that wherein he came to Beth-el.

11. Now there dwelt a certain old Prophet in Beth-el; one of whoſe Sons came, and told him all the Work which the Man of God had done that Day there; thoſe Words that he ſpoke to the King, they alſo told their Father.

12. And he enquired of them, What Way did he go? For his Sons had ſeen the Way that the Man of God went, who came from Judah.

13. He ſaid further to them, Saddle the Aſs for me; which they did, and he rode on it.

14. And going after the Man of God, he found him ſitting under an Oak; whom he aſked, Art thou the Man of God who cameſt from Judah? And he anſwered, I am.

15. He then ſaid to him, Come home with me, and eat ſome Victuals.

16. Who replied; I cannot return with thee, nor go with thee; nor will I eat or drink any Thing with thee in this Place.

17. For it was ſaid to me by the Word of the Lord, Thou ſhalt not eat or drink any Thing there; nor return by going in the Way wherein thou wenteſt.

18. But he ſaid to him; I am alſo a Prophet like thee, and an Angel has ſpoken thus to me by the Word of the Lord, Bring him back with thee to thy Houſe, and let him both eat and drink Something: whereas he lyed to him.

19. Upon which he went back with him, and both eat and drank Something at his Houſe.

20. However as they were ſitting at the Table, the Prophet who brought him back had the Word of the Lord.

21. And he called out to the Man of God who came from Judah as follows: Thus ſays the Lord; Becauſe thou haſt rebelled againſt the Mouth of the Lord, and not kept the Commandment which the Lord thy God enjoined thee,

22. But haſt returned, and both eat and drank Something, in the Place of which he ſaid to thee, Do not eat or drink any Thing; thy Corpſe ſhall not come to the Sepulchre of thy Fathers.

23. Accordingly after he had both eat ſome Victuals, and drunk, and the other had ſaddled the Aſs for the Prophet whom he brought back;

24. When he departed, a Lion met with him in the Way, and killed him; ſo that his Corpſe was caſt in the Way, and the Aſs ſtood by it, as the Lion alſo did.

25. And behold Men paſſing by, ſaw the Corpſe caſt in the Way, with the Lion ſtanding by it; ſo they came, and told *it* in the City, wherein the old Prophet dwelt.

26. Which when the Prophet who brought him back from the Way heard of, he ſaid,

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latry to begin in his firſt Year, or at leaſt the Preparation for it, according to *Ezek.* iv. 5. yet the Completion of it by that Feaſt does not ſeem ſooner than the ſecond Year, Chap. xii. 21, 25, 26, 28.

Ver. 4. *King—Jeroboam*] So *God—the Lord*, Ver. 5. not together as in the *preſent Tranſlation.*

Ver. 9. *goeſt*] *cameſt* being quite improper; ſo Ver. 17.

Ver. 11. *one of whoſe Sons*] both the Noun and theſe Verbs being ſingular.

Ver. 23. *ſaddled the Aſs for the Prophet*] *Vulg. the Prophet ſaddled his Aſs.*

It is the Man of God who rebelled againſt the Mouth of the Lord; therefore he has given him up to a Lion, that has torn him, and killed him, according to the Word which the Lord ſpoke to him.

27. He alſo ſaid thus to his Sons, Saddle the Aſs for me; which they did.

28. And he went, and found his Corpſe caſt in the Way, with the Aſs and Lion ſtanding by it; the Lion having not eat the Corpſe, nor torn the Aſs.

29. So he took up the Corpſe of the Man of God, and putting it on the Aſs, had it back; and the old Prophet went into the City, to make lamentation, and to bury him.

30. Beſides he put it in his own Grave; and they lamented for him, Alas, my Brother.

31. And after he had buried him, he told his Sons, that when he himſelf died, they ſhould bury him in the Sepulchre wherein the Man of God was buried; putting his Bones by the other's.

32. For the Matter would throughly come to paſs, which he proclaimed by the Lord's Commiſſion, both againſt the Altar that was in Beth-el, and all the Chapel-houſes that were in the Cities of Samaria.

33. After this Thing Jeroboam did not return from his evil Way; but made again ſome of the meaneſt of the People Prieſts of the Chapels; filling his Hand that was willing, who became *one of* them.

34. And according to this Matter it became Sin to the Family of Jeroboam; even to the cutting off, and to the deſtroying *it* from the Surface of the Ground.

CHAP. XIV.

AT that Time Abijah the Son of Jeroboam became ſick.

2. Upon this Jeroboam ſaid to his Wife; Get ready, I pray, and diſguiſe thy ſelf, for them not to know that thou art the Wife of Jeroboam; and go to Shiloh, behold Ahijah the Prophet is there, who ſpoke about my being King over this People.

3. Moreover take with thee ten Loaves, and Biſcuits, as alſo a Pot of Honey, and go to him; he will tell thee how it will be with the Child.

4. And his Wife did ſo, for ſhe got ready, and went to Shiloh, going to Ahijah's Houſe; who could not ſee, becauſe his Eyes were ſet by reaſon of his old Age.

5. But the Lord had ſaid to him, Behold the Wife of Jeroboam is coming to aſk a Thing of thee for her Son, becauſe he is ſick, to whom thou ſhalt ſpeak after this and this manner: for when ſhe comes, ſhe will feign her ſelf a Stranger.

6. So when Ahijah heard the Sound of her Feet coming in at the Door, he ſaid: Come in, O Wife of Jeroboam; why doſt thou feign thy ſelf a Stranger? For I am ſent to thee with a hard Thing.

7. Go, tell Jeroboam: Thus ſays the Lord God of Iſrael; Foraſmuch as I exalted thee from among the People, and made thee Ruler over my People Iſrael,

8. Tearing the Kingdom from the Family of David, and giving it to thee; and yet thou haſt not been like my Servant David, who obſerved my Commandments, and who went after me with all his Heart, to do only what I approved of;

9. Nay thou haſt done worſe than any who have been before thee; for thou haſt gone, and made thee other gods, and molten Images, to provoke me, and haſt caſt me behind thy Back:

10. Therefore behold I will bring Evil to the Family of Jeroboam, and will cut off from himſelf the grown Male, him who is ſhut up, and him who is left in Iſrael; and will take away the Poſterity of his Family, as one does Dung, till it be finiſhed.

11. Him who dies of Jeroboam in the City ſhall the Dogs eat, and him who dies in the Field ſhall the Fowls of the Air eat: for the Lord has ſpoken *it*.

12. And do thou get ready, go home: when thy Feet enter into the City, the Child ſhall die.

13. For whom all Iſrael ſhall make lamentation, and bury him, for this alone of Jeroboam ſhall come to the Grave; becauſe there is found in him ſome Good towards the Lord God of Iſrael, in the Family of Jeroboam.

14. The Lord will further raiſe him up a King over Iſrael, who ſhall cut off the Family of Jeroboam at that Time; and what even now?

15. Beſides the Lord will ſmite Iſrael, as a Reed is ſhaken in the Water, and will root

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Ver. 31. *that when*] It is proper this Sentence ſhould be oblique, as the Relation of the Writer; not direct, as the very Expreſſion of the old Prophet; becauſe *Samaria* was not then built, Chap. xvi. 24. But the Hiſtorian might uſe the Name it was called by when he wrote the *Book*, to avoid Obſcurity, or becauſe the former Name was loſt.

Ver. 1. *At that Time*] of the Prophet's Affair, ending Chap. xiii. 32.

Ver. 10. *ſhut up*] concealed, that he might not be ſlain: ſo I underſtand it rather than being a Captive, or impriſoned; ſo in other parallel Places.

Ver. 14. *and what even now?*] Which I underſtand as if he had ſaid, *And does the Lord now begin to have the Family of* Jeroboam *cut off, by the Death of this Child?* ſince the *Hebrew* Pointing does not admit of the Separation as in the *Engliſh Tranſlation*.

up

up Iſrael from this good Country which he gave to their Forefathers, and diſperſe them beyond the River; becauſe they have made their Groves, provoking the Lord.

16. Thus will he give Iſrael up; becauſe of the Sins of Jeroboam, wherein he ſinned, and wherein he made Iſrael ſin.

17. And Jeroboam's Wife got ready, and going away, went to Tirzah: when ſhe came to the Threſhold of the Houſe, the Boy died.

18. Whom they buried, and all Iſrael made lamentation for him, according to the Word of the Lord, which he ſpoke by the Miniſtry of his Servant Ahijah the Prophet.

19. As for the reſt of the Affairs of Jeroboam, how he fought, and how he reigned, behold they are written in the Book of the Chronicles of the Kings of Iſrael.

20. And the Time that Jeroboam reigned was twenty two Years; then he lay down with his Fathers, and Nadab his Son reigned in his room.

21. And Rehoboam the Son of Solomon reigned in Judah; who was in his forty firſt Year when he began reigning, and reigned ſeventeen Years in Jeruſalem, the City which the Lord choſe out of all the Tribes of Iſrael to put his Name there, whoſe Mother was named Naamah an Ammoniteſs.

22. And Judah did what the Lord was diſpleaſed with; and they moved him to Jealouſy, more than all that their Fathers did, by their Sins which they committed.

23. For they alſo built them Chapels, Statues and Groves, upon every high Hill, and under every green Tree.

24. And there were Sodomites too in the Country; doing after all the abominable Things of the Nations that the Lord expelled from the Preſence of the Iſraelites.

25. So in the fifth Year of King Rehoboam, Shiſhak King of Egypt came up againſt Jeruſalem.

26. And he took the Treaſures of the Houſe of the Lord, thoſe of the King's Houſe, taking away all, as he did all the Shields of Gold that Solomon had made.

27. Inſtead of which King Rehoboam made Shields of Braſs, and committed *them* to the Cuſtody of the chief of the Footmen who kept the Gate of the King's Houſe.

28. So that at the King's coming to the Houſe of the Lord, the Footmen carried them, then brought them back to their own Chamber.

29. As for the reſt of his Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

30. There being War between him and Jeroboam continually.

31. And Rehoboam lay down with his Fathers, being buried with them in the City of David, whoſe Mother's Name was Naamah, an Ammoniteſs; and Abijam his Son reigned in his room.

CHAP. XV.

AND in the eighteenth Year of King Jeroboam the Son of Nebat, Abijam began reigning over Judah.

2. Three Years reigned he in Jeruſalem; whoſe Mother's Name was Maachah, the Daughter of Abiſhalom.

3. And he went in all the Sins of his Father, which he did before him; and his Heart was not perfect with the Lord his God, like that of David his Father.

4. Yet for David's ſake the Lord his God gave him a Lamp in Jeruſalem, by ſetting up his Son after him, and by eſtabliſhing Jeruſalem:

5. Becauſe David did what the Lord approved of, and turned not aſide from all that he commanded him all the Days of his Life, excepting in the Matter of Uriah the Hittite.

6. And there was War between Rehoboam and Jeroboam as long as the former lived.

7. As for the reſt of Abijam's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah? There being War between him and Jeroboam.

8. At length he lay down with his Fathers, they burying him in the City of David, and Aſa his Son reigned in his room.

9. In the twentieth Year alſo of Jeroboam King of Iſrael, Aſa began reigning over Judah.

10. Moreover he reigned forty one Years in Jeruſalem, whoſe Grandmother's Name was Maachah, the Daughter of Abiſhalom.

Ver. 16. *wherein*] the *Hebrew* Relative, whoſe Antecedent ſeems rather *Sins* than *Jeroboam*; eſpecially as it is repeated, and if he either had Sins, or made *Iſrael* ſin, he muſt ſin himſelf; which Tautology is thus prevented, and ſo the judicious *Caſtal. Jun.* and *Trem.* make it; ſee Chap. xv. 3, 26, 30. & xvi. 13, 26.

Ver. 20. *lay down*] according to Chap. xvii. 19. It does not appear that the *Hebrew* Verb ſignifies *be ſlept*, though the *old Lat.* is *dormiuit*; ſee Chap. xix. 5.

Ver. 10. *Grandmother's*] as Ver. 2. & 2 *Chron.* xi. 20, 21. ſhew; and ſome have tranſlated. Thus likewiſe ſhe appears to have been the Grandaughter, or Daughter in the ſecond Deſcent, of *Abſalom*, 2 *Chron.* xi. 20, 22. (though I would not be too bold to render it ſo) becauſe *Abſalom's* own Daughter was named *Tamar*, 2 *Sam.* xiv. 27. as *David* called the Father of *Abijam* here in Ver. 3. we eaſily ſee to be in the ſecond Aſcent, and therefore may very well be expreſſed ſo. And this

11. And

11. And Aſa did what the Lord approved of, like David his Father.

12. For he made all the Sodomites paſs out of the Country, and put away all the filthy Idols that his Fathers had made.

13. Nay as to Maachah his Grandmother, he even put her away from being Queen, becauſe ſhe made a horrible Idol at a Grove; Aſa too cut down, and burnt her Idol, at the Brook Kidron.

14. But the Chapels were not taken away; however the Heart of Aſa was perfect with the Lord all his Days.

15. And he brought the conſecrated Things of his Father, and thoſe of his own, into the Houſe of the Lord, Silver, Gold and Inſtruments.

16. There was War likewiſe between him and Baaſha King of Iſrael all their Days.

17. And the latter came up againſt Judah, and built Ramah; that he might not let any go out, or come in, to Aſa King of Judah.

18. Who took all the Silver and Gold, that were left in the Treaſures of the Houſe of the Lord, and thoſe of the King's Houſe, and delivered them into the Cuſtody of his Servants; which he tranſmitted to Benhadad, the Son of Tabrimon, the Son of Hezion, King of Syria, who dwelt at Damaſcus, with this Meſſage,

19. There being a Treaty between me and thee, between my Father and thine; lo I have ſent thee a Preſent of Silver and Gold: go, break thy Treaty with Baaſha King of Iſrael, that he may go up from me.

20. Accordingly Ben-hadad hearkened to King Aſa, ſending the Captains of the Armies that he had, againſt the Cities of Iſrael; and he conquered Ijon, Dan, Abelbeth-maachah, and all Cinneroth, beſides all the Country of Naphtali.

21. And as ſoon as Baaſha heard of *it*, he left off building Ramah, and dwelt at Tirzah.

22. With that King Aſa publiſhed to all Judah, none being exempted, and they took away the Stones of Ramah, and the Timber of it, with which Baaſha was building; and he himſelf built with them Geba of Benjamin, and Mizpah.

23. As for the reſt of all Aſa's Affairs, and all his Power, with all that he did, and the Cities which he built, are they not written in the Book of the Chronicles of the Kings of Judah? But at the Time of his old Age he was ill in his Feet.

24. And Aſa lay down with his Fathers, being buried with them in the City of his Father David; and Jehoſhaphat his Son reigned in his room.

25. In the ſecond Year of Aſa King of Judah, Nadab alſo the Son of Jeroboam began reigning over Iſrael; over which he reigned two Years.

26. And he did what the Lord was diſpleaſed with, going in the Way of his Father, and in his Sin wherein he made Iſrael ſin.

27. So Baaſha the Son of Ahijah, of the Family of Iſſachar, conſpired againſt him, and ſlew him at Gibbethon, which belonged to the Philiſtines; for Nadab and all Iſrael laid ſiege againſt it.

28. And Baaſha killed him in the third Year of Aſa King of Judah, and reigned in his room.

29. When he reigned likewiſe, he ſlew all the Family of Jeroboam, without leaving to him any who breathed, till he had deſtroyed him; according to the Word of the Lord, that he ſpoke by the Miniſtry of his Servant Ahijah the Shilonite:

30. For the Sins of Jeroboam, wherein he both ſinned, and made Iſrael ſin, by his Indignation with which he provoked the Lord God of Iſrael.

31. As for the reſt of Nadab's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Iſrael?

Maachah, called by a little Alteration *Michaiah*, 2 *Chron.* xiii. 2. as *Abſalom* is here *Abiſhalom*, was the Daughter of *Uriel*, 2 *Chron.* xiii. 2. who it ſeems had her by *Tamar*; in which Manner thoſe Texts are better reconciled than I have found it done.

Ver. 12. *filthy Idols*] as the *Hebrew* Word ſignifies, being like Lumps of Dung or Excrements; and called thus in Contempt, as *horrible Idol* another Word, Ver. 13. in Deteſtation.

Ver. 16. *all their Days*] that is after it began, and there might be Skirmiſhing between them before, as remarked on 2 *Chron.* xiv. 1.

Ver. 25. *Nadab*] *Bedford* in his *Scripture Chronology*, Lib. vi. 1. 6. & *Tab.* 46. computes that *Nadab* reigned in his Father's Life-time, about two Years before his Death, and ſo both died in the ſame Year. But there is Nothing of this appears on Record, nor is there any Neceſſity to reckon ſo: for how obviouſly do ſeventeen Years of *Rehoboam*, three of *Abijam*, and the ſecond Year of *Aſa* anſwer to the twenty ſecond of *Jeroboam*? And though the two firſt Reigns did not amount to quite twenty Years, becauſe *Aſa* began reigning in the twentieth of *Jeroboam*, it is but counting one Day more than they wanted of twenty Years back, from the End of twenty two to *Jeroboam*'s Death and the Beginning of *Abijam*'s Reign. Nor does his Way of Reckoning well agree with the following Verſe; and the Lord's ſtriking *Jeroboam*, 2 *Chron.* xiii. 20. has no Signs of *a languiſhing Diſeaſe*, but ſuch a one only as he died of. And whereas by his Computation the firſt Year of *Nadab* and the firſt of *Aſa* are the ſame Year, as it ſtands in his *Table*, p. 688. it is impoſſible to be right by 1 *Kings* xv. 25. See the Obſervations on the *Table of the Kings*.

32. And there was War between Aſa, and Baaſha King of Iſrael, all their Days.

33. In the third Year of Aſa Kind of Judah, Baaſha the Son of Ahijah began reigning over all Iſrael in Tirzah, twenty four Years.

34. And he did what the Lord was diſpleaſed with, going in the Way of Jeroboam, and in his Sin with which he made Iſrael ſin.

CHAP. XVI.

THEN Jehu the Son of Hanani had the Lord's Commiſſion againſt Baaſha as follows;

2. Whereas I exalted thee from the Duſt, and made thee Ruler over my People Iſrael; and yet thou haſt gone in the Way of Jeroboam, and made my People Iſrael ſin, to provoke me with their Sins:

3. Behold I will take away the Poſterity both of Baaſha and his Family; and will make thy Family like that of Jeroboam the Son of Nebat.

4. Him who dies of Baaſha in the City ſhall the Dogs eat, and him who dies of him in the Field ſhall the Fowls of the Air eat.

5. As for the reſt of Baaſha's Affairs, and what he did, with his Power, are they not written in the Book of the Chronicles of the Kings of Iſrael?

6. And Baaſha lay down with his Fathers, and was buried at Tirzah; whoſe Son Elah reigned in his room.

7. Thus alſo by the Miniſtry of Jehu the Son of Hanani the Prophet, was the Word of the Lord againſt Baaſha and his Family, even for all the Evil with which he diſpleaſed the Lord, in provoking him by the Work of his Hands, in being like the Family of Jeroboam, and becauſe he ſlew it.

8. In the twenty ſixth Year of Aſa King of Judah, Elah the Son of Baaſha began reigning over Iſrael in Tirzah two Years.

9. And his Servant Zimri, Captain of half the Chariots, conſpired againſt him, as he was in Tirzah, drinking himſelf drunk at the Houſe of Arza, who was the Steward of the Houſe in Tirzah.

10. For Zimri went in, and ſmote him, ſo that he killed him, in the twenty ſeventh Year of Aſa King of Judah; and reigned in his room.

11. And in his reigning, when he ſate upon his Throne, he ſlew all the Family of Baaſha, not leaving him one grown Male; either of his Kindred, or Friends.

12. So Zimri deſtroyed all the Family of Baaſha, according to the Word of the Lord that he ſpoke againſt him, by the Miniſtry of Jehu the Prophet:

13. For all the Sins of Baaſha, and thoſe of Elah his Son, wherein they ſinned, and in which they made Iſrael ſin, by provoking the Lord God of Iſrael with their Vanities.

14. As for the reſt of Elah's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Iſrael?

15. In the twenty ſeventh Year of Aſa King of Judah, did Zimri reign ſeven Days in Tirzah; and the People were encamped againſt Gibbethon, which belonged to the Philiſtines.

16. And the People who were encamped hearing it ſaid, Zimri has conſpired, and alſo ſlain the King; all Iſrael made Omri the Captain of the Army King over Iſrael, that Day in the Camp.

17. At which he went up, accompanied with all Iſrael, from Gibbethon; and they laid ſiege againſt Tirzah.

18. And when Zimri ſaw that the City was taken, he went into the Palace of the King's Houſe; which Houſe he burnt upon him with Fire, and died:

19. For his Sins that he committed, by doing what the Lord was diſpleaſed with, by going in the Way of Jeroboam, and in his Sin which he did by making Iſrael ſin.

20. As for the reſt of Zimri's Affairs, with his Conſpiracy that he made, are they not written in the Book of the Chronicles of the Kings of Iſrael?

21. Then were the People of Iſrael divided in the midſt: half of them were after Tibni the Son of Ginath to make him King, and half after Omri.

22. But the People who were after the latter, were ſtronger than thoſe who were after the former; ſo Tibni was put to death, and Omri reigned.

23. In the thirty firſt Year of Aſa King of Judah, Omri was ſettled in reigning over Iſrael twelve Years; reigning ſix Years in Tirzah.

Ver. 7. *ſlew it*] the Family of *Jeroboam*, Chap. xv. 29. which it ſeems he did in a cruel unjuſt Manner, as there probably were innocent Children in it; but did not ſlay *Jeroboam* himſelf, 2 *Chron.* xiii. 20.

Ver. 23. *was ſettled in reigning*] after the civil War with *Tibni*, Ver. 21, 22. for *Omri began to reign* ſeveral Years before, Ver. 15, 17, 29. ſee *Lightfoot*'s *Proleg.* to *Harmony of the Evangeliſts.*

Ib. *ſix Years*] the laſt of which, as will appear by the *Chronological Table*, was not the 31ſt, but the next Year of *Aſa*: for it here ſeems likely that when *Omri* was ſettled in reigning, he bought *Samaria*, and built the City; which it is not probable he would do before, nor that he ſhould then remove his Court in leſs than a Year: ſo that *Lightfoot's* Account of this is void, Ibid.

24. And

24. And he bought the Hill of Samaria of Shemer, for two Talents of Silver; and built on it, calling the Name of the City which he built, after that of Shemer the Maſter of the Hill, Samaria.

25. Omri alſo did what the Lord was diſpleaſed with, nay did worſe than any who was before him.

26. And he went in all the Way of Jeroboam the Son of Nebat, and in his Sin wherein he made Iſrael ſin, by provoking the Lord God of Iſrael with their Vanities.

27. As for the reſt of Omri's Affairs which he did, and his Power that he acted with, are they not written in the Book of the Chronicles of the Kings of Iſrael?

28. At laſt Omri lay down with his Fathers, and was buried in Samaria; whoſe Son Ahab reigned in his room.

29. Now Ahab the Son of Omri began reigning over Iſrael, in the thirty eighth Year of Aſa King of Judah; and he reigned over Iſrael in Samaria, twenty two Years.

30. He likewiſe did what the Lord was diſpleaſed with, more than any who was before him.

31. For was it light for him to go in the Sins of Jeroboam the Son of Nebat, ſo that he married Jezebel the Daughter of Ethbaal King of the Zidonians, nay went and ſerved Baal, and worſhipped him?

32. Beſides he raiſed up an Altar to Baal, at the Houſe of Baal, which he built in Samaria.

33. Ahab too made a Grove: thus he did more to provoke the Lord God of Iſrael, than any of the Kings of Iſrael who were before him.

34. In his Time Hiel the Beth-elite built Jericho: he laid its Foundation with *the Loſs of* Abiram his eldeſt Son, and ſet up the Gates of it with *that of* Segub his youngeſt; according to the Word which the Lord ſpoke by the Miniſtry of Joſhua the Son of Nun.

CHAP. XVII.

AND Elijah the Tiſhbite, one of the Sojourners of Gilead, declared to Ahab, By the Lord God of Iſrael's living, before whom I ſtand, there ſhall not be Dew or Rain theſe Years, but according to my Word.

2. Afterwards he had the Word of the Lord as follows;

3. Go from hence, and turn thee eaſtward; and hide by the Brook Cherith, that is before Jordan.

4. Of which Brook thou ſhalt drink; and I have commanded the Ravens to ſuſtain thee there.

5. So he went, and did according to the Word of the Lord: that is he went, and dwelt by the Brook Cherith, which is before Jordan.

6. And the Ravens brought him Bread and Fleſh in the Morning, as likewiſe the ſame in the Evening; and he drank of the Brook.

7. But at the End of the Seaſon, the Brook dried up; becauſe there was no Rain in the Country.

8. Next he had the Word of the Lord thus,

9. Get ready, go to Zarephath, that belongs to Zidon, and abide there; behold I have commanded a widow Woman there to ſuſtain thee.

10. Accordingly he got ready, and went thither, and when he came to the Gate of the City, behold a widow Woman was there picking up Wood; to whom he called, and ſaid, Fetch me, I pray, a little Water in a Veſſel, that I may drink.

Ver. 25. *any*] which the original Word ſignifies, as well as *all*, and this being repeated Ver. 30 & 33. appears to be what was intended.

Ver. 31. *married*] This appears to be before he was King, by what the Reader may find on 2 *Chron.* xxii. 2.

Ver. 34. *Jericho*] two Hours Journey from *Jordan*, and at preſent only a poor naſty Village of the *Arabs*, *Maundrell's Journey from Aleppo to Jeruſalem*, p. 80.

Ver. 1. *Sojourners*] as the Word is rendered, *Gen.* xxiii. 4. *Lev.* xxii. 10. & xxv. 6, 23, 35, 40, 45, 47. *Num.* xxxv. 15. 1 *Chron.* xxix. 15. *Pſa.* xxxix. 12. which with *foreiner Exod.* xii. 45. make up all the Places where it is.

Ver. 7. *Seaſon*] or *Year*, as in *Gen.* iv. 3. *Heb. at the End of the Days*, as there.

Ib. *no Rain*] *Menander*, writing of *Tyre*, as quoted by *Joſephus*, relates, that in the Time of *Ithobal* who was King of it, there was a great Drought from the Month of *Hyperberetæus* to the ſame Month in the next Year, *Antiq.* Lib. viii. 7. Now by the *Chronology* at the End of *Daniel*, this King reigned about eleven Years with *Ahab*, and by the Sacred Hiſtory the Famine appears to be in the former Part of *Ahab*'s Reign, which concludes it to be the ſame, and juſtifies the *Scripture*. As for the different Length of the Time, eſpecially conſidering *Tyre* was by the Sea-ſide, that might not be deſtitute of Rain ſo long as the Country of *Iſrael*, which was alſo to be peculiarly puniſhed; beſides that *Menander* might not reckon the Drought to begin, till the Want of Rain for a conſiderable while had made it ſo. The Occaſion of *Elijah*'s praying for this Judgment, *Jam.* v. 17. is to me pretty evidently the Perſecution which was in the Kingdom of *Iſrael*, Chap. xviii. 4. and that Perſecution was probably about the Time of the Reformation in *Judah*, 2 *Chron.* xvii. 1, 6, 7, 9. ſo that the with-holding of the Rain may be computed, with ſufficient Probability, to begin the next Year, as I place it in the *Table*; and with which the other Affairs, both before and after, well concur: though *Uſher* himſelf has not ventured to meddle with it.

11. Which

11. Which as ſhe was going to do, he called thus to her, Do bring me a Bit of Bread in thy Hand.

12. Who anſwered, By the Lord thy God's living, I have not any, but a Handful of Flour in a Tub, and a little Oil in a Pot; and behold I am picking up two *Bundles* of Wood, that I may go in, and make it ready for me and my Son, that we may eat it, and die.

13. But Elijah replied to her; Fear not, go in, make ready according to thy Words; only make me a little Cake from thence firſt, and bring out to me, and make for thee and thy Son laſt.

14. For thus ſays the Lord God of Iſrael, The Tub of Flour ſhall not be conſumed, nor ſhall the Pot of Oil fail; till the Day the Lord gives Rain upon the Surface of the Ground.

15. Whereupon ſhe went, and did according to the Word of Elijah; and ſhe, he, and her Family did eat ſome Time.

16. The Tub of Flour was not conſumed, nor did the Pot of Oil fail; according to the Word of the Lord, that he ſpoke by the Miniſtry of Elijah.

17. And after theſe Things, the Son of the Woman, the Miſtreſs of the Houſe, was ſick; and his Sickneſs became very ſtrong, until there was no Breath left in him.

18. Therefore ſhe ſaid to Elijah, What haſt thou to do with me, O Man of God? Thou art come to me, to bring my Iniquity into remembrance, and to cauſe my Son to die.

19. And he ſaid to her, Give me thy Son. So he took him out of her Boſom, and carried him up into a Chamber, where he abode, and laid him down upon his own Bed.

20. He then called on the Lord in this manner, O Lord my God, haſt thou even done hurt to the Widow with whom I ſojourn, by cauſing her Son to die?

21. He further ſtretched out himſelf upon the Child three times, and called on the Lord as follows, O Lord my God, let the Soul of this Child, I beſeech thee, return into him.

22. And the Lord hearkened to what Elijah ſaid; ſo that the Soul of the Child did return into him, and he became alive.

23. So Elijah took the Child, and bringing him down out of the Chamber into the Houſe, delivered him to his Mother; when he ſaid, See thy Son is alive.

24. Upon which the Woman acknowledged to him, Now by this I know that thou art a Man of God, and that the Word of the Lord in thy Mouth is Truth.

CHAP. XVIII.

AND in a great while, being in the third Year, Elijah had the Word of the Lord thus, Go, ſhew thy ſelf to Ahab, and I will give Rain upon the Surface of the Ground.

2. Accordingly Elijah went to ſhew himſelf to him; and the Famine was grievous in Samaria.

3. Ahab had therefore called Obadiah who was the Steward of the Houſe; and he feared the Lord greatly.

4. For when Jezebel deſtroyed the Lord's Prophets, Obadiah took a hundred Prophets, and hid them fifty Men in a Cave, whom he ſuſtained with Victuals and Drink.

5. And Ahab ſaid to him, Go through the Country, to all the Fountains of Water, and to all the Brooks: perhaps we ſhall find Graſs, to keep the Horſes and Mules alive, and not make a deſtruction of the Beaſts.

6. So they parted the Country between them, to paſs through it: Ahab went one Way alone, as Obadiah did another.

7. And as Obadiah was in the Way, behold Elijah met him; whom he knowing, fell upon his Face, and ſaid, Is it thou, my Lord Elijah?

8. Who anſwered him, It is I; go, tell thy Maſter, Here is Elijah.

9. To which he replied: In what have I ſinned, that thou wouldeſt deliver thy Servant into the Power of Ahab, for him to kill me?

10. By the Lord thy God's living, there is not a Nation or Kingdom, to which my Maſter has not ſent to enquire whether thou waſt there; and they ſaying, No; he made thoſe of the Kingdom or Nation ſwear, that they had not met with thee.

11. Yet now thou ſayeſt; Go, tell thy Maſter, Here is Elijah.

12. And when I am gone from thee, the Spirit of the Lord will take thee away whither I know not; and on my going to tell Ahab,

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Ver. 12. Bundles *of Wood*] the *Hebrew* being *Wood* plural.

Ver. 18. *Thou art come*] there being no Mark of a Queſtion in *Hebrew*, nor do I ſee a Neceſſity to make it ſo; and both *Munſt.* and *Pagn.* have it without.

Ver. 1. *being in the third Year*] of his being there, or *in three Years* with the Overplus, as in *Luke* iv. 25. *Jam.* v. 17. from the Commencement of the Famine.

Ver. 10. *No*] Our *Tranſlators* have here added three Words to make out one, by handling the reſt unſkilfully; and theſe to be proper ſhould be either, *He is* not *here*, or *he was* not *there*.

and

and his not finding thee, he will ſlay me: whereas thy Servant has been one who feared the Lord from my Youth.

13. Was it not told my Lord what I did, when Jezebel ſlew the Prophets of the Lord; that I hid a hundred Men of them by fifty in a Cave, and ſuſtained them with Victuals and Drink?

14. And now thou ſayeſt; Go, tell thy Maſter, Here is Elijah; whereupon he will ſlay me.

15. But Elijah ſaid, By the living of the Lord of Armies, before whom I ſtand, I will ſhew my ſelf to him this Day.

16. With that Obadiah went to meet Ahab, and told him; and Ahab went to meet Elijah.

17. Whom when Ahab ſaw, he ſaid to him, Is it thou that troubleſt Iſrael?

18. Whereas he anſwered, It is not I have troubled Iſrael, but thou and thy Father's Family, by reaſon of your forſaking the Commandments of the Lord, and thy going after Baalim.

19. And now ſend, gather to me all Iſrael to Mount Carmel; and the Prophets of Baal four hundred and fifty, with thoſe of the Groves four hundred, who eat at Jezebel's Table.

20. Ahab accordingly ſent to all the Iſraelites, and gathered together the Prophets to Mount Carmel.

21. Where Elijah drew nigh to all the People, and ſaid, How long do ye halt in two Opinions? If the Lord is God, go after him; and if Baal, go after him. To which the People did not anſwer him a Word.

22. He ſaid further to them; I am left a Prophet of the Lord alone; whereas the Prophets of Baal are four hundred and fifty Men.

23. Therefore let them give us two Bullocks, and chooſe them one, and dividing it in pieces, put upon the Wood, but put no Fire; and I will make ready the other, and lay upon the Wood, but put no Fire.

24. Then call you on the Name of your gods, as I will on the Name of the Lord, and let that God who anſwers by Fire be God. And all the People made anſwer, The Propoſal is good.

25. Whereupon Elijah ſaid to the Prophets of Baal, Chooſe for you one Bullock, and make ready firſt, ſince you are many; then call on the Name of your gods, but put no Fire.

26. So they took the Bullock that was given them, and made ready, and called on the Name of Baal from Morning till Noon, ſaying, O Baal, anſwer us; but there was no Voice, nor any that anſwered: they alſo leaped upon the Altar which was made.

27. Nay at Noon Elijah mocked them, and ſaid, Call aloud, ſince he is a god, and may be muſing, either becauſe there is a Purſuit for him, or becauſe there is a Journey for him: perhaps he is aſleep, and muſt be awaked.

28. And they called out aloud, as alſo cut themſelves after their Manner with Swords and Spears, till the Blood guſhed out upon them.

29. However when Noon was paſt, and they had propheſied till the Oblation was to be offered up, and there was no Voice, nor any either anſwered, or hearkened;

30. Elijah ſaid to all the People, Draw nigh to me: which they did accordingly; and he repaired the Altar of the Lord that was thrown down.

31. He taking twelve Stones according to the Number of the Tribes of the Sons of Jacob; who had this Word of the Lord, Thy Name ſhall be Iſrael.

32. And he erected the Stones into an Altar in the Name of the Lord; and made a Trench round about it, like that of a Houſe, for two Seahs of Seed.

33. The Wood too he put in order, and divided the Bullock in pieces, and put upon it.

34. Moreover he ſaid, Fill four Pails with Water, and pour out on the Burnt-offering and the Wood; again he ſaid, Do *it* the ſecond time, which they did; he likewiſe ſaid, Do *it* the third time, and they did ſo.

35. Thus the Water ran round about the Altar, and he even filled the Trench with it.

Ver. 26. *anſwer*] the ſame Verb that our *Tranſlators* here render *anſwered*, and concurrent with *Voice*.

Ver. 27. *and may*] *and* as at *Joſh.* xiv. 4.

Ib. *muſing*] or in *Meditation*, as in divers Places of the *preſent Tranſlation*. How could they imagine he was *talking*, and not hear it?

Ib. *a Journey for him*] literally, as likewiſe the reſt, and ſo is clear and intelligible; but ſurely they would not think he was either *in a journey*, or *purſuing*, when ſtanding there, nor the Prophet propoſe what they could not believe.

Ver. 32. *that of a Houſe*] the ſame with *a Houſe's*, according as elſewhere. We had it before turned ſo widely, it ſeems, by taking it to be like a Houſe in Bigneſs; which is an untoward Compariſon, but perhaps will not readily appear here again, as two Seahs were but about five Gallons, the Altar being ſmall like a Grate for Fire.

Ver. 34. The *King's Tranſlators* have here left the *Hebrew* Diviſion of the Verſes, as well as that of the *Latin* and other *Engliſh Tranſlators*.

36. And when the Oblation was to be offered up, Elijah the Prophet drew nigh, and ſaid; O Lord God of Abraham, Iſaac, and Iſrael, make known to Day that thou art God in Iſrael, and that I am thy Servant; who have done all theſe Things by thy Word.

37. Anſwer me, O Lord, anſwer me, for this People to know that thou art the Lord God, and that thou turneſt their Hearts backward.

38. At this the Fire of the Lord fell down, and conſumed the Burnt-offering, Wood, Stones and Earth; nay licked up the Water that was in the Trench.

39. Which when all the People ſaw, they fell upon their Faces; and ſaid, The Lord himſelf is God, the Lord himſelf is God.

40. And Elijah ſaid to them, Take the Prophets of Baal, let not a Man of them eſcape. So they took them; whom he had down to the Brook Kiſhon, and killed them there.

41. After which he ſaid to Ahab, Go up, eat and drink; for there is a Sound of Abundance of Rain.

42. And while Ahab went up, to eat and drink, Elijah went up to the Top of Carmel, and proſtrating himſelf to the Ground, put his Face between his Knees.

43. Next he ordered his young Man, Go up now, look the Way to the Sea: who went up, and when he had looked, did declare, There is Nothing. However he ſays, Go again, ſeven times.

44. And at the ſeventh he ſaid, Behold there is a little Cloud like a Man's Hand coming up from the Sea; then replied he, Go up, tell Ahab, Harneſs, and go down, that the Rain may not ſtop thee.

45. Now in the mean while the Heaven was black with Clouds and Wind, and there was a great Rain; and Ahab rode, going to Jezreel.

46. And the Hand of the Lord being on Elijah, he girded up his Loins, and ran before him to the Entrance of it.

CHAP. XIX.

BUT Ahab told Jezebel all that Elijah had done, and all how he ſlew all the Prophets with the Sword.

2. Whereupon ſhe ſent a Meſſenger to him, threatening, By the gods doing ſo and ſo beſides, I will make thy Life like one of theirs, to Morrow about *this* Time.

3. Which he perceiving, got ready, and going for his Life, came to Beer-ſheba that belongs to Judah; where he left his young Man.

4. But he himſelf went into the Wilderneſs a Day's Journey, and got, and ſate down under a Juniper-tree; when intreating with his Soul that he might die, he ſaid, It is a great deal now, O Lord, take away my Life, for I am no better than my Fathers.

5. Under which Tree he lay down, and ſlept; where behold an Angel touched him, and ſaid to him, Riſe up, eat.

6. He then looking, lo there was at his Pillow a Cake *baked on* the Coals, and a Pot of Water; ſo he eat, and drank, and lay down again.

7. And the Angel of the Lord returned the ſecond time, and touching him, ſaid, Riſe up, eat; becauſe the Journey may be too much for thee.

8. So he roſe up, did eat, and drink; in the Strength of which Food he went forty Days and forty Nights, to Horeb the Mountain of God.

9. Whither he came to a Cave, and lodged there; and behold he had the Word of the Lord, who ſaid to him, What *Buſineſs* haſt thou here, Elijah?

10. And he anſwered, I have been throughly zealous for the Lord God of Armies, though the Iſraelites have left thy Covenant, thrown down thy Altars, and ſlain thy Prophets with the Sword; and I being left alone, they endeavour to take away my Life.

11. At which it was, Go forth, and ſtand on the Mountain before the Lord; who behold paſſed by, when a great and

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Ver. 36. *when*] *the time* being here added, though not diſtinguiſhed, in the *preſent Tranſlation*, as at Ver. 29.

Ver. 42. *between*] The Poſture, I ſuppoſe, was upon his Knees at Prayer, with his Face bending down low.

Ver. 43. *Sea*] *Carmel* being a Promontory that runs out a great Way into the Sea, *Rauwolff*'s *Travels*, Part iii. Ch. 1. on the north Side of which is a Bay, of an Hour's Sailing acroſs, and four Hours round by the Land, as *Corten* paſſed it, *Compend. Libr.* Vol. ii. p. 26, 32. and at the other Side is the City called *Acre* or *St. John de Acre*, heretofore *Ptolemais*; of which three together *Maundrell* has a fine Delineation.

Ver. 1. *and all*] of which *withall* has ſome Sound, but no Meaning; and *all* is the ſame in *Hebrew* as juſt before.

Ver. 2. *like one of theirs*] What noble *Tranſlation* does our Language ſometimes admit of! And then is not to be debaſed by needleſs verbal *Rendition*.

Ver. 4. *the Wilderneſs*] that in which *Hagar* and *Iſhmael* were, *Gen.* xxi. 14, he going ſouthward to *Horeb*, Ver. 8.

Ver. 5. *where behold*] *Heb. and behold at this* rather *Place* than *Time*; eſpecially ſince the *Hebrew* Particle is ſeveral times uſed in the former Senſe, as *Buxtorf* and *Noldius* ſhew by Inſtances, particularly the laſt in his *Concordance* under הִנֵּה which does not appear of the latter.

ſtrong Wind burſt the Mountains, and broke the Rocks in pieces before him, the Lord being not in the Wind; and after that there was an Earthquake, the Lord being not in it;

12. After the Earthquake alſo was a Fire, which the Lord was not in; and after the Fire there was a ſmall Voice in Silence.

13. This when Elijah heard, he wrapt his Face in his Cloak, and going forth, ſtood at the Entrance of the Cave; and behold there was a Voice to him, that ſaid, What *Buſineſs* haſt thou here, Elijah?

14. Who anſwered, I have been throughly zealous for the Lord God of Armies, though the Iſraelites have left thy Covenant, thrown down thy Altars, and ſlain thy Prophets with the Sword; and I being left alone, they endeavour to take away my Life.

15. But the Lord ſaid to him; Go back on thy Journey towards the Wilderneſs of Damaſcus; and when thou art come, anoint Hazael to be King over Syria.

16. And Jehu the Grandſon of Nimſhi ſhalt thou anoint to be King over Iſrael; as thou ſhalt Eliſha the Son of Shaphat, of Abel-meholah, to be a Prophet in thy room.

17. Whereby him who eſcapes from the Sword of Hazael, ſhall Jehu kill; and him who eſcapes from the Sword of Jehu, Eliſha ſhall kill.

18. Yet I have ſeven thouſand left in Iſrael, all whoſe Knees have not bowed to Baal, and every Mouth of whom has not kiſſed him.

19. Accordingly he went from thence, and found Eliſha the Son of Shaphat, who was ploughing with twelve Yoke before him, and he at the twelfth; ſo Elijah paſſed by him, and caſt his Cloak on him.

20. With that he left the Oxen, and running after Elijah, ſaid, Let me, I pray, kiſs my Father and Mother, and then I will come after thee. Who anſwered him, Go back, for what have I done to thee?

21. And he returned from after him, and took a Yoke of Oxen, which he killed, and boiled the Fleſh of them with their Inſtruments, and gave to the People, that they might eat; then he got ready, and went after Elijah, miniſtring to him.

CHAP. XX.

AND Ben-hadad King of Syria gathered together all his Army, there being thirty two Kings with him, as alſo Horſes and Chariots; and going up, he laid ſiege againſt Samaria, and fought againſt it.

2. Moreover he ſent Meſſengers to Ahab King of Iſrael, into the City,

3. And ſaid to him; Thus ſays Ben-hadad, Thy very Silver and Gold is mine; and the beſt of thy Wives and Children themſelves are mine.

4. To which the King of Iſrael made anſwer, According to thy Word, my Lord O King, I am thine, and all that I have.

5. Then the Meſſengers came again, and ſaid: Thus Ben-hadad makes reply; Though I have ſent to thee, that thou ſhouldeſt give me thy Silver, Gold, Wives and Children;

6. Yet about *this* Time to Morrow, I will ſend my Servants to thee, who ſhall ſearch thy Houſe, and the Houſes of thy Servants; and all that is deſirable in thy Sight, they ſhall put with them, and take away.

7. Whereupon the King of Iſrael called all the Elders of the Country, and ſaid, Know now, and ſee that he is ſeeking Hurt: for he has ſent to me for my Wives, Children, Silver and Gold; which I have not withheld from him.

8. But all the Elders, and all the People adviſed him, Do not hearken, nor conſent.

9. He therefore ſaid to the Meſſengers of Ben-hadad; Tell my Lord the King, All for which thou didſt ſend to thy Servant at firſt I will do, but this Thing I cannot do. So they went, and carried him back Word.

10. Upon this Ben-hadad ſent to him, and ſaid, By the gods doing to me ſo and ſo beſides, the Duſt of Samaria ſhall not be ſufficient for Handfuls, for all the People who accompany me.

11. Nevertheleſs the King of Iſrael made anſwer; Say, Let not him boaſt who is girding on, like him who is pulling off.

12. And when he heard this Saying, as he was drinking with the Kings in the Tents, he ſaid to his Servants, Put in order; which they did againſt the City.

13. Now behold there came a Prophet to Ahab King of Iſrael, and declared, Thus ſays the Lord, Haſt thou ſeen all this great

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Ver. 12. *in Silence*] of other Things, or of *Elijah* himſelf. So *Jun.* and *Trem.* have it, *ſilentio*; as the Word is in *Job* iv. 16. and in *Buxtorf's Lexicon*. *A wiſe Man*, ſays *Seneca*, *like God himſelf, does his Buſineſs without Noiſe or Tumult*, *L'Eſtrange's* Edit. 8. p. 429.

Ver. 16. *Grandſon*] by 2 *Kings* ix. 2.

Ver. 3. The Verſes were here altered in the *Biſhops Bible*.

Ver. 6. *with them*] *Put* it *in their hand* may ſeem odd to an intelligent Reader, eſpecially as it was firſt to be taken in the Hand; and the *Hebrew* evidently ſignifies no other than I have rendered it.

Multitude?

Multitude? Behold I will deliver it into thy Power to Day, for thee to know that I am the Lord.

14. And Ahab aſking, By whom? He replied; Thus ſays the Lord, By the young Men of the Princes of the Provinces. Who, enquired he, ſhall ſet the Battle in order? And he anſwered, Thou.

15. So he numbered theſe Men, who were two hundred thirty two; as he did after them the whole People of all the Iſraelites, ſeven thouſand.

16. And they went out at Noon; while Ben-hadad was getting himſelf drunk in the Tents, with thoſe thirty two Kings who aſſiſted him.

17. The young Men before mentioned alſo went out firſt; and Ben-hadad ſending, they told him, that there were Men come out of Samaria.

18. At which he ſaid, If they are come out for Peace, take them alive; or if for War, do the ſame.

19. Thus theſe young Men aforeſaid going out of the City, and the Army that followed them;

20. They ſlew their reſpective Men, ſo that the Syrians fled, and Iſrael purſued them; Ben-hadad King of Syria eſcaping upon a Horſe, with the Horſemen.

21. The King of Iſrael too went out, and ſmote the Horſes and Chariots; as likewiſe ſlew the Syrians with a great Slaughter.

22. Again the Prophet came to the King of Iſrael, and ſaid to him, Go, ſtrengthen thy ſelf, and know, and ſee what thou doeſt: for at the Return of the Year the King of Syria will come up againſt thee.

23. And the King of Syria's Servants ſaid to him: Their God is a God of the Hills, therefore they were ſtronger than we; but ſhould we indeed fight with them in the Plain, ſhall not we be ſtronger than they?

24. However do this Thing; Take away the Kings from their ſeveral Places, and put Captains in their room.

25. And do thou muſter thee an Army like that which is fallen of thine, with other Horſes and Chariots like thoſe, and let us fight with them in the Plain; ſhall not we be ſtronger than they? And he hearkened to what they ſaid, and did ſo.

26. Accordingly at the Return of the Year, Ben-hadad numbered the Syrians, and went up to Aphek, to fight with Iſrael.

27. The Iſraelites likewiſe were numbered, being compleat, and went to meet them; before whom they encamped like two little Flocks of Goats, whereas the Syrians filled the Country.

28. But a Man of God came, and ſpoke as follows to the King of Iſrael; Thus ſays the Lord, Becauſe the Syrians have ſaid, The Lord is a God of the Hills, yet is not a God of the Vales; therefore will I deliver all this great Multitude into thy Power, and you ſhall know that I am the Lord.

29. And theſe encamping over againſt thoſe ſeven Days, on the ſeventh Day the Battle approached, and the Iſraelites ſlew of the Syrians a hundred thouſand Footmen in one Day.

30. Nay thoſe who were left fleeing to Aphek into the City, there fell a Wall upon twenty ſeven thouſand Men of them; but Ben-hadad fled, and got into the City, to an inner Chamber.

31. And his Servants ſaid to him, Behold now we have heard concerning the Kings of the Family of Iſrael, that they are kind ones; let us, we pray, put Sackcloth on our Loins, and Ropes on our Heads, and go out to the King of Iſrael, perhaps he will ſave thy Life.

32. So they girded Sackcloth on their Loins, having Ropes on their Heads, and coming to the King of Iſrael, ſaid; Thy Servant Ben-hadad intreats, Save my Life, I beſeech thee. And he ſaid, Is he yet alive? He is my Brother.

33. Now the Men conjecturing, made haſte and pronounced expreſsly whether *it* was from him, repeating, Thy Brother Ben-hadad; and he replied, Go in, fetch him: at which Ben-hadad came out to him, and he made him get up into the Chariot.

34. Who offering him, The Cities which my Father took from thine I will reſtore, and thou ſhalt make thee Streets in Damaſcus, as my Father made in Samaria. Then, *ſays he*, I will let thee go by *that* Covenant: ſo he made the Covenant with him, and let him go.

Ver. 23. *God*] as Ver. 28.

Ib. *ſhall not*] לא making a Queſtion, and לא being *not*; ſo in Ver. 25.

Ver. 27. *compleat*] This *Hebrew* Verb found only beſides in *Ezek.* xxvii. 4, 11. our *Tranſlators* have rendered there in the like Senſe by *perfect*.

Ver. 28. *and you*] There is ו for [and] in the *Hebrew*, therefore it ſhould not be in the *Italick* Print.

Ver. 33. *pronounced expreſsly*] That the Verb, being *Chaldee* and found only here among the *Hebrew*, does thus ſignify, ſee *Buxt. Chald. Lex.*

Ib. *whether* it] He being in the Chariot, they might not at firſt diſtinctly hear whether he called *Ben-hadad* his Brother, and ſo repeated it to be ſure, which agrees well with the Context.

Ib. *Go in*] Agreeable to the Meaning of the Verb, and to *Ben-hadad came out*.

35. But

35. But a certain Man, of the Sons of the Prophets, ſaid to his Neighbour by the Word of the Lord, Smite me, I pray; which the Man refuſed to do.

36. Whereupon he declared to him, Becauſe thou doſt not obey what the Lord ſays, behold when thou goeſt from me, a Lion ſhall ſlay thee. Accordingly when he went from him, a Lion met with him, and ſlew him.

37. Afterwards he met with another Man, and ſaid, Smite me, I pray; ſo the Man did, till he was wounded.

38. The Prophet in the next place went, and ſtaid for the King in the Way, having diſguiſed himſelf with a Veil over his Eyes.

39. And as the King paſſed by, he cried out to him in this manner; Thy Servant went out amidſt the Battle, and behold a Man turning aſide, brought another to me, and ſaid, Keep this Man, if he be at all miſſing, thy Life ſhall be for his, or elſe thou ſhalt pay a Talent of Silver.

40. But while thy Servant was buſy here and there, he was gone. And the King of Iſrael anſwered him, So ſhall be thy Judgment, thou haſt determined *it*.

41. He then made haſte, and took off the Veil from his Eyes; and the King of Iſrael knew that he was one of the Prophets.

42. And he declared to him; Thus ſays the Lord, Becauſe thou haſt let the Man of my Curſe go out of Cuſtody, therefore both thy Life and the People ſhall be for his.

43. At this the King of Iſrael went home, with Diſtaſte and Indignation; and came to Samaria.

CHAP. XXI.

AND after theſe Things Naboth the Jezreelite having a Vineyard which was in Jezreel, by the Palace of Ahab King of Samaria;

2. He ſpoke thus to Naboth, Give me thy Vineyard, that I may have it for a Garden of Herbs, becauſe it is near by my Houſe, and I will give thee another for it better than that: *or* if thou likeſt it, I will give thee the Price of it in Money.

3. Who anſwered him, Far be it from me by the Lord, that I ſhould give the Poſſeſſion of my Fathers to thee.

4. Therefore Ahab went into his Houſe, with Diſtaſte and Indignation, for thoſe Words which Naboth the Jezreelite ſpoke to him, that he would not give him the Poſſeſſion of his Fathers; and he lay down upon his Bed, and turning about his Face, would eat no Victuals.

5. With that Jezebel his Wife coming to him, enquired of him, Why does thy Mind turn away, ſo that thou wilt eat no Victuals?

6. Becauſe, ſaid he to her, I ſpoke to Naboth the Jezreelite, and ſaid to him, Give me thy Vineyard for Money, or if it pleaſe thee, I will give thee another for it; and he anſwered, I will not give thee my Vineyard.

7. Then ſhe replied to him, Thou doſt now manage the Kingdom over Iſrael; riſe up, eat ſome Victuals, and let thy Heart be chearful, I will give thee the Vineyard of Naboth the Jezreelite.

8. So ſhe wrote Letters in Ahab's Name, and ſealed with his Seal, which ſhe ſent to the Elders and Nobles who were in Naboth's City, dwelling with him.

9. And ſhe wrote in them as follows; Proclaim a Faſt, and cauſe Naboth to ſit at the Head of the People.

10. Cauſe alſo two Men, ungodly Perſons, to ſit before him, and let them give this Evidence againſt him, Thou didſt blaſpheme God and the King; then have him out, and ſtone him, that he may die.

11. And the Men of his City, the Elders and Nobles who dwelt in it, did as Jezebel ſent to them, as it was written in the Letters which ſhe ſent to them.

12. They proclaimed a Faſt, and cauſed Naboth to ſit at the Head of the People.

13. And there came two Men, ungodly Perſons, and ſate before him, who gave this Evidence againſt him before the People, Naboth did blaſpheme God and the King; then they had him abroad out of the City, and ſtoned him with Stones, ſo that he died.

14. Next they ſent Word to Jezebel, Naboth is ſtoned, and dead.

15. Which when ſhe heard, ſhe ſaid to Ahab, Riſe up, poſſeſs the Vineyard of Na-

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Ver. 38. *The Prophet*] who, *Joſephus* ſays, was *Micaiah*, *Antiq.* Lib. viii. 8. ſpoken of Chap. xxii. & Chap. xxii. 8. favours it.

Ib. *with a Veil over his Eyes*] אדר according to the *Hebrews* being from אדר *a Tire* or *Veil*, by Tranſpoſition of the Letters, a Thing not ſtrange in that Language. So ſpeaks *David Kimhi* in the *Book of Roots*; and thus the great *Lexicon* of *Pagnine* expounds it; and *Leigh* in *Critica Sacra*, with the literal *Verſion* of *Montanus*: as alſo the *Targum* has טעמרא which has the like Signification. Nay *Aſhes upon his Face* may ſeem abſurd, the *Original* alſo being *Eyes*, and not *Face*.

Ver. 43. *with Diſtaſte*] *Heb.* as if *turning away*; rendered variouſly, and *heavy* widely.

Ver. 1. *having*] for doubtleſs he *had* it, as in the *common Tranſlation*, as well *at the Time of* and *before theſe Things*, as *after*, Ver. 3. which is therefore improper.

Ver. 5. *turn away*] as at Chap. xx. ult. but another Word, and more common.

both the Jezreelite, which he refuſed to give thee for Money: for he is not alive, but dead.

16. When Ahab too heard that Naboth the Jezreelite was dead, he roſe up to go down to his Vineyard, that he might have the Poſſeſſion of it.

17. But Elijah the Tiſhbite had the following Commiſſion of the Lord:

18. Get ready, go down to meet Ahab King of Iſrael, who is at Samaria; behold *he* will be in the Vineyard of Naboth, whither he is going down to poſſeſs it.

19. To whom thou ſhalt ſpeak as follows; Thus ſays the Lord, Haſt thou killed, and alſo poſſeſſed? Then ſhalt thou denounce to him; Thus ſays the Lord, In the Place where the Dogs licked up the Blood of Naboth, ſhall Dogs lick up the Blood even of thee thy ſelf.

20. And Ahab ſaid to Elijah, Haſt thou found me, O my Enemy? Who anſwered; I have, becauſe thou haſt delivered up thy ſelf to do what the Lord is diſpleaſed with.

21. *Who* behold *ſays*, I will bring Harm to thee, and take away thy Poſterity; as likewiſe cut off from Ahab the grown Male, with him who is ſhut up, and him who is left in Iſrael.

22. Nay I will make thy Family like thoſe of Jeroboam the Son of Nebat, and of Baaſha the Son of Ahijah, for the Indignation to which thou haſt provoked, and for making Iſrael ſin.

23. And alſo of Jezebel the Lord thus ſpeaks; Dogs ſhall eat Jezebel by the Fort of Jezreel.

24. Him who dies of Ahab in the City ſhall the Dogs eat, and him who dies in the Field ſhall the Fowls of the Air eat.

25. But Ahab was an unparalleled Inſtance of one who delivered himſelf up to do what the Lord was diſpleaſed with, being ſet on by Jezebel his Wife.

26. For he did very abominably in going after filthy Idols; according to all that the Amorites did, whom the Lord expelled from the Preſence of the Iſraelites.

27. Nevertheleſs when Ahab heard theſe Words, he tore his Cloaths, put Sackcloth upon his Fleſh, faſted, lay in Sackcloth, and walked gently.

28. Upon which Elijah the Tiſhbite had this Word of the Loed,

29. Doſt thou ſee that Ahab is humbled at my Preſence? Becauſe he is humbled by reaſon of me, I will not bring the Harm in his Time, in his Son's Time will I bring it upon his Family.

CHAP. XXII.

AND they abode three Years without any War between Syria and Iſrael.

2. But in the third Year, Jehoſhaphat King of Judah went down to the King of Iſrael.

3. Who ſaid to his Servants, Do you know that Ramoth-gilead belongs to us? And are we ſilent from taking it out of the Power of the King of Syria?

4. And when he aſked Jehoſhaphat, Wilt thou go with me to War at Ramoth-gilead? Jehoſhaphat anſwered the King of Iſrael, I am the ſame as thou art, my People are the ſame as thine, my Horſes the ſame as thy own.

5. But added he to him, Enquire, I pray, the Word of the Lord preſently.

6. Upon this the King of Iſrael gathered together the Prophets, about four hundred Men, and ſaid to them, Shall I go againſt Ramoth-gilead to war, or ſhall I forbear? And they declared, Go up, and the Lord will deliver *it* into the King's Power.

7. However Jehoſhaphat aſked, Is here no Prophet of the Lord yet, of whom we may enquire?

Ver. 19. *Place*] Dogs licking his Blood was fulfilled on *Ahab* himſelf, Chap. xxii. 38. but this Part of the Denunciation to be in that particular Spot of Ground was transferred to his Son, 2 *Kings* ix. 25, 26. on his own humbling himſelf, ſince ſuch Threatenings are to be underſtood conditionally, as declared Ver. 29.

Ver. 21. Who—ſays] Which not only the Matter evidences, but Ver. 23. ſhews; and the like is to be underſtood elſewhere, and is added in the *preſent Tranſlation*.

Ver. 23. *ſpeaks*] Which being declared by *Elijah*, 2 *Kings* ix. 36. appears to be done now; though the *preſent Engliſh* makes it look as if added by the Hiſtorian, however with the Mark for the Beginning of the Paragraph at Ver. 25.

Ver. 28. *Upon which*] How merciful is the Lord! And withal, as here, how juſt!

Ver. 29. *Becauſe*] In the Book called *Sad-der* in the modern *Perſian* Language, publiſhed at the End of *Hyde's Hiſt. Relig. Vet. Perſarum*, printed at *Oxford*, 1700, being a *Compendium* of and *Tranſlation* from the *Zend-aveſta* of *Zoroaſtres*, mentioned on *Gen.* i. 31. it is related that *Zerduſht*, as they call *Zoroaſtres*, ſaw a Man plunged in Gehenna or Hell, with one Foot only ſticking out; and upon Enquiry, was told he had been the Prince of thirty three Cities, and reigned many Years, with Oppreſſion, Injuſtice, Pride and Luxury, without doing any one good Action; but once ſeeing a Sheep caught in a Thicket, ſo that it would have periſhed for Want of Food, he was moved with Compaſſion, and alighting from his Horſe, releaſed the Sheep, and had it to the Paſture; for which his Foot remained out of Gehenna. This Exhortation follows it there; 'Endeavour 'therefore to do all the Good thou canſt; for God is 'kind and merciful, and will reward the very ſmalleſt 'Good thou doeſt.' Compare Ver. 25, 26. of this Chap. with the following Verſes.

Ver. 2. *third*] the *three*, Ver. 1. being not whole ones.

Ver. 3. *Ramoth-gilead*] I know not why the *common Tranſlation* has *Ramoth in Gilead* here, and not afterwards, and when it is not ſo in the *Original*.

8. And

8. And the King of Iſrael anſwered him, There is yet one Man to enquire of the Lord from him; but I hate him, for he does not propheſy well concerning me, but ill, *even* Micaiah the Son of Imlah. To which Jehoſhaphat replied, Let not the King ſay ſo.

9. He therefore called an Officer, and ſaid, Make haſte for Micaiah the Son of Imlah.

10. Now the King of Iſrael, and Jehoſhaphat King of Judah, ſate upon their reſpective Thrones, ſuitably cloathed, in the Floor at the Entrance of the Gate of Samaria; and all the Prophets propheſied before them.

11. And Zedekiah the Son of Chenaanah, having made him Horns of Iron, declared; Thus ſays the Lord, With theſe ſhalt thou puſh the Syrians, till thou haſt conſumed them.

12. All the Prophets likewiſe propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper, for the Lord will deliver *it* into the King's Power.

13. So the Meſſenger who went to call Micaiah, ſpoke thus to him, Behold now the Words of the Prophets are good with one Conſent to the King; let thy Word, I pray, be like that of one of them, and ſpeak thou Good.

14. But Micaiah ſaid, By the Lord's living, what the Lord ſays to me, I will ſpeak.

15. And coming to the King, he aſked him, Micaiah, ſhall we go againſt Ramoth-gilead to war, or ſhall we forbear? Who anſwered him, Go thou up, and proſper, ſince the Lord will deliver *it* into the King's Power.

16. Yet when the King ſaid to him, How many times ſhall I require thee to ſwear, that thou wilt ſpeak to me Nothing but the Truth in the Name of the Lord?

17. He replied; I ſaw all Iſrael ſcattered on the Mountains, as Sheep that have no Shepherd; and the Lord ſaid, Theſe have no Maſter, let them return to their ſeveral Homes in Peace.

18. At which the King of Iſrael ſaid to Jehoſhaphat, Did not I tell thee, he would not propheſy well concerning me, but ill?

19. Beſides he ſaid: Therefore hear thou the Word of the Lord; I ſaw him ſitting upon his Throne, and all the Army of Heaven was ſtanding by him, at his right Hand and at his left.

20. When the Lord ſaid, Who will perſuade Ahab, that he may go up, and fall at Ramoth-gilead? Which one propoſing in this Manner, and another in that;

21. There came forth a Spirit, and ſtood before the Lord, who ſaid, I will perſuade him; and upon the Lord's aſking him, By what?

22. He anſwered, I will go forth, and be a falſe Spirit in the Mouths of all his Prophets. And he replied, Thou ſhalt perſuade, and alſo prevail; go out, and do ſo.

23. Therefore now behold the Lord has put a falſe Spirit into the Mouths of all theſe thy Prophets; and the Lord has ſpoken ill concerning thee.

24. With that Zedekiah the Son of Chenaanah going nigh, ſtruck Micaiah on the Cheek, and aſked, Where was it the Spirit of the Lord paſſed from me to ſpeak to thee?

25. And Micaiah ſaid, Behold thou wilt ſee on that Day, in which thou ſhalt go into an inner Chamber to hide.

26. The King of Iſrael notwithſtanding ordered; Take Micaiah, and have him back to Amon the Governor of the City, and to Joaſh the King's Son.

27. And tell: Thus ſays the King, Put this Man into a Houſe of Reſtraint; and make him live upon both the Victuals and Drink of Oppreſſion, till I come in Peace.

28. Whereas Micaiah ſaid, If thou at all returneſt in Peace, the Lord has not ſpoken by me; hear, added he, all theſe People.

29. So the King of Iſrael, and Jehoſhaphat King of Judah, went up to Ramoth-gilead.

30. And the former ſaid to Jehoſhaphat, I will diſguiſe my ſelf, and go into the Battle, but do thou put on thy Garments. Accordingly he diſguiſed himſelf, and went into the Battle.

31. Now the King of Syria had thus commanded the thirty two Captains of the Cha-

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Ver. 15. *ſince*] ſince thou art told the Lord will deliver, Ver. 6. not *for the Lord ſhall deliver*.

Ver. 22. This Verſe and the 43d have been lengthened by the *Engliſh Tranſlators*, from the foregoing and following Verſes, of which the latter takes in the whole: *that* only agrees with the Diviſion of the *Septuagint*, whom they ſometimes followed; but the Alteration of *this* was made by the *King*'s *Tranſlators*, though contrary to 2 *Chron.* xviii. 21.

Ib. *go out, and do ſo*] Verbs in the imperative Form ſometimes ſignifying no more than to *permit*, according to that of the *common Latin Grammar*: *Hic modus etiam permiſſivus dicitur, &c. This Mood is alſo called permiſſive, becauſe ſometimes Permiſſion is ſignified by it*; this might be tranſlated, and is to be underſtood, *thou mayeſt go out, and do ſo*; like *rejoice*, *Eccleſ.* xi. 9. *run*, 2 *Sam.* xviii. 23. and in this very Chap. *go*, Ver. 15. and the *Hebrew* Verb for *put* in the next Verſe has a permiſſive Meaning in ſeveral Places of *Scripture*, where it might be rendered, *has let*, *ſuffered*, or *permitted a falſe Spirit to be*.

Ver. 28. *thoſe*] it being not *you*.

riots

riots that he had, Do not fight with ſmall or great, but with the King of Iſrael alone.

32. And when they ſaw Jehoſhaphat, they ſaid, Verily it is the King of Iſrael, and turned aſide to fight againſt him; at which he cried out.

33. But as ſoon as they ſaw that it was not the King of Iſrael, they turned back from after him.

34. And a Man drawing a Bow undeſignedly, hit the King of Iſrael between the Breaſt-plate and the Joints; ſo that he ſaid to his Charioteer, Turn thy Hand, and have me out of the Army: for I am ſick.

35. The Battle alſo came to ſuch a Height that Day, that the King was made to remain in the Chariot before the Syrians; but he died in the Evening, and the Blood was poured out of the Wound into the Bottom of the Chariot.

36. And it was cried thus throughout the Army about Sun-ſet, Every Man away to his reſpective City, or Country.

37. Thus the King died, and was brought to Samaria, where they buried him.

38. And the Chariot being rinſed at the Fiſh-pond of Samaria, the Dogs licked up his Blood, while they were waſhing the Armour; according to the Word that the Lord had ſpoken.

39. As for the reſt of Ahab's Affairs, and all that he did, including the ivory Houſe together with all the Cities which he built, are they not written in the Book of the Chronicles of the Kings of Iſrael?

40. So Ahab lay down with his Fathers, and Ahaziah his Son reigned in his room.

41. Moreover Jehoſhaphat the Son of Aſa began reigning over Judah, in the fourth Year of Ahab King of Iſrael.

42. He was in his thirty fifth Year when he began reigning, and reigned twenty five Years at Jeruſalem: whoſe Mother's Name was Azubah, the Daughter of Shilhi.

43. And he went in all the Way of Aſa his Father, he turned not aſide from it, doing what the Lord approved of.

44. Only the Chapels were not taken away; the People did yet ſacrifice, and burn incenſe in them.

45. And Jehoſhaphat had Peace with the King of Iſrael.

46. As to the reſt of Jehoſhaphat's Affairs, and his Power that he acted with, and with which he fought, are they not written in the Book of the Chronicles of the Kings of Judah?

47. And the reſt of the Sodomites who were left in the Time of Aſa his Father, he took away out of the Country.

48. There was now no King in Edom, a Governor being King.

49. Jehoſhaphat made Ships of Tarſhiſh to go to Ophir for Gold, but they went not, for the Ships were broke at Ezion-geber.

50. Then Ahaziah the Son of Ahab ſaying to Jehoſhaphat, Let my Servants go with thine in Ships; he would not.

51. And Jehoſhaphat lay down with his Fathers, being buried with them in the City of his Father David; and Jehoram his Son reigned in his room.

52. Ahaziah the Son of Ahab began reigning over Iſrael in Samaria, when Jehoſhaphat had been ſeventeen Years King of Judah; and he reigned over it two Years.

53. And he did what the Lord was diſpleaſed with; going in the Way both of his Father and Mother, and in that of Jeroboam the Son of Nebat, who made Iſrael ſin.

54. For he ſerved Baal, and worſhipped him; and provoked the Lord God of Iſrael, according to all that his Father had done.

Ver. 34. *undeſignedly*] apt, I imagine, for the *Heb. in his Integrity.*

Ib. *the Joints*] which faſtened on the Breaſt-plate; thus the Wound being by the Breaſt, how ſtrangely has *Breaſt-plate* being altered to *harneſs!*

Ver. 35. *Syrians*] where the *Hebrew* Partition is, and ſurely ſhould not be removed to Diſadvantage in a *Tranſlation.*

Ver. 38. *while they were waſhing*] For why ſhould the Waſhing of the Armour be mentioned elſe? I don't find this has been properly tranſlated by any before. The *Biſhops* have the waſhing of the Armour only, according to the Word of the Lord, there being a Colon before. That the *Hebrew Vau* does ſometimes ſignify *while*, may be ſeen ſufficiently in *Noldius*'s *Particles*, as well as my *Preface.* The Word for *Armour* as here ſpelled, coinciding with another for *Whores*, the *Seventy* turned it ſo, whom ſome Moderns have indiſcreetly followed, making it *and Whores waſhed*, which is gravely expounded to be *themſelves in the Pond.* The *vulgar Latin* has it more trifling than our *vulgar Engliſh, and they waſhed the Harneſs*, which laſt Word the *College of Doway* have ſtill more ridiculous *the raynes of the bridle.*

Ver. 50. *Then*] After that Fleet was ſpoiled, becauſe *Jehoſhaphat* joined with *Ahaziah*, 2 *Chron.* xx. 35, 36, 37. *Jehoſhaphat* refuſed his future Propoſal: which is not only ſo to make thoſe Places agree, but by *then* being a Conjunction of Time. This Place being thus tranſlated and explained, will ſave me the Trouble of refuting *Bedford*'s improbable Notion, that theſe were two different Accounts, and that the *Ahaziah* in *Chronicles* was *Jehoram*, *Scrip. Chron.* Lib. vi. 2. 61. I ſince find *Prideaux* explaining it to the ſame Purpoſe as I had done, that *Jehoſhaphat* ſent out the firſt Fleet with *Ahaziah*, and a ſecond alone, *Connec.* An. 740.

Ver. 52. *ſeventeen*] See the *Notes* on the *Table of the Kings*, and the like at 2 *Kings* ix. 29.

TABLE

TABLE the FOURTH
OF
SCRIPTURE CHRONOLOGY.

Year of the *Julian Period*.	Age of the World.	After the Flood.	Departure from *Egypt*.	Age of *Aaron*,	*Moſes*,	*Joſhua*,	*Eli*,	*David*.	
3214	2530	865	0	83	80	52			The *Iſraelites* went from *Egypt*, and the Law given, *Exod.* xix. 1.
3215	2531	866	1	84	81	53			*Canaan* ſearched, *Num.* x. 11, 12; & xiii. 3. *Deut.* ii. 14.
3253	2569	904	39	122	119	91			*Aaron* and *Moſes* died, *Num.* xxxiii. 38. *Deut.* xxxiv. 7.
3254	2570	905	40			92			*Iſraelites* entered *Canaan*, *Joſh.* iv. 19.
3260	2576	911	46			98			*Canaan* ſubdued, *Joſh.* xiv. 10.
3271	2587	922	57			109			*Joſhua* died, *Joſh.* xxiv. 30, *Judg.* ii. 8.
3311	2627	962	97						The Reſt by *Othniel* ended, *Judg.* iii. 11.
3329	2645	980	115						Servitude under *Moab* ended, Ver. 14.
3391	2707	1042	177						The End of the ſecond Reſt by *Ehud*, Ver. 30.
3411	2727	1062	197						End of *Jabin*'s Oppreſſion, Chap. iv. 3.
3431	2747	1082	217						The Reſt of *Deborah* ended, Chap. v. 31.
3438	2754	1089	224						Servitude of the *Midianites* ended, Chap. vi. 1.
3471	2787	1122	257						*Gideon* died, Chap. viii. 28.
3474	2790	1125	260						*Abimelech* ſlain, Chap. ix. 22.
3497	2813	1148	283						*Tola* died, Chap. x. 2.
3513	2829	1164	299				0		*Eli* born, 1 *Sam.* iv. 15.
3519	2835	1170	305				6		*Jair* died, Ver. 3.
3525	2841	1176	311				12		*Jephthah* died, Chap. xii. 7.
3530	2846	1181	316				17		The Deſtruction of *Troy*.
3532	2848	1183	318				19		*Ibzan* died, Ver. 9.
3542	2858	1193	328				29		*Elon* died, Ver. 11.
3550	2866	1201	336				37		*Abdon* died, Ver. 14.
3570	2886	1221	356				57		*Samſon* died, Chap. xv, 20. & xvi. 31.
3610	2926	1261	396				97		*Eli* died, 1 *Sam.* iv. 18.
3621	2937	1272	407					0	*David* born, 2 *Sam.* v. 4.
3630	2946	1281	416					9	*Saul* began to reign, 1 *Sam.* vii. 2.
3650	2966	1301	436					29	*Saul* died, *Acts* xiii. 20, 21.
3657	2973	1308	443					36	*David* began to reign over all *Iſrael*, 2 *Sam.* v. 4. 1 *Kin.* ii. 11.
3690	3006	1341	476					69	*David* ended his Reign, 1 *Chron.* xxix. 27, 28.
3693	3009	1344	479						*Solomon* began building the Temple, 1 *Kin.* vi. 1.

From the Time of the *Iſraelites* going out of *Egypt*, to that of *Solomon*'s laying the Foundation of the Temple, was 479 Years and between two and three Weeks, 1 *Kings* vi. 1. *Exod.* xii. 2 *Chron.* iii. 2. out of which taking the Numbers to be found in *Scripture* as by the *Table*, viz.

For *Moſes*	40	
Othniel	40	
Ehud	80	
Shamgar and *Deborah*	40	
Gideon	40	
Abimelech	3	
Tola	23	
Jair	22	
Jephthah	6	Years.
Ibzan	7	
Elon	10	
Abdon	8	
Samſon	20	
Eli	40	
Samuel and *Saul*	40	
David	40	
Solomon	3	
The whole will be	462	

There will then be left for *Joſhua* ſeventeen, which requires no farther Proof; and *Caleb*'s Speech of his Age, &c. being put between the Account of the Wars and Diviſion of the Country, ſhews it was then ſubdued; but *Joſhua* was yet at *Gilgal*, where the Camp was during the Wars, *Joſh.* iv. 19. & v. 10. & ix. 6. & x. 6, 43. from whence it appears that they were lately over. The Objection which *Bedford* mentions, *Scrip. Chr.* L. v. 1. 4. of *a long time*, *Joſh.* xxiii. 1. eaſily vaniſhes, the *Hebrew* being *many days*, as in *Jer.* xiii. 6. where doubtleſs the Time was not ſo long. And *Joſhua* was old enough to be the *Iſraelites* General the firſt Year of their going from *Egypt*, *Exod.* xvii. 9. As to his being called נַעַר *Exod.* xxxiii. 11. it may be better rendered *Servant* than *young Man*, as in 2 *Sam.* ix. 9. & xvi. 1. where it is uſed of *Ziba* who had fifteen Sons, and ſeems an old Servant of *Saul*. Other Sums of Years to be met with may be thus computed: the forty in *Judg.* iii. 11. from *Joſhua*'s Deceaſe, whoſe Age was the laſt Period of Years beforementioned, excepting the eight Years, Ver. 8. included therein; which might begin twenty Years more or leſs after *Joſhua*'s Deceaſe, and ſo leave Room for what is related in the 1ſt and 2d Chapters of *Judges*. So the eighteen Years, Chap. iii. 14. are in the eighty, Ver. 30. only at their Beginning; and the twenty Years, Chap. iv. 3. are to be reckoned in the forty, Chap. v. 31. with the ſeven, Chap. vi. 1. in the forty, Chap. viii. 28. the End of one Reſting-time being counted from the End of the foregoing. As there is no Mention of Years concerning *Shamgar*, and the Relation of him is after the Concluſion of the eighty Years, that falls under the next forty Years, which Chap. iv. 1. & v. 6. confirm. Thoſe Judges were raiſed up occaſionally, but the following till *Jephthah* were in a regular Succeſſion, and after him till *Samſon*. The Reaſon why another Judge did not immediately ſucceed *Jair* when he died, appears to be the Troubles the *Iſraelites* had from the *Ammonites*, who having oppreſſed the two Tribes and half on the other ſide *Jordan* eighteen Years, paſſed over *that Year* into *Canaan*, Chap. x. 8, 9. ſo that the Interval being but part of a Year, does not interrupt the *Chronology*, belonging to *Jephthah*'s ſix Years. The 300 Years ſpoken of Chap. xi. 26. are not to be ſtrictly regarded, being not the Words of the inſpired Hiſtorian like the reſt, but of *Jephthah*, who needed not to tell the King of *Ammon* preciſely how long the *Iſraelites* had dwelt in thoſe Cities, but to make the Time as long as he could by Hundreds of Years, without adding a Hundred; which real Time amounts to 249 Years. Next the *Iſraelites* being given into the Power of the *Philiſtines* forty Years, Chap. xiii. 1. is to be underſtood twenty from *Abdon*'s to *Samſon*'s Death, and twenty after: for the *Philiſtines* had the Maſtery in *Samſon*'s Time, Chap. xv. 11. who did not overcome with an Army like *Ehud*, *Barak*, *Gideon* and *Jephthah*, though he did great Exploits as a ſingle Man. The five laſt Chapters of the *Book of the Judges* contain two Stories miſplaced, which were tranſacted earlier, as we may find by Chap. xviii. 1. & Ver. 12. compared with xiii. 25. and xix. 10, 11, 12. compared with i. 8. & xx. 28.

Sir John Marſham, and others after him, have imagined the Judges to belong only to a Part of the Country, and ſo two of them to have been at the ſame Time, in different Diviſions, which they make four, eaſtern, &c. But this is to me quite improbable, being without any Hints of ſuch a Thing through the Hiſtory of ſo many Perſons; in the next place it throws all their Times into Uncertainty, when the *Scripture* has been ſo exact concerning the Numbers of their Years ſucceſſively; and to what Purpoſe, if not ſucceſſive? While perhaps this was deviſed only to avoid ſome Difficulties which are here removed.

Uſher making the Judges to ſucceed one another, however takes away the twenty Years from *Samſon*, and aſcribes twenty one to *Samuel*, beſides forty to *Saul*: whereas *Samſon* is twice ſaid to judge *Iſrael* twenty Years, *Judg.* xv. 20. & xvi. 31. like the reſt of the Judges in Chap. x. & xii. and the forty Years which ended at *Saul*'s Death, *Acts* xiii. 21. appear to ſucceed thoſe of the Judges, and begin with *Samuel*'s Adminiſtration, eſpecially as the Original Word is κἀκεῖθεν, *and from thence*. I find further that *Jonathan* the Son of *Saul* was old enough to command Part of the Army at the Entrance of his Father's Reign, 1 *Sam.* xiii. 1, 2. when he was probably at leaſt about twenty, and the Father about forty Years of Age; and who can believe that *Saul* was about fourſcore at his Death? Since there is no Mention of his being old, and the Account of his going to the Witch and being in the Battle is unſuitable to ſuch an Age, 1 *Sam.* xxviii. 8, 20, 25. & xxxi. 3, 4. much more his being *ſwifter than an Eagle*, and *ſtronger than a Lion*, 2 *Sam.* i. 23. conſidering too what is ſaid of that Age, *Pſa.* xc. 10. 2 *Sam.* xix. 32, 35. *Uſher* again varies in reckoning ten Years between *Gideon*'s Death and *Abimelech*'s Reign; of which there is not the leaſt Sign, but the contrary in chooſing a Succeſſor to *Gideon* from among his Sons, *Judg.* ix. and continuing the Chain of Chronology through the Time of the Judges. On the other hand he begins the forty Years of Reſt ending with *Othniel*'s Death, from *the firſt Reſt procured by Joſhua*, as he himſelf terms it, ſix Years after the Entrance into *Canaan*; but as it is from the Beginning of that firſt Reſt, it utterly confounds them together, and becomes abſurd. Note, *Bedford* has taken ſome of *Uſher*'s Numbers wrong into the 41ſt *Table* of his *Scripture Chronology*; and for the Computation here uſed, I find the Judgment of no leſs a Man than *Lightfoot*, Vol. i. p. 43. and *Howel* ſays, 'from the Death of *Eli*, when the Ark was taken, to the 'Death of *Saul*, muſt be forty Years,' *Hiſt. of the Holy Bible*, Book vi.

When we come into the *1ſt Book of Samuel*, after *Eli*'s forty Years, we meet with twenty in Chap. vii. 2. which ſeems not a little to have puzzled *Interpreters*; becauſe *David* brought the Ark from *Kirjath-jearim* forty ſeven Years after, when he had been made King over all *Iſrael*. *Cowley* indeed on his *Davideis*, B. iv. n. 13. where he mentions ſeveral improbable Opinions, reckoning thirty Years to *Samuel*'s Government and ten to *Saul*'s, puts the Beginning of theſe twenty to be three Years before *Saul*'s Reign; but inſtead of twenty ſeven Years after *Samuel* began to govern, it appears not to be quite one, 1 *Sam.* vi. 1. Others have imagined, it ſeems, that it was twenty Years after *Eli* died, before *Samuel* took the Government on him, doing what is related after the 2d Verſe, where the twenty Years are mentioned. But there is no neceſſary Connection between them, beſides the latter being put next after the former; which two firſt Verſes might better have been divided into the foregoing Chapter. Moreover it is plain that *Samuel* ſucceeded *Eli* preſently or ſoon after, Chap. iii. 20. *Acts* xiii. 20. 1 *Sam.* iv. 1. compared with Chap. vii. 3. It is not ſaid that *Samuel* ſpoke or did what follows at the End of twenty Years, but that the Ark abode ſo long in *Kirjath-jearim*; that is, as I compute, *the twenty Years* of *Samuel*'s governing, who wrote this *Hiſtory* after he had laid that Office down; during which Time the *Iſraelites* lamented after the Lord, they truſting in his Ark for their Protection, Chap. iv. 3. till they got a King to truſt in, Chap. viii. 20. thus they grieved for their own Safe-

guard;

guard; nay as ſoon as *Saul* was King, they ſeem to have fetched it, and carried it back again, Chap. xi. 15. as was done afterwards upon Occaſion, Chap. xiv. 18. So *Howel* ſays, 'that twenty Years muſt be referred to the 'Time of the ſingle Adminiſtration of *Samuel* in the Go-'vernment,' *Hiſtory of the Holy Bible*, B. vi.

Before I go on to the Reign of *David*, I would take notice of a Paſſage in the *Acts of the Apoſtles*, which *Book* is very ill tranſlated. That at preſent ſtands thus, Chap. xiii. 20. *after that he gave unto them Judges about the ſpace of four hundred and fifty years*; which muſt be wrong, ſince from *Joſhua until Samuel* it was but 339 Years: and if it were to be reckoned from the going out of *Egypt*, which the Words will not bear, as thoſe Years were after *Canaan* was divided, and the forty Years in the Wilderneſs were named before, the whole is but 396, which could have been counted at moſt but 400; yet *Uſher* himſelf reckons thoſe Years either from the Birth of *Iſaac*, or Rejection of *Iſhmael*, or both, to the Conqueſt of *Canaan* by *Joſhua*, even though they are ſaid to begin after that. The *Tranſlation* therefore ſhould be in this Manner, *as it were four hundred and fifty Years*; ὡς very well and properly ſignifying *as it were*, or *as if it were*; which *Broughton* frequently, and earneſtly, pleads for in his *Works* to be rendered *after a ſort*; and *Bedford* has it *after a manner*. Beſides if we obſerve from whence the 450 Years were taken, we may be fully ſatisfied of this tranſlating; by collecting together the Years of the *Iſraelites* ſuffering in the Time of the Judges,

under *Meſopotamia*,	8	—	Chap. iii. 8.
the *Moabites*,	18	—	Ver. 14.
Canaanites,	20	—	Chap. iv. 3.
Midianites,	7	—	Chap. vi. 1.
Ammonites,	18	—	Chap. x. 8.
Philiſtines,	40	—	Chap. xiii. 1.

the Total of which is 111, and adding it to the real Time of the Judges 339, we have this 450 Years. It ſeems that this falſe Quantity had been received by the *Jews* for the true Space of Time that the Judges ruled, or at leaſt by thoſe *Jews* of *Antioch*, in whoſe Synagogue *Paul* was then preaching: which is no Wonder, ſince the Numbers of Years in the *Book of the Judges* would be very difficult to compute of themſelves, and rather ſeem 450 than 339 Years; nay it is aſſerted in the *Aſſembly's Annotations*, the Judges did govern ſo long: the *Jewiſh Writers* were alſo very ignorant in Chronology, and withal very bold, of which Inſtances enow might be given; and what adds ſufficient Weight to this, is *Joſephus* counting it in the like erroneous Manner, *Antiq.* L. viii. 2. It would not therefore have been well for *Paul* to contradict thoſe *Jews* in ſuch a ſmall Matter, who were ſo willing to hear the Goſpel preached, by which they might have been hindered from receiving it. Thus it was very prudent to ſay *as it were* 450 *years*, becauſe it ſeemed ſo to them. He likewiſe comprehended the Years of *Samuel* in the forty he attributed to *Saul*, as he did the 111 in thoſe 450.

Within *David*'s Reign occurs alſo a Number, which has afforded no little Difficulty, viz. the *forty* in 2 *Sam.* xv. 7. which I preſume muſt be referred to the Beginning either of *Saul*'s or *David*'s Reign, for *Abſalom* himſelf could not be ſo old, 2 *Sam.* iii. 3. though *Howel* writes, *it is more likely they commenced from his Birth*, *Hiſt. of the Holy Bible*, B. vi. If the firſt, *Abſalom*'s Rebellion was when his Father had reigned twenty Years in all, ſeven in *Hebron* and thirteen in *Jeruſalem*, at which Time *Abſalom*, being his third Son born in *Hebron*, 1 *Chron.* iii. 2. would be leſs than twenty Years of Age; out of which allowing a competent Time for him to ingratiate himſelf with the People, which ſeems at leaſt to be ſome Years, and ſubſtracting the two whole Years he was at *Jeruſalem*, 2 *Sam.* xiv. 28. the three at *Geſhur*, Chap. xiii. 38. and the two before, Ver. 23. to compute his Age when *Tamar* was raviſhed by *Amnon*; we ſhall find him much too young to be a Houſekeeper to receive *Tamar*, and manage ſo ſubtilly as he did, Ver. 20. He would be alſo too young for the Murder of *Amnon*, and to have four Children, Chap. xiv. 27. and notwithſtanding his having three Sons, it appears that he was a conſiderable, or rather long Time, without any one, by their dying, for which reaſon he ſet up a Statue or Pillar to preſerve his Name, Chap. xviii. 18. All which concurring Circumſtances, with his Daughter being a fair Woman, Chap. xiv. 27. plainly indicate *Abſalom* to be far more than twenty, I may ſay not much leſs than forty, Years old at his Death.

But dating the forty Years with the Reign of *David*, all theſe Objections are removed, and I truſt ſo may the new ones which will ariſe, without altering the *forty Years* to *four*, as in ſome *Copies* of the *vulg. Latin*, *&c.* *David* reigning forty Years and ſix Months, Chap. v. 5. might be his actual reigning, before which there muſt be ſome Time back to the Death of *Saul*, from whence his Reign otherwiſe was dated; nay we find that he and his Men dwelt in *Hebron* before he was made King there, 2 *Sam.* ii. 3. which Time added to the ſix Months, and what might be included under *the Term*, agreeable to the like Expreſſion, 2 *Kings* xviii. 10. *Jer.* xxxiv. 14. with *Exod.* xxi. 2. may be ſufficient for *Abſalom*'s uſurping the Kingdom, before *David* reſigned the Government to *Solomon*. *Jun.* and *Trem.* render this Place with *ante* before forty Years, and expound it alſo of *David*'s Reign, as likewiſe *Abarbanel*, *Peter Martyr*, *&c.* ſee *Buxtorf*'s *Anticritica*, p. 1104. and for the ſame *Poole*'s *Annot.* and *Allen*'s *Chain of Scripture Chronology*. As to what follows the Story of *Abſalom* in the 2*d Book of Samuel*, we ſhall find it to be Relations of Matters done moſtly before *Abſalom*'s War. The Hiſtory of *David*'s Troubles from the 12th to the 21ſt Chap. ſeems annexed to the 12th, to ſhew the Puniſhment of his Sin, and the Fulfilling of the Threatening denounced againſt him, Chap. xii. 10, 11, 12. after which the Hiſtorian went back to gather up ſome Particulars that were remarkable, and not to be loſt, as in the five laſt Chapters of *Judges*. The fetching, and burying, *Saul*'s and *Jonathan*'s Bones, was probably but a few Years after their Death, yet following the three Years of Famine, Chap. xxi. 14. which with Chap. xxii. 1. compared with Chap. vii. 1. and Chap. xxi. 8, 9. with xvi. 8. ſhew what is told in Chap. xxi. to have been in Order of Time long before. And the laſt Chapter will be put back with it: for the ſeven Years of Famine offered to *David*, Ver. 13. are three Years, 1 *Chron.* xxi. 12. which how is it to be underſtood, but that this was in the Year after the three Years of Famine aforeſaid, ſo that three Years more (in which we may reckon the Parts of that Year) would make ſeven? Or that this was in the laſt of the three Years, and one of the ſeven would be ſabbatical? Moreover *Gad* being *David*'s Seer, ſhews it was not in the laſt Part of his Reign: for of *Gad* there is early Mention, and his being then a Prophet, 1 *Sam.* xxii. 5. and that he lived not till the Time of *Solomon*, is evident, becauſe writing the Hiſtory of his Time, as the Manner was then, he wrote the *Acts of David*, i. e. ſome of them, like *Samuel*, 1 *Chron.* xxix. 29. but not of *Solomon*, as *Nathan* did, 2 *Chron.* ix. 29. nor do we find him named in *David*'s latter Days known to be ſuch, particularly in 1 *Kings* i. 7, 8, &c. where, had he been living, we might expect to find Mention made of him. Nay the Word *again*, 2 *Sam.* xxiv. 1. may ſhew it has Relation to Chap. xxi. 1. which is what was, as the Mathematicians ſay, to be proved.

David's Want of Heat might be owing to ſome Diſeaſe, which has been ſuppoſed to be a dead Palſy, as well as old Age, 1 *Kings* i. 1. notwithſtanding he might be able not long before to flee from *Abſalom* (though by *Pſa.* lxxi. old then) whoſe ſetting himſelf up to be King, might alſo put his next Brother upon it ſoon after, 1 *Kings* i. 6. as it had done *Sheba*, 2 *Sam.* xx. 1. as likewiſe *Joab*'s Affront, 2 *Sam.* xix. 13. might cauſe him to promote it, and join with him, 1 *Kings* ii. 28. both which would more likely be that Year, than ſome Years after. And *David* having ten Concubines at once, 2 *Sam.* xv. 16. and yet *Abiſhag* ſought for to keep him warm, intimates his aforeſaid Illneſs to be ſoon after he put them away becauſe of *Abſalom*, Chap. xx. 3. otherwiſe he would doubtleſs have had more, and ſuch as were fit to cheriſh him in old Age, without ſeeking for *Abiſhag*. *David*'s being anointed by *Samuel*, as *Uſher*, *Lightfoot*, and *Carpzove* ſuppoſe, or *Saul*'s ſlaying the Prieſts, according to *Jerome*, *&c.* do neither of them ſeem likely to be a Date or Epocha to reckon the forty Years from; beſides

beſides would render the Number quite uſeleſs, as it would not ſettle or ſhew the Time of any Thing, and ſo be unworthy of the *holy Scripture*. But this Number is extraneous to the main *Chronology*; and *Bedford* has nothing of it in his large *Chronology*, by reaſon of the Difficulty, as may be thought; yet of other Opinions, and their Reaſons, ſee *Buxtorf*'s *Vindication*, p. 1003—1010.

From the Time that *Rahab* the Harlot was ſaved, who was the Mother of *Boaz*, *Mat.* i. 5. to *David*'s Birth, was 367 Years, and if we allow the ſixty ſeven to *Rahab* before ſhe bore *Boaz*, there will be for him, *Obed* and *Jeſſe*, 100 each when their ſaid Sons were born, every one of which was a great Age. Therefore the Time of the Judges could not be *about* 450 Years, which would make each of the Men about 130 Years old, and *Rahab* 100, when they had a Son, which is incredible. In Confirmation of the former, *Jeſſe* was an old Man in *King Saul*'s Days, 1 *Sam.* xvii. 12. yet lived many Years after *David* his youngeſt Son was born, Chap. xxii. 3. as likewiſe *Boaz* appears to have been old, when he married *Ruth*, *Book* iii. 10. which Hiſtory (that I find *Uſher* in his large accurate *Chronology* ſay Nothing of) falls thus in the Time of *Deborah*, and is according to the Mind of *Vorſtius* on *Ganz Chron.* p. 219. and not as *Joſephus* ſays, under the Government of *Eli*, *Antiq.* Lib. v. 11. above 150 Years after.

I have only to ſubjoin, that *Rehoboam* being the Son of forty one Years, i. e. entered his 41ſt Year, as *Gen.* v. 32. at the End of his Father's forty Years Reign, 1 *Kings* xiv. 21. yet *Solomon* might not be married till after *David* died (which might be very ſoon after his Son's Acceſſion to the Throne) if he reigned almoſt forty one, and *Rehoboam* was little more than forty Years old. For it is not very probable that *Solomon* married an *Ammoniteſs*, *Rehoboam*'s Mother, 1 *Kings* xiv. 21, 31. while *David* lived; which is charged on him for a Crime, and beſides the *Ammonites* were *David*'s great Enemies: accordingly I find him contracted to a Wife the ſame Day his Mother crowned him, *Cant.* iii. ult. which may be ſuppoſed ſoon after his Father's Death or Burial, and the Marriage quickly after that. So that we muſt drop our *preſent Tranſlation*, *Rehoboam was fourty and one years old when he began to reign*, 1 *Kings* xiv. 21. 2 *Chron.* xii. 13.

As it appears that the noted Deſtruction of *Troy* by the *Greeks* was 408 Years before the Beginning of the *Olympiads*, by *Diodorus Siculus*, *Pref.* & Lib. xiv. *Dionyſius Halicarnaſſæus*, *Antiq.* Lib. ii. *Solinus*, *Polyhiſt.* Cap. 2. &c. ſo the Reigns of the *Trojan* Kings before being thus,

	Y.	Am.	*Jul. Per.*
Dardanus — —	65	65	3234
Erichthonius ——	46	111	3299
Tros —— —	49	160	3345
Ilus —— —	40	200	3394
Laomedon ——	44	244	3434
Priamus — —	52	296	3478

they reach to twenty Years after the *Iſraelites* went from *Egypt*; *Teucrus*, the Father-in-law of *Dardanus*, the Length of whoſe Reign is unknown, having founded the Kingdom of *Troy*, *Virgil*'s *Æn.* iii. 108, 109.

To the ſame may be referred the famous Antiquities of *Italy* and *Rome*, as *Æneas* with ſome of the *Trojans* who eſcaped at the Overthrow of the City, ſailing to *Italy*, he and his Succeſſors reigned there as follows, according to *Dionyſius* of *Halicarnaſſus*, *Rom. Antiq.* Lib. i.

	Y.	Am.	*Jul. Per.*
Æneas began reigning after the Fall of *Troy* — —	3	3	3530
Æneas reigned — —	3	6	3533
The Reign of *Aſcanius* —	38	44	3536
Sylvius ——	29	73	3574
Æneas ——	31	104	3603
Latinus —	51	155	3634
Alba ——	39	194	3685
Capetus —	26	220	3724
Capys ——	28	248	3750
Calpetus —	13	261	3778
Tiberinus —	8	269	3791
Agrippa —	41	310	3799
Allades —	19	329	3840
Aventinus —	37	366	3859
Procas ——	23	389	3896
Amulius —	42	431	3919
Numitor —	1	432	3961

Dionyſius not only gives theſe Particulars, Lib. i. Cap. 7, 8. but in the Beginning of Chap. 9. ſays *Romulus* and *Remus* built *Rome* 432 Years after the taking of *Troy*, in the firſt Year of the 7th *Olympiad*, quoting likewiſe for it *Porcius Cato* and *Eratoſthenes*; which was indiſputably the 3962d of the *Julian Period*; *Euſebius* alſo putting the firſt Year of *Romulus* at the ſame time in his *Chronicon*. And though *Plutarch* in the *Life of Romulus*, relates that he founded *Rome* two Years before, in the third of the 6th *Olympiad*; he might be miſled by *Tarrutius*, whom he there ſpeaks of, a conceited Calculator of *Romulus*'s Nativity, who pretended to know by the Actions of his Life, that he was conceived and born at ſuch a Day there mentioned, ſuitable with a Poſition of the Heavens to his Fancy. But *Romulus* being eighteen Years old, when he began reigning and laid the Foundation of the City, according to *Fabius*, cited by *Dionyſius*, Lib. i. 10. and as he ſays all who had written of his Affairs agreed, Lib. ii. 6. at the End; then by Computation, if *Romulus* was born in the ſecond Year of the 2d *Olympiad*, as *Tarrutius* calculated, he would be but ſeventeen Years old in the third Year of the 6th *Olympiad*. Beſides that it is added, there was a total or great Eclipſe of the Sun when *Romulus* was conceived, in the Year before his Birth: whereas *Dacier* obſerves, in his *Note* on this Place of *Plutarch*, that Aſtronomers ſay there was a great Solar Eclipſe on the 11th of the Month *Athyr*, anſwering to *November*, in the ſecond Year of the 2d *Olympiad*, but none the Year before; and *Alſtedius* has the Eclipſe the 7th of *May* following in 7 gr. ♉ about Noon, *Chronolog.* 4. at which Time if *Romulus* was conceived, he would be 18 the firſt of the 7th *Olympiad* as before. *Sir John Marſham* alſo declares, *Can. Chron. ad Secul.* 16. that the Reckoning of *Varro*, as he words it, Tarrutium *hunc auctorem habent*, *has this* Tarrutius *for its Author* (as indeed *Plutarch* relates, that *Varro* ſet him to calculate the Nativity of *Romulus*) Authority doubtleſs weak enough! The ſame *Dionyſius* alſo ſaying, Lib. ii. 6. ſub fin. that *Romulus* reigned thirty ſeven Years, and lived fifty five, makes mention of another Eclipſe of the Sun at his Death; put by *Alſted* on *May* 26, in the 3999th Year of the *Julian Period*, *Chron.* 4. agreeing with what goes before.

The ſame great and diligent Hiſtorian proceeds, Lib. i. 9. ſub fin.

	Y.	Am.	*Jul. Per.*
Romulus reigned ——	37	37	3962
An Interregnum ——	1	38	3999
Numa Pompilius —	43	81	4000
Tullus Hoſtilius ——	32	113	4043
Ancus Martius ——	24	137	4075
Tarquinius Priſcus —	38	175	4099
Servius Tullius ——	44	219	4137
Tarquinius Superbus —	25	244	4181

The Beginning of the Government by Conſuls who ſucceeded, *Dionyſius* accordingly counts to the firſt Year of the 68th *Olympiad*; which he proves from the taking of *Rome* by the *Gauls* 120 Years after, being by the Conſent of almoſt all Authors at the firſt Year of the 98th *Olympiad:* a Cenſus, or Valuation, for a Tax and Regiſter, being made, as he writes, δευτέρῳ πρότερον ἔτει τῆς ἁλιόσεως, *in the ſecond Year before the City was taken*; which was recorded in the Tables of the Cenſors, to be in the 119th Year after the Kings were expelled. *Livy* likewiſe writes at the End of his firſt Book, *Regnatum* Romæ *ab urbe condita ad liberatam annos* 244, *Kingly Government at* Rome *from the Building of the City to the Deliverance was* 244 *Years*. And towards the Concluſion of the fifth Book, in the Speech of *Furius Camillus*, when the City lay in Ruins by the *Gauls*, there is *trecenteſimus ſexageſimus*

ſexageſimus quintus Urbis agitur, it is now the 365th Year of the City.

In the *Chronicon* of *Euſebius* it is written, that *Janus, Saturnus, Picus, Faunus, Latinus reigned in Italy before Æneas about 150 Years:* the particular Years of whom from *Helvicus*, including the Time of *Saturn* in that of *Janus*, are thus.

	Y.	Am.	*Jul. Per.*
Janus ——	33	33	3383
Picus ——	37	70	3416
Faunus ——	44	114	3453
Latinus ——	36	150	3497

which may be applied to the Times of the Judges of *Iſrael*, by that *Table*.

The Succeſſion of the *Athenian* Kings is alſo to be ſettled by this remarkable Time, which is as follows from *Euſebius* in *Chron.* and the *Marmora Arundeliana*, with *Pauſanias* in *Atticis*.

	Y.	Am.	*Jul. Per.*
Cecrops Diphyes ——	50	50	3157
Cranaus ——	9	59	3207
Amphictyon ——	10	69	3216
Erichthonius ——	50	119	3226
Pandion I. ——	40	159	3276
Erichtheos ——	50	209	3316
Cecrops II. ——	40	249	3366
Pandion II. ——	25	274	3406
Ægeos ——	48	322	3431
Theſeos ——	30	352	3479
Meneſtheos ——	24	376	3509
Demophoon ——	33	409	3533
Oxynthes ——	12	421	3566
Aphydas ——	1	422	3578
Thymætes ——	8	430	3579
Melanthus ——	37	467	3587
Codrus ——	21	488	3624
A Vacancy of Government	1	489	3625

The applying this to the *Julian Period* partly depends on what is ſhewn by the *Arundelian Marbles* at *Oxford* (compoſed, as *Newton* ſays, ſixty Years after the Death of *Alexander the Great*, *Chron.* Ch. 1.) that *Troy* was taken in the 22d Year of *Meneſtheos*, as at the End of *Exod.* by which *Cecrops* began that Kingdom, as I compute, fifty ſeven Years before the *Iſraelites* came out of *Egypt*.

That *Cecrops* reigned about the Time of *Triopas* King of the *Argives*, who began reigning at the Year of the *Jul. Per.* 3159, as at the End of *Exod.* may appear by *Tatian, Orat. ad Græcos*, p. 132. *Clem. Alexandrinus, Stromat.* Lib. i. and *Euſebius, Præp. Evang.* Lib. vi. 9. And that *Cecrops* began reigning in the Time of *Marathon* King of *Sicyon*, whoſe Reign commenced An. *Jul. Per.* 3155, by the *Table* following *Exod. Caſtor* relates, in *Euſeb. Chron.* Lib. i.

Afterwards *Athens* was governed by *Archons*, of whom the following is the Catalogue while they held it for Life:

	Y.	Am.	*Jul. Per.*
Medon ——	20	509	3646
Acaſtus ——	36	545	3666
Archippus ——	19	564	3702
Therſippus ——	41	605	3721
Phorbas ——	31	636	3762
Mecades ——	30	666	3793
Diognetus ——	28	694	3823
Phereclus ——	19	713	3851
Ariphron ——	20	733	3870
Theſpieus ——	27	760	3890
Agameſtor ——	20	780	3917
Æſchylus ——	23	803	3937
Alcmæon ——	2	805	3960

They had then ſeven *Archons* for ten Years each, which extended to the Year of the *Jul. Per.* 4032, the 16th Year of *Manaſſeh* King of *Judah* by my Reckoning, from which their Government was annual. The firſt of thoſe ſeven *Archons* being named *Charops*, *Dionyſius*, Lib. i. 9. ſays *Rome* was built in the firſt Year of his Government, that was the firſt of the 7th *Olympiad:* with which the foregoing *Catalogue* alſo preciſely agrees. After thoſe *Creon* was the firſt yearly *Archon*, from whom, *Africanus* reckoning the 903d Year to the 250th *Olympiad*, when *Gratus Severianus* and *Claudius Seleucus* were Conſuls at *Rome*, An. Dom. 221, and of the *Julian Period* 4934, at which Time his *Chronicon* ended, *Syncel.* p. 212. conſequently *Creon* was *Archon*, An. *Jul. Per.* 4032, as before.

NOTES upon the SECOND BOOK of the KINGS.

CHAP. I.

AND Moab rebelled againſt Iſrael after the Death of Ahab.

2. Beſides Ahaziah fell down through a Lattice in his Chamber that was in Samaria, and was ill; therefore he ſent Meſſengers, bidding them go, enquire of Baal-zebub the god of Ekron, whether he ſhould recover from that Illneſs.

3. Upon which the Angel of the Lord ſaid to Elijah the Tiſhbite; Get ready, go up to meet the Meſſengers of the King of Samaria, and ſay to them; Is it becauſe there is no God at all in Iſrael, *that* you go to enquire of Baal-zebub the god of Ekron?

4. And therefore thus ſays the Lord, Thou ſhalt not come down from the Bed whither thou art gone up, but ſhalt quite die. Accordingly Elijah went.

5. At this the Meſſengers returned to him; who aſked them, Why are you come back?

6. Whom they anſwered: There came up a Man to meet us, and ſaid to us; Go back to the King who ſent you, and tell him, Thus ſays the Lord, Is it becauſe there is no God at all in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub the god of Ekron? Therefore thou ſhalt not come down from the Bed whither thou art gone up, but ſhalt quite die.

7. And he enquired of them, What Manner of Man was it who came up to meet you, and ſpoke to you theſe Words?

8. And they anſwered him, He was a hairy Man, wearing a leathern Girdle on his Loins; It is, replied he, Elijah the Tiſhbite.

9. Then he ſent to him a Captain of Fifty with his Fifty; who went up to him, when behold he was ſitting upon the Top of the Mountain, and ſaid to him; O Man of God, the King ſays, Come down.

10. But Elijah made anſwer to him, If I am then a Man of God, let Fire come down from Heaven, and conſume thee and thy Fifty; which it did accordingly.

11. Again alſo he ſent to him another Captain of Fifty with his Fifty; who ſpoke in this manner to him; O Man of God, thus ſays the King, Come down quickly.

12. Whereupon Elijah made reply to them, If I am a Man of God, let Fire come down from Heaven, and conſume thee and thy Fifty; which the Fire of God did accordingly.

13. He likewiſe again ſent a Captain of the third Fifty with his Fifty; and that Captain going up, went, and kneeled down upon his Knees before Elijah, and beſought him in the following manner; O Man of God, let my Life, I beſeech thee, and the Lives of theſe thy fifty Servants be precious in thy Sight.

14. Behold there came Fire down from Heaven, and conſumed the two Captains of the former Fifties and their Fifties; now therefore let my Life be precious in thy Sight.

15. And the Angel of the Lord ſaid to Elijah, Go down with him, be not afraid of his Preſence: ſo he aroſe, and went down with him to the King.

16. To whom he declared; Thus ſays the Lord, Foraſmuch as thou haſt ſent Meſſengers to enquire of Baal-zebub the god of Ekron (is it becauſe there is no God at all in Iſrael to enquire his Word?) therefore

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Ver. 3. *no God at all*] This which the doubling of the Negative, like that of the *Heb.* Verb, as on *Gen.* iii. 4. may well ſignify, makes proper Senſe; which is ſpoiled, together with the Idiom of the *Original*, by putting one Negative to *becauſe*. Thus according to *Lewis de Dieu* here, two Negatives are in *Heb. magis negare, to deny the more.*

Ver. 6. *Go back,*] So the *Hebrew* Accents ſhew it ſhould be pointed, there being a Miniſter at *Go*, and a King at *back*; notwithſtanding *Buxtorf. Gram.* Lib. ii. Cap. 23. as well as our *Engliſh*, quite inverts their Senſe and Power: that it is to be rendered only *back* or *again*, need not be ſhewn to any who know the *Hebrew*, or will conſult even *Buxt. Lexic.* on the Word, and conſider the plain Meaning of what was ſaid, and that *to the King* belongs to *Go*, and not that the Meſſengers were bid go any where elſe; ſo that the proper Diſtinction is between the Command and the Circumſtance of it.

Ver. 10. *Then*] For its being thus poſited, and not as in the common *Engliſh*, the *Hebrew* of it is before that for *If.*

Ib. *conſume thee and thy Fifty*] For they were not improbably wicked Miſcreants, willingly and frequently employed, as might be now intended, to take and kill the Prophets of the Lord, as 1 *King.* xviii. 4. and who deſerved to die for being Idolaters, Ver. 2. according to the Law, *Deut.* xiii.

Ver. 14. *conſumed*] as Ver. 10, 12. being the ſame Verb.

Ver. 16. *his Word*] what he ſays, as we ſay *enquire the Way*; ſo 1 *King.* ult. 5.

thou

thou ſhalt not come down from the Bed whither thou art gone up, but ſhalt quite die.

17. So he died according to the Word of the Lord that Elijah ſpoke; afterwards Jehoram obtained the Kingdom in his room, in the ſecond Year of Jehoram the Son of Jehoſhaphat King of Judah; for he had no Son.

18. As for the reſt of Ahaziah's Affairs which he did, are they not written in the Book of the Chronicles of the Kings of Iſrael?

CHAP. II.

NOW when the Lord would take up Elijah by a Whirlwind to Heaven, he and Eliſha went from Gilgal.

2. But Elijah ſaid to him, Stay here, I pray, for the Lord ſends me to Beth-el; at which Eliſha proteſted, By the Lord's living and thy own, I will not leave thee: ſo they went down to Beth-el.

3. And the Sons of the Prophets who were there came forth to Eliſha, and ſaid to him, Doſt thou know that the Lord will take away thy Maſter from thy Head to Day? Who anſwered, Yes, I do; hold your peace.

4. Again Elijah ſaid to him, Eliſha, ſtay here, I pray, for the Lord ſends me to Jericho; at which he proteſted, By the Lord's living and thy own, I will not leave thee: ſo they came to Jericho.

5. The Sons of the Prophets likewiſe who were there came nigh to Eliſha, and ſaid to him, Doſt thou know that the Lord will take away thy Maſter from thy Head to Day? Who anſwered, Yes, I do; hold your peace.

6. Elijah alſo ſaid to him, Stay here, I pray, for the Lord ſends me to Jordan; at which he proteſted, By the Lord's living and thy own, I will not leave thee: ſo they both went.

7. And fifty Men of the Sons of the Prophets went, and ſtood at a great diſtance off, while they two ſtood by Jordan.

8. Then Elijah took his Cloak, and wrapping *it* together, ſtruck the Water, which parted in the midſt hither and thither; and both of them paſſed over on dry Land.

9. And when they were gone over, Elijah ſaid to Eliſha, Aſk for what I ſhall do for thee, before I am taken from thee; and Eliſha ſaid, Let me then have, I pray, a double Portion of thy Spirit.

10. To this he replied, Thou haſt aſked for a hard Thing: if thou ſeeſt me taken from thee, it will be ſo to thee; but if not, it will not be.

11. And as they went on, talking as they went, behold there was a Chariot and Horſes each of Fire, which made a ſeparation between thoſe two; and Elijah went up by a Whirlwind to Heaven.

12. Which Eliſha ſeeing, cried out, My Father, my Father! the Chariot of Iſrael, and the Horſemen of it; and he ſaw him no more: ſo he took hold of his own Garments, and tore them in two Pieces.

13. Afterwards he took up the Cloak of Elijah that fell off from him, and going back, ſtood at the Bank of Jordan.

14. This he took, and ſtriking the Water, ſaid, Where is the Lord God of Elijah? It is even he; and when he ſtruck the Water, it parted in the midſt hither and thither, ſo that he paſſed over.

15. Therefore the Sons of the Prophets, who were in Jericho at a diſtance, ſeeing him, declared, The Spirit of Elijah does reſt

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Ver. 17. *obtained the Kingdom*] For he began reigning ſeveral Years before, Chap. iii. 1. and *Jehoram* the Son of *Jehoſhaphat* King of *Judah* began to reign in his fifth Year, Chap. viii. 16. as *Bedford* alſo places it in his Table, p. 690. but I find from him no Reſolution of this Difficulty or Text, either in the *Hiſtory*, *Table*, or *Indexes*. The Caſe ſeems to be thus, that *Jehoſhaphat* had ſome Part of the Kingdom of *Iſrael*, which after his Death was reſtored to this their King *Jehoram*: for *Jehoſhaphat* is not only called King of *Iſrael*, 2 *Chron.* xxi. 2. but it is read of his ordering the People, from *Beer-ſheba* (in the Tribe of *Simeon*, *Joſh.* xix. 2.) to Mount *Ephraim*, 2 *Chron.* xix. 4. and their Return to the Kingdom of *Iſrael* might be occaſioned by *Jehoram* King of *Judah*'s ſlaying their Princes, 2 *Chron.* xxi. 4.

What *Lightfoot* has invented is very unſatisfactory; that *Jehoram* the Son of *Jehoſhaphat* was made King, when his Father was going to War with *Ahab* at *Ramoth-gilead*, 2 *King.* ult. and this was the ſecond Year of his reigning, *Harm. of Old Teſt.* for as he grants *Jehoſhaphat* reſumed the Government again when he came back, and would have it that he conſtituted *Jehoram* King a ſecond Time, ſeveral Years after; it is incredible ſuch former reigning ſhould be made a Date of Computation, and eſpecially when there was no ſecond Year in it, that with *Ahab* being a very ſhort Expedition; and even *Jotham*'s is not reckoned ſo, 2 *Chron.* xxvi. 21. 2 *King.* xv. 5. yet *Uſher* has the like with *Lightfoot*.

Ver. 7, 15. *at a diſtance*] *Heb. from before*; and rendered in the *com. Trans. afar off*, Chap. iv. 25. *far off*, *Num.* ii. 2. *far*, *Judg.* ix. 17. *aloof from*, *Pſal.* xxxviii. 11.

Ver. 14. *even he*] which agrees exactly with the *Heb.* and there is a Stroke called *Legarme* for a Pauſe, between this and the next, the next alſo being *and*: though this may be a new Diſcovery (as it is to me) it may prove ſo far the right, that no other will anſwer by much ſo near to the Expreſſion of the *Original*, nor indeed at all; and the Meaning now is apparent, and very good, that *Eliſha* being ſenſible of the Divine Preſence there, expreſſed it thus. The *Hebrew* for *even he* being *aph hu*, and the LXX among the reſt not knowing what to make of it, joined the two Words wrong together, and that to the foregoing, which a great *Hebrew* Point ſeparates, putting in their *Tranſlation aphpho*, the *Vulg. Lat.* has *even now*, but the *Heb.* Word does not ſignify *now*; ſeveral of the *modern Verſions* place it to that before, others torture it like our *Engliſh*.

upon

upon Eliſha. So they went to meet him, bowing down to the Ground to him.

16. And they ſaid to him, Behold now there are with thy Servants fifty valiant Men, let them go, we pray, and ſeek after thy Maſter, leſt the Spirit of the Lord ſhould have taken him up, and caſt him on one of the Mountains, or in one of the Vallies. But he ſaid, Do not ſend.

17. However they being urgent on him a good while, he ſaid, Send. So they ſent fifty Men, who ſought three Days, but could not find him.

18. Upon whoſe returning to him, for he ſtaid at Jericho, he ſaid to them; Did not I tell you, Do not go.

19. And the Men of the City related to Eliſha, Behold now the Situation of the City is good, as our Lord does ſee; but the Water is bad, and the Land barren.

20. With that he ſaid, Fetch me a new Diſh, and put in Salt there; which they fetched to him.

21. Next going forth to the Spring of the Water, he threw in the Salt there, and ſaid; Thus ſays the Lord, I cure this Water; there ſhall be no more henceforth Death, or Barrenneſs.

22. Thus the Water has been cured to this Day, according to the Word that Eliſha ſpoke.

23. Moreover he went up from thence to Beth-el: and as he was going up in the Way, there came little Lads out of the City, and ſcoffed at him in this manner, Get thee up, Bald-pate, get thee up, Bald-pate.

24. And he turned behind him, and looking at them, curſed them in the Name of the Lord; upon which two Bears came out of the Wood, and tore forty two Children of them.

25. He further went from thence to Mount Carmel, and from thence he returned to Samaria.

CHAP. III.

AND Jehoram the Son of Ahab began reigning over Iſrael in Samaria, when Jehoſhaphat had been eighteen Years King of Judah; and he reigned twelve Years.

2. He alſo did what the Lord was diſpleaſed with, but not like his Father and Mother: for he put away the Statue of Baal that his Father made.

3. However he adhered to the Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin; he did not depart from them.

4. Now Meſha King of Moab was a Sheep-man; and rendered to the King of Iſrael a hundred thouſand Sheep, and ſo many Rams, *with* the Wool.

5. But when Ahab was dead, the King of Moab rebelled againſt him.

6. King Jehoram therefore went out of Samaria at that Time, and muſtered all Iſrael.

7. Beſides he went, and ſent Word to Jehoſhaphat King of Judah, The King of Moab has rebelled againſt me, wilt thou go with me againſt Moab to War? And he anſwered, I will go up, I am the ſame as thou art, my People are the ſame as thine, my Horſes the ſame as thy own.

8. Then he aſked, What Way ſhall we go up? And he anſwered, That of the Wilderneſs of Edom.

9. So the Kings of Iſrael, Judah, and Edom went, going round about ſeven Days Journey; till there was no Water for the Army, and for the Cattle which accompanied them.

10. With that the King of Iſrael exclaimed, Alas, for the Lord has called theſe three Kings, to deliver them into the Power of Moab.

11. Nevertheleſs Jehoſhaphat aſked, Is here no Prophet of the Lord; that we may enquire of the Lord from him? And one of the Servants of the King of Iſrael made anſwer, Here is Eliſha the Son of Shaphat, who poured Water upon Elijah's Hands.

12. To which Jehoſhaphat replied, The Word of the Lord is with him. So he, with the Kings of Iſrael and Edom, went down to him.

13. But Eliſha ſaid to the King of Iſrael, What haſt thou to do with me? Get thee to thy Father's Prophets, and to thoſe of thy Mother. Whereas he anſwered him, No, for the Lord has called theſe three Kings, to deliver them into the Power of Moab.

Ver. 17. *a good while*] See the like, *Judg.* iii. 25.

Ver. 23. *little Lads*] Who might be great Boys, and ſcoff at *Eliſha* wickedly becauſe he was a Prophet; beſides they might not be killed, which if they had, we might expect it to be ſaid ſo, and are not to feign Things, and then reflect on them; on the contrary ſo many being torn, and by that only being ſaid none killed, may ſeem occaſioned by their fighting with the Bears. However it was not the Prophet killed them, nor made the Bears do it.

Ver. 1. *had been eighteen Years King*] as ſaid of his Brother before, 1 *King.* ult. 52.

Ver. 3. *wherein*] as 1 *King.* xiv. 16. which alſo the plur. Pronoun at the End of the Verſe confirms.

Ver. 12. *he, with*] Here is Nothing loſt in this new Way of tranſlating the *Scripture*, nor in numerous other Places; and my great Veneration for it would make me ſorry the Loſs ſhould be much, though a deal overballanced by the Gain at the ſame Time.

Ver. 13, 14. *for the Lord*, &c.] See Chap. vi. 33.

14. Upon

14. Upon this Eliſha replied, By the living of the Lord of Armies, before whom I ſtand, unleſs I accepted Jehoſhaphat King of Judah, I would neither look towards thee, nor ſee thee;

15. Yet now fetch me a Muſician. And as he played, the Power of the Lord was upon him,

16. And he ſaid; Thus ſays the Lord, Make *in* this Valley many Ditches:

17. For thus adds he, You ſhall not ſee Wind, nor Rain, yet the ſame Valley ſhall be full of Water; that ye may drink, with your Cattle and Beaſts.

18. Nay this is a light Thing in the Sight of the Lord; he will alſo deliver Moab into your Power.

19. And ye ſhall ſmite every fortified City, and every choice one, cut down every good Tree, ſtop up all Fountains of Water, and injure every good Piece of Land with Stones.

20. Accordingly in the Morning, as the Oblation was offered up, behold there came Water from the Way of Edom, ſo that the Country was full of it.

21. Now when all the Moabites heard that the Kings were coming up to fight with them, they called all who began to wear a Girdle and upward, and ſtood at the Border.

22. And riſing early in the Morning, when the Sun roſe upon the Water, the Moabites ſaw it at a diſtance red like Blood.

23. At which they ſaid, This is Blood, the Kings are wholly become waſte, and ſmite one another; now therefore Moab away to the Spoil.

24. So they went to the Camp of Iſrael, but the Iſraelites got ready, and ſmote them, ſo that they fled from their Preſence; and they kept on ſmiting them even in Moab.

25. And they demoliſhed the Cities, on every good Piece of Land they reſpectively threw Stones, and filled it, ſtopped up every Fountain of Water, and cut down every good Tree, till in the Wall of Hareſeth they were made to leave the Stones of it; yet the Slingers went about, and ſmote it.

26. For when the King of Moab ſaw that the Battle was too ſtrong for him, he took with him ſeven hundred Men who drew forth a Sword, to break through to the King of Edom; but they could not.

27. Therefore he took his own firſt-born Son, who would have reigned in his room, and offered him up *for* a Burnt-offering upon the Wall; at which there was great Wrath in Iſrael: ſo they marched from him, and returned to the Country.

CHAP. IV.

A CERTAIN Woman alſo, of the Wives of the Sons of the Prophets, cried thus to Eliſha, Thy Servant my Huſband is dead, who as thou knoweſt feared the Lord; and the Creditor is come to take my two Children to him for Servants.

2. To whom he ſaid, What ſhall I do for thee? Tell me what thou haſt in the Houſe. And ſhe anſwered, Thy Handmaid has Nothing at all there, excepting a Pot of Oil.

3. And he replied; Go aſk for Veſſels abroad for thee of all thy Neighbours, empty ones not a few.

4. Then ſhalt thou go in, and ſhut the Door about thee and thy Sons; next pour forth into all thoſe Veſſels, removing the full.

5. She accordingly went from him, and ſhut the Door about her and her Sons: they brought to her, and ſhe poured out.

6. At laſt when the Veſſels were full, ſhe ſaid to her Son, Bring me a Veſſel more; and he anſwered her, There is not any more: then the Oil ſtaid.

7. Whereupon ſhe came, and told the Man of God, who ſaid, Go, ſell the Oil, and pay thy Debt, afterwards live thou *and* thy Sons on what is left.

8. And on a Day Eliſha paſſed to Shunem, where was a great Woman, who took hold of him to eat ſome Victuals; after which at his paſſing by, he turned aſide thither to do ſo.

9. For ſhe ſaid to her Huſband; Behold now I know that he is a holy Man of God, who paſſes by us continually.

10. Let us make, I pray, a little Chamber at the Wall, and put for him there a Bed, Table, Seat and Candleſtick; and when he comes to us, he ſhall turn aſide thither.

11. So on a Day he went thither, and turning aſide into the Chamber, lay there.

Ver. 15. *a Muſician*] *Ad ſedandum animum commotum, to quiet his Mind that was diſturbed*, writes *Grotius*.

Ver. 25. *till*] ſo the *Heb.* Particle ſignifies, not *onely*.

Ib. *Wall*] mentioned Ver. 27.

Ver. 27. *own*] *his* alone leaves it doubtful, whether it was the Son of the King of *Edom*, or of the King of *Moab*; whereas *own* confines it to the latter, as it is ſhewn to be particularly on *Am.* ii. 1. For the Heathens ſacrificing their Children in Times of great Calamity to their gods, ſeveral Authors might be quoted, as *Porphyry De Abſtin.* Lib. 2. *Ælianus, Var. Hiſt.* Lib. xii. 28. *Plutarch, in Pelop.* &c. ſee alſo *Pſa.* cvi. 37. 2 *Chron.* xxxiii. 6.

12. And he ſaid to Gehazi his young Man, Call this Shunammiteſs; who called her, that ſhe might ſtand before him.

13. Moreover he ſaid to him; Tell her now, Behold as thou haſt had all this Care for us, what ſhall be done for thee? Wouldeſt thou be ſpoken for to the King, or to the Captain of the Army? And ſhe anſwered, I would dwell among my own People.

14. And he replied, What then ſhall be done for her? To which Gehazi anſwered, Verily ſhe has no Son, and her Huſband is old.

15. Call her, ſaid he again; accordingly he did, and ſhe ſtood at the Door.

16. He then declared, At this appointed Time, according to the Time of Life, thou ſhalt embrace a Son. But ſhe ſaid, No, my Lord, O Man of God, do not tell thy Handmaid an Untruth.

17. And the Woman conceived, and bore a Son, at that appointed Time, according to the Time of Life, which Eliſha foretold her.

18. However when the Child was grown up, he went out on a Day to his Father to the Reapers.

19. Where he cried out to his Father, O my Head, O my Head! therefore he ſaid to a young Man, Have him to his Mother.

20. Who had him along to her; upon whoſe Knees he ſate till Noon, and then died.

21. And ſhe went up, and laid him upon the Bed of the Man of God; ſo ſhutting him up, went out.

22. In the next place ſhe called her Huſband, and ſaid, Send me, I pray, one of the young Men, and one of the Aſſes; that I may go apace to the Man of God, and come again.

23. But he ſaid, Why wilt thou go to him to Day? It is neither New-moon nor Sabbath; and ſhe anſwered, It is well.

24. She alſo ſaddled the Aſs, and ſaid to her young Man, Guide, and go on; do not with-hold riding for me, except I tell thee.

25. Thus ſhe went on, and got to the Man of God at Mount Carmel: and when he ſaw her at a diſtance, he ſaid to Gehazi his young Man, There is that Shunammiteſs.

26. Now run, I pray, to meet her, and aſk her, Art thou well? Is thy Huſband well? Is the Child well? and ſhe anſwered, Well.

27. At length ſhe came to the Man of God at the Mountain, and took hold of his Feet: whereupon Gehazi went nigh, to thruſt her away; but he ſaid, Let her alone, for her Soul is grieved in her, and the Lord has hid *it* from me, and not told me.

28. And ſhe ſaid, Did I aſk a Son of my Lord? Did not I ſay, Do not deceive me?

29. Upon which he ſaid to Gehazi, Gird up thy Loins, and take my Staff in thy Hand, and go; when thou meeteſt with any one, do not ſalute him; and when any one ſalutes thee, do not anſwer him: and put my Staff upon the Face of the Boy.

30. Nevertheleſs the Boy's Mother ſaid, By the Lord's living and thy own, I will not leave thee: ſo he got ready, and went after her.

31. Gehazi too paſſed on before them, and put the Staff upon the Boy's Face; but there was no Voice, nor any Senſation: therefore he returned to meet him, and told him, that the Boy did not awake.

32. And when Eliſha was come into the Houſe, behold the Boy being dead, was laid upon his Bed.

33. So he went in, and ſhut the Door upon them both, and made ſupplication to the Lord.

34. He moreover went up, and lay upon the Child, putting his own Mouth, Eyes and Hands, upon his, and proſtrated himſelf upon him: at length the Fleſh of the Child became warm.

35. Next having returned, and walked in the Houſe once forward and backward, he went up, and again proſtrated himſelf upon him; and after the Boy had ſneezed ſeven times, he opened his Eyes.

36. At which he called Gehazi, and ſaid, Call this Shunammiteſs; who calling her, ſhe came in to him: and he ſaid, Take up thy Son.

37. With that ſhe came, and fell at his Feet, bowing down to the Ground; then ſhe took up her Son, and went forth.

Ver. 12. *that ſhe might ſtand*] being not yet come to the Door, Ver. 15.

Ver. 13. *would*] as *wouldeſt* juſt before.

Ver. 16. *At* &c.] The *Hebrew* is the ſame as may be found in the Speech of God to *Abraham*, *Gen.* xvii. 21. and xviii. 10.

Ver. 17. *bore a Son*] Although there is no Time mentioned when either the Birth or Death of this Child was (which *Duck* in his *Shunammite* firſt put 14, then altered to 7 Years apart) nor does our penetrating *Uſher* attempt at it, yet the ſeven Years of Famine following it, both to be comprehended in about ten Years of *Jehoram's* Reign, falls well as in the large *Table*.

Ver. 29. *put my Staff*] *Which*, ſays *Grotius*, *would have been ſufficient, if the Woman had believed it*; and therefore the Prophet might do well in trying it.

Ver. 37. *came*] By the foregoing Verſe of the laſt *Tranſlation ſhe was come in*, and this begins, *Then ſhe went in*, which is abſurd; whereas the *Gen. Tranſ.* was in the Manner of this, as alſo *Coverdale's*.

38. Eliſha

38. Elisha further returned to Gilgal, there being a Famine in the Country, and the Sons of the Prophets sate before him; and he said to his young Man, Put on the great Pot, and boil Broth for the Sons of the Prophets.

39. And one went forth into the Field to gather Herbs, and found a wild Vine, of which he gathered wild Sprouts his Lap full; and coming, cut into the Pot of Broth, for they did not know *them*.

40. Afterwards they poured out for the Men to eat: and as they were eating of the Broth, they thus cried out, There is Death in the Pot, O Man of God; and they could not eat.

41. And he said, Fetch Meal then, and throw into the Pot: next he said, Pour out for the People, that they may eat; and there was not any Hurt in the Pot.

42. Besides there came a Man from Baal-shalishah, and brought the Man of God Loaves of the First-fruits, twenty Loaves of Barley, and new Ears in the Husk; and he said, Give to the People, that they may eat.

43. Whereas he who waited on him said, What, shall I put this before a hundred Men? Yet he replied, Give to the People, that they may eat; for thus says the Lord, They shall eat, and leave.

44. Accordingly he put before them; and they did eat, and leave, according to the Word of the Lord.

CHAP. V.

AND Naaman, the Captain of the King of Syria's Army, was a great Man before his Master, and in Reputation, because by him the Lord gave Help to Syria; the Man too was valiant, *but* leprous.

2. The Syrians also going forth in Troops, took prisoner a little Girl out of the Country of Israel, who attended on Naaman's Wife.

3. And she said to her Mistress, I wish my Master was before the Prophet who is in Samaria; then he would recover him from his Leprosy.

4. Whereupon one went, and told his Master, that thus and thus spoke the Girl who was of the Country of Israel.

5. Therefore the King of Syria said, Come go, and I will send a Letter to the King of Israel. So he went, taking with him ten Talents of Silver, six thousand *Pieces* of Gold, and ten Suits of Cloaths.

6. And he brought the Letter to the King of Israel which expressed, And now when this Letter comes to thee, behold I have sent to thee Naaman my Servant, that thou mayest recover him from his Leprosy.

7. But when the King of Israel read the Letter, he tore his Cloaths, and said, Am I God, to make die and live, that he sends to me to recover a Man from his Leprosy? For only know now, and see, that he takes occasion against me.

8. However when Elisha the Man of God heard that the King of Israel tore his Cloaths, he sent Word to him, Why didst thou tear thy Cloaths? Let him come now to me, and he shall know that there is a Prophet in Israel.

9. So Naaman went with his Horses and Chariots, and stood at the Door of Elisha's House.

10. And Elisha sent a Messenger to tell him, Go, and wash seven times in Jordan, and thy Flesh shall be restored to thee, so that *thou* shalt be clean.

11. Enraged at this, Naaman went away, and said, Behold I thought he himself would have come out to me, and stood, and calling on the Name of the Lord his God, have stroaked his Hand on the Place, that he might recover the leprous,

12. Are not Abanah and Pharpar, Rivers of Damascus, better than any Waters of Israel? May not I wash in them, and be

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Ver. 38. *a Famine*] that which is spoken of Chap. viii. 1. but I suppose this, and that at Ver. 42, 43. not to be in the first Year of it, when Provision would hardly be so scarce. And *Naaman*'s being cured in the next Chap. had need be put as far back as can be, to make Room between that and the *Syrians* going to take *Elisha*, Chap. vi. 14. with a longer Space from their being dismissed so kindly from *Samaria*, Chap. vi. 23. and their coming to besiege it in the next Verse; what the Affairs require for each.

Ver. 39. *Sprouts*] *Gourds* being a different Thing, and not the Product of any Vine.

Ver. 42. *Loaves of Barley*] as *Pliny* observes, *antiquissimum in Cibis Hordeum, Barley was very anciently used for Food*, *Nat. Hist.* Lib. xviii. 7.

Ver. 3. *Leprosy*] This is said to be in those Parts a loathsome inveterate Disease, defiling the whole Surface of the Body with a foul Scurf, deforming the Joints, particularly at the Wrists and Ancles, which swell out with a scrophulous Substance, and the Legs look like those of old battered Horses; so that it may pass for the utmost Corruption of a living human Body, *Append.* to *Maundrell*'s *Journ. from Alep. to Jerus.*

Ver. 5. *King of Syria*] who *Poole*, by a great Mistake, writes was, 'Joram the Son of *Ahab*, Chap. iii. 1.'

Ver. 12. *Abanah and Pharpar*] The River now called *Barrady*, breaking out through a Cleft of the Mountain, about two Miles on the west Side of *Damascus*, is there divided into three Streams, and the middlemost and biggest running directly on to the City, is distributed to all the Cisterns and Fountains of it; the other two, which *Maundrell* took to be the Work of Art, water all the Gardens, that are reckoned to extend thirty Miles round, *Jour. from Al. to Jer.* p. 120, 121. and though that ingenious Traveller supposes the middlemost was one of these here mentioned, and knows not well, as he says,

clean?

clean? And he turned about, and went away in a Rage.

13. Upon this his Servants drew nigh, and ſpoke to him as follows; Our Father, had the Prophet told thee a great Matter, wouldeſt not thou do *it?* And much more when he ſays to thee, Waſh, and be clean.

14. He therefore went down, and dipt himſelf in Jordan ſeven times, according to the Words of the Man of God; and his Fleſh was reſtored like that of a little Child, and he became clean.

15. Then he went back to the Man of God, with all his Company, whither when he was come, he ſtood before him, and ſaid, Behold now I know that there is no God on all the Earth, excepting in Iſrael; now therefore receive, I pray, a Bleſſing from thy Servant.

16. Nevertheleſs he ſaid, By the Lord's living, before whom I ſtand, I will receive none; and though he importuned him to it, yet he refuſed.

17. But ſhall there not, ſaid Naaman, be given now to thy Servant, a Couple of Mules Burdens of Earth? For thy Servant will no more offer Burnt-offering or Sacrifice to other gods, but to the Lord.

18. For this Thing the Lord forgive thy Servant; when my Maſter goes into the Houſe of Rimmon, to bow down there, who leans upon my Hand, and I bow down in the Houſe of Rimmon: which when I do, the Lord, I pray, forgive thy Servant for it.

19. And he anſwered him, Go in Peace: ſo he went from him about a Mile.

20. Gehazi the young Man of Eliſha the Man of God however ſaid, Behold my Maſter having with-held this Naaman the Syrian, from *his* receiving of him what he brought; by the Lord's living, I will run after him, and take Something of him.

21. Accordingly he followed after him; whom when Naaman ſaw running after him, he got down from the Chariot to meet him, and ſaid, Is it well?

22. And he anſwered; It is, my Maſter has ſent me to ſay, Behold there are juſt now come to me two young Men from Mount Ephraim of the Sons of the Prophets; give them, I pray, a Talent of Silver, and two Suits of Cloaths.

23. To which Naaman replied, Conſent to take two Talents; and he was urgent on him, and tied up two Talents of Silver in a Couple of Bags, with two Suits of Cloaths, and delivered to two of his young Men, which they carried before him.

24. Theſe, when he came to the Aſcent, he received for them, and laid up in the Houſe; then he let the Men go, and they went away.

25. Afterwards going in, that he might ſtand by his Maſter, Eliſha aſked him, From whence *now*, Gehazi? Who anſwered, Thy Servant did not go any whither.

26. But he replied to him; Did not my Heart go, when the Man turned from his Chariot to meet thee? Is it a Time to receive Silver, and to receive Garments, Oliveyards, Vineyards, Flocks, Herds, Servantmen or Maids?

27. The Leproſy therefore of Naaman ſhall cleave to thee, and thy Offſpring for ever. And he went out from before him leprous like Snow.

CHAP. VI.

MOreover the Sons of the Prophets ſaid to Eliſha, Behold now the Place where we dwell before thee is too narrow for us;

2. Let us go, we pray, to Jordan, and take from thence each a Rafter, and make us there a Place where we may dwell. And he anſwered, Go.

3. And one intreated, Conſent, I pray,

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where to find the other; yet I ſhould not ſcruple to conclude that the two outer ones were rather theſe, as being fitter to bathe in, for Privacy, Shallowneſs, and other Conveniencies in a Garden, beſides their Water might be clearer than that in the publick River.

Ib. *Damaſcus*] which may be ſuppoſed then in its Grandeur, and being one of the pleaſanteſt Cities for Situation in the World, a ſhort modern Deſcription of it from our Countryman aforeſaid may not be unſuitable, *viz.* that it is of a long ſtraight Figure of near two Miles Extent, pointing near the north-eaſt and ſouth-weſt, very ſlender in the Middle, but bigger at each End, eſpecially that at the north-eaſt, and is peculiarly pleaſant by means of the rich Gardens round about it; this City lying near due Eaſt from *Sidon*, three Days Journey diſtant, with the Mountains *Libanus* (or *Lebanon*) and *Anti-Libanus* eaſtward between.

Ver. 17. *now*] *I pray thee* not ſuiting a Queſtion.

Ib. *to thy Servant*] *viz.* himſelf, as after; and not to the Prophet's Servant, as has been diſputed, which is indeed another Word, Ver. 20. As for there being *Heb.* Stops at *not* and *thy Servant*, they may denote the Pauſes of *Naaman* in his ſpeaking, by the Concern of his Mind, ſo that he had not a ready Utterance; which might even be ſhewn, in the modern Way, by Strokes between the Words, or otherwiſe Commas, that I have put; and thus his Expreſſion will ſound well and ſuitably.

Ib. *Earth*] to make an Altar, as is ſuppoſed, of the *Iſraelitiſh* Earth, for Burnt-offerings.

Ver. 18. *to bow down*] as it follows.

Ver. 20. *his*] viz. my Maſter's,

Ver. 27. *Offspring*] It ſhould be ſo bad, that it would be hereditary from him, if he ſhould have any Children; but the Neceſſity of the latter does not ſeem included: ſo by having no Poſterity (as Lepers were ſeparated from other People, and conſequently did not marry, and *Gehazi* being a Servant was unlikely to be married already) or by his Poſterity failing, *for ever* might be literally fulfilled.

and

and go with thy Servants; to which he replied, I will.

4. So he went with them, and they came to Jordan, and cut down Wood.

5. And as one was felling a Rafter, the Iron fell into the Water; upon which he cried out, and ſaid, Alas, my Maſter, for it was borrowed.

6. Then the Man of God aſked, Whereabout did it fall? And when he had ſhewn him the Place, he cut off a Stick, and caſt there, and made the Iron ſwim.

7. At this he ſaid, Take *it* up to thee: accordingly he reached out his Hand, and took it.

8. And the King of Syria being at war with Iſrael, took this Counſel with his Servants, At ſuch a Place ſhall be my Camp.

9. When the Man of God ſent Word to the King of Iſrael, Take heed of paſſing that Place; for thither the Syrians are to come down.

10. The King of Iſrael thereupon ſent to the Place which he told him, and warned him of, and took heed of himſelf there; not once nor twice:

11. Inſomuch that the King of Syria ſtormed at Heart for this Thing; ſo he called to his Servants, and aſked them, Will not you tell me who of ours is for the King of Iſrael?

12. And one of them anſwered, None, my Lord O King: for Eliſha the Prophet, who is in Iſrael, tells him the Words that thou ſpeakeſt in thy Bed-chamber.

13. He then replied, Go, and ſee where he is, that I may ſend, and fetch him. And it was told him thus, Behold *he* is in Dothan.

14. Therefore he ſent thither Horſes, Chariots, and a great Army; which came by Night, and compaſſed the City about.

15. And he who waited on the Man of God riſing early, and going forth, there was an Army ſurrounded the City, with Horſes and Chariots; upon which the young Man ſaid to him, Alas, my Maſter, how ſhall we act?

16. But he anſwered, Do not fear: theſe who are with us are more, than thoſe that are with them.

17. And Eliſha prayed in this manner, O Lord, open his Eyes, I beſeech thee, that he may ſee. Accordingly the Lord opened the young Man's Eyes, and he ſaw plainly that the Mountain was full of Horſes and Chariots of Fire, round about Eliſha.

18. When they alſo came down to him, Eliſha prayed in this manner to the Lord, Strike, I beſeech thee, this People blind: which he did, according to the Word of Eliſha.

19. And Eliſha ſaid to them, This is not the Way, nor is this the City; come after me, and I will bring you to the Man whom you ſeek for: but he brought them to Samaria.

20. Next when they were come into Samaria, he ſaid, O Lord, open the Eyes of theſe, that they may ſee. So the Lord opened their Eyes, and they ſaw plainly that *they* were in the midſt of Samaria.

21. Now the King of Iſrael ſaid to Eliſha, when he ſaw them, Shall I kill? Shall I kill *them*, my Father?

22. Who anſwered, Thou ſhalt not; wouldeſt thou kill thoſe whom thou takeſt priſoners with thy Sword and Bow? Put Victuals and Drink before them; thus let them eat, and drink, and go to their Maſter.

23. So he prepared a great Entertainment for them, and when they had eat and drunk, he ſent them away, and they went to their Maſter; whereby the Troops of Syria came again no more into the Country of Iſrael.

24. Yet after this Benhadad King of Syria gathered togther all his Army, and went up, and laid ſiege againſt Samaria.

25. By which there was a great Famine in it, till behold an Aſs's Head was *ſold* for

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Ver. 11. *ſtormed*] as the *Heb.* is, and as we ſpeak; that is raged with Anger at the ſuppoſed Diſcoverer.

Ver. 12. *for*] *Eliſha* being not one *of them* belonging to the King of *Syria*, Ver. 5. as it reads in the *com. Tranſ.* with *but*.

Ver. 14. *ſent thither*] *Naaman* being ſo ſucceſsful a General, Ch. v. 1. and now cured, it is not likely he was out of his Place; then his Power with the King, and Gratitude to the Prophet, do not admit us to ſuppoſe the War was preſently carried on offenſively againſt *Iſrael*, to which adding the ſeveral Diſappointments, Ver. 10. we can ſcarce count this ſooner than the ſecond Year after *Naaman*'s Cure: nor will what follows allow of poſtponing it; for there muſt be longer Time allowed betwixt the *Syrians* being now ſaved, and treated ſo humanely at *Samaria*, Ver. 23. and their beſieging it afterwards, which however was but two Years according to the *Note* on Chap. iv. 38. and the *Table of the Kings*.

Ver. 19. *This is not the Way, nor is this the City*] The *Jews*, when they write Letters to one another in *Heb.* ſeek to uſe or imitate Scripture Expreſſions, as may plentifully be ſeen in the *Inſt. Epiſt. Hebr.* of *Buxtorf*; who in his *Notes* thereon refers back to the Places of *Scripture*, though he has omitted this, which is the Beginning of the Thirty-eighth Letter there, of one complaining to his Friend that he had not done as he was deſired.

Ver. 23. *no more*] *viz.* in Companies as before, Ch. v. 2. but all of them together, as in the following Verſe. *Lightfoot* ſays it ſhould be tranſlated, *came no more as yet*, *Harm. of O. Teſ.* but then *as yet* muſt be underſtood, the *Heb.* not having it, any more than in *Gen.* viii. 12. and xxxviii. 26. *Judg.* xiii. 21. 1 *Sam.* vii. 13. and xxvii. 4. *&c.*

Ver. 25. *Famine*] As the ſeven Years Famine, Chap. viii. 1. is not to be thought over while this remained,

eighty *Shekels* of Silver, and the fourth Part of a Cab of Doves Dung for five,

26. Nay as the King of Iſrael was paſſing by upon the Wall, a Woman cried out to him thus, Save, my Lord O King.

27. To which he ſaid, The Lord does not ſave thee, from whence ſhall I? From the Floor, or from the Wine-preſs?

28. The King ſaid further to her, What is the Matter with thee? And ſhe anſwered; This Woman ſaid to me, Deliver up thy Son, that we may eat him at preſent, and we will eat mine hereafter.

29. Accordingly we boiled my Son, and eat him: and I ſaid to her another Day, Deliver up thy Son, that we may eat him; but ſhe had hid hers.

30. And no ſooner did the King hear the Woman's Words, but he tore his Cloaths, as he paſſed on the Wall; and the People ſaw plainly that there was Sackcloth upon his Fleſh on the inſide.

31. He ſaid too, By God's doing to me ſo and ſo beſides, the Head of Eliſha the Son of Shaphat ſhall not ſtand upon him to Day.

32. For which he ſent a Man from before him, Eliſha then ſitting in his Houſe, as did the Elders with him: but before the Meſſenger came to him, he ſaid to the Elders, Will you ſee that this murdering Perſon has ſent to take away my Head? Look when the Meſſenger comes, ſhut the Door, and preſs him at it; is not the Sound of his Maſter's Feet behind him?

33. While he was ſpeaking to them, behold alſo the Meſſenger came down to him; and he ſaid, Behold this Evil is of the Lord, why ſhould I wait for the Lord any longer?

CHAP. VII.

THEN ſaid Eliſha; Hear ye the Word of the Lord, who ſays thus, To Morrow about *this* Time there ſhall be a Seah of fine Flour for a Shekel, and two Seahs of Barley for the ſame, at the Gate of Samaria.

2. But a Duke, upon whoſe Hand the King leaned, made the Man of God anſwer, Lo ſhould the Lord make Flood-gates in Heaven, could this Thing be? And he replied, Behold thou ſhalt ſee with thy Eyes, but ſhalt not eat of it.

3. Now there were four leprous Men at the Entrance of the Gate, who ſaid one to another; Why do we ſit here till we die?

4. If we ſay, we will go into the City, the Famine is in it, and we ſhall die there; and if we ſit here, we ſhall die: now therefore come, and let us deſert to the Camp of Syria; if they keep us alive, we ſhall live; and if they put us to death, we muſt die.

5. So they roſe up in the Twilight, to go to the Camp of Syria; and when they came to the utmoſt Part of it, behold Nobody was there.

6. For the Lord had made them hear a Sound both of Chariots and Horſes, a Sound of a great Army; ſo that they ſaid one to another, Behold the King of Iſrael has hired againſt us the Kings of the Hittites, and thoſe of Egypt, that they may come againſt us,

7. Therefore they roſe up, and fled in the Twilight, leaving their Tents, Horſes and Aſſes, the Camp as it was; and fled for their Lives.

8. And when thoſe Lepers came to the utmoſt Part of the Camp, they went into one Tent, and did eat, drink, and carry from thence Silver, Gold and Garments, as alſo went, and hid; then they returned, and went into another Tent, and carrying from thence, went, and hid.

9. At length they ſaid one to another, We do not right, this Day is a Day of News, and we hold our peace; whereas if we ſhould tarry till the Light of the Morning, ſome perverſe Thing may meet with us: now therefore come, and let us go, and tell the King's Houſhold.

10. Accordingly they went, and calling to the Porter of the City, told them as follows, We came to the Camp of Syria, and behold Nobody was there, nor Voice of Mankind; but Horſes tied, and Aſſes tied, with the Tents as they were.

11. Upon this he called the Porters, and they told the King's Houſhold within.

12. With that the King roſe up by Night, and ſaid to his Servants; I will tell you now what the Syrians have done to us; they are

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and the *Syrians* lived upon the Spoil of the Country; ſo neither is it probable that continued longer, ſince Things were ſo very cheap at the End of this, Chap. vii. 18. then ſee on Chap. iv. 17.

Ib. *Doves Dung*] for the Doves might fly abroad and get Food; and coming to their Houſes in the City, leave their Dung there: which Conſideration might have relieved *Commentators* from labouring ſo to make it Something elſe, when it is plainly in *Heb. the Dung of Doves.*

Ver. 29. *another Day*] So the *Heb.* and not *the next*, which juſtifies my tranſlating *at preſent* and *hereafter*, as the *Heb.* Words there alſo do ſometimes ſignify; beſides the Incredibility of their eating all the firſt Son in one Day.

Ver. 4. *the Famine.*] *then* being neither temporal nor illative, is redundant as a Copulative; the *Heb.* ם אם containing no more Meaning than *if*, three of which are in this Verſe rendered in three different Senſes by our *Tranſlators.*

ſenſible

ſenſible that we are hungry, ſo they are gone out of the Camp to hide in the Field, having propoſed, When they come out of the City, we will take them alive, and get into it.

13. And one of the Servants made anſwer, Let them take then, I pray, five of thoſe Horſes that are left in it, behold they being like the whole Multitude of Iſrael who are left therein, which lo will be like all thoſe who are conſumed; and let us ſend and ſee.

14. They took then two Chariot-horſes; and the King ſent after the Camp of Syria, with Orders to go, and ſee.

15. Thus they went after them to Jordan, and behold all the Way was full of Garments and Things, which the Syrians had thrown away in their making haſte; with that the Meſſengers returned, and told the King.

16. Whereupon the People went out, and plundered the Camp of Syria: ſo there was a Seah of fine Flour for a Shekel, and two Seahs of Barley for the ſame, according to the Word of the Lord.

17. Moreover the King appointed the Duke upon whoſe Hand he leaned to be Steward of the Gate, where the People trod him down, ſo that he died; according to what the Man of God foretold, which he did when the King came down to him.

18. For when the Man of God ſpoke thus to the King, Two Seahs of Barley for a Shekel, and a Seah of fine Flour for the ſame, there ſhall be about *this* Time to Morrow, at the Gate of Samaria;

19. The Duke made him anſwer, But lo ſhould the Lord make Flood-gates in Heaven, could ſuch a Thing as this be? And he replied, Behold thou ſhalt ſee with thy Eyes, but ſhalt not eat of it.

20. And ſo it was to him: for the People trod upon him at the Gate, ſo that he died.

CHAP. VIII.

BESIDES Eliſha ſpoke to the Woman whoſe Son he had reſtored to life, as follows, Get ready, and go with thy Family, and ſojourn where thou canſt: for the Lord has called for a Famine, and it will alſo come into the Country ſeven Years.

2. So the Woman got ready, and did according to the Order of the Man of God; going with her Family, and ſojourning in the Country of the Philiſtines ſeven Years.

3. At the End of which ſhe returned from thence; and went forth to cry to the King, for her Houſe and Land.

4. Who had been ſpeaking thus to Gehazi the young Man of the Man of God, Rehearſe to me, I pray, all the great Things that Eliſha has done.

5. And as he was rehearſing to the King, how he had reſtored the Dead to life, behold the Woman, whoſe Son he had reſtored to life, cried to him for her Houſe and Land; then Gehazi ſaid, My Lord O King, this is the Woman, and this her Son whom Eliſha reſtored to life.

6. Upon which the King aſked the Woman, and ſhe told him: ſo he appointed for her an Officer, ſaying, Reſtore not only all that ſhe had, but all the Increaſe of the Land, from the Day ſhe left the Country till now.

7. Eliſha alſo went to Damaſcus, and Ben-hadad King of Syria was ſick; when it was told him, that the Man of God was come thither.

8. Therefore he commanded Hazael; Take a Preſent with thee, and go to meet the Man of God; by whom enquire of the Lord, whether I ſhall recover from this Diſeaſe?

9. Hazael accordingly went to meet him, having taken a Preſent with him, even of every good Thing of Damaſcus forty Camels Burdens; thus he came, and ſtanding before him, ſaid; Thy Son Ben-hadad King of Syria has ſent me to thee to enquire, Shall I recover from this Diſeaſe?

10. Whom Eliſha anſwered; Go, ſay, Thou wilt not wholly recover: for the Lord has ſhewn me, that he will quite die.

11. And he ſettled his Countenance, putting *it ſo* a good while; nay the Man of God wept.

12. At this Hazael aſked, Why does my Lord weep? And he anſwered, Becauſe I am ſenſible what Harm thou wilt do to the Iſraelites; their ſtrong Holds wilt thou ſet

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Ver. 13. *thoſe*] *Heb. the left Horſes that are left.*

Ib. *like—which—will be*] Theſe, I imagine, carry ſome Senſe with them, namely that which Expoſitors give it, the Horſes to be in the ſame Condition as the People, and theſe to be ſoon like thoſe who were dead, and ſo ſuch Horſes might well enough be ſpared; but he who can find that, or any other Senſe, merely by or according to the Words of the *text*, muſt be ſharper-ſighted than I and other common Readers.

Ver. 17. *which*] more pertinent and important than *who*; and I find ſeveral of the *Lat. Tranſlators* have *quod*, but none *qui*.

Ver. 10. *not wholly*] for before he recovered he was killed, Ver. 15. the Reading in the Text being *not*, and the Marginal *to him*. And we are rather to ſuppoſe *Hazael* told the King a Falſehood than that the Prophet bid him do ſo, which *muſt certainly recover* muſt be. There is the ſame double Reading in *Iſa.* lx. 3. and xlix. 5. where our *Tranſlators* keep to the *not* in the Text, as I do here.

Ver. 11. *a good while*] as Chap. ii. 17.

on

on fire, ſlay their young Men with the Sword, daſh their Children in pieces, and cut up their Women with Child.

13. Whereas Hazael ſaid, What then will ſuch a Dog as thy Servant be, that he ſhould do this great Thing? And Eliſha ſaid, The Lord has ſhewn me thou wilt be King over Syria.

14. And going from Eliſha, he came to his Maſter, who aſked him, What did Eliſha ſay to thee? And he anſwered, He told me, thou wouldeſt wholly recover.

15. But the next Day he took a Cloth, and dipt in Water, and ſpread upon his Face, ſo that he died; Hazael alſo reigned in his room.

16. And in the fifth Year of Joram the Son of Ahab King of Iſrael, while Jehoſhaphat was King of Judah, Jehoram his Son began reigning.

17. He was in his thirty ſecond Year when he did, and reigned eight Years at Jeruſalem.

18. And he went in the Way of the Kings of Iſrael, as the Family of Ahab did; for he had Ahab's Daughter for his Wife: thus he did what the Lord was diſpleaſed with.

19. Yet the Lord would not deſtroy Judah, for the ſake of David his Servant: according as he ſaid of him, that he would give him a Lamp for his Sons continually.

20. In his Time Edom revolted from under the Power of Judah, and made a King over them.

21. Whereupon Joram paſſing to Zair, and all the Chariots with him, got ready at Night, and beat the Edomites who compaſſed him about; ſo that the Captains of the Chariots, and the People fled to their Tents.

22. Nevertheleſs Edom has revolted from under the Power of Judah to this Day: then did Libnah revolt at the ſame Time.

23. As for the reſt of Joram's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

24. And Joram lay down with his Fathers, being buried with them in the City of David; and Ahaziah his Son reigned in his room.

25. In the Year that was the twelfth of Joram the Son of Ahab King of Iſrael, Ahaziah the Son of Jehoram King of Judah began reigning.

26. Ahaziah was in his twenty ſecond Year when he did, and reigned one Year at Jeruſalem, whoſe Mother's Name was Athaliah, the Daughter of Omri King of Iſrael.

27. He went too in the Way of the Family of Ahab, doing what the Lord was diſpleaſed with, like that Family: for he was a Son-in-law of it.

28. Nay he went with Joram the Son of Ahab, to war againſt Hazael King of Syria at Ramoth-gilead; and the Syrians ſmote King Joram.

29. Therefore he returned to be cured at Jezreel, becauſe of the Wounds with which they ſmote him at Ramah, when he fought againſt the King already mentioned; and Ahaziah, the Son of Jehoram King of Judah, went down to ſee this Son of Ahab at Jezreel, becauſe he was ill.

CHAP. IX.

ON this occaſion Eliſha the Prophet called one of the Sons of the Prophets, and ſaid to him: Gird up thy Loins, and taking this Vial of Oil with thee, go to Ramoth-gilead.

2. Whither being come, look there for Jehu the Son of Jehoſhaphat, the Son of Nimſhi, and going in, make him riſe up from among his Brethren, and have him into an inner Parlour.

3. Next take the Vial of Oil, and pour upon his Head, and declare; Thus ſays the Lord, I anoint thee to be King over Iſrael; then open the Door, and flee, without tarrying.

4. Accordingly the ſame young Man, the Prophet, went to Ramoth-gilead.

5. And when he was come, behold the Captains of the Army were ſitting; ſo he ſaid, I have a Meſſage to thee, O Captain; whereupon Jehu aſked, To which of us all? And he anſwered, To thee, O Captain.

6. Who getting up, and going into the Houſe, he poured the Oil on his Head, and

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Ver. 13. *Dog*] comparatively for his mean Condition, and Inability to do what the Prophet foretold; whoſe next Words ſhew that he ſhould be in a State able to perform it; ſee 2 *Sam.* iii. 8. and ix. 8. but the *com. Tranſ.* indicates another Senſe, or rather none.

Ver. 15. *Hazael*] A Teſtimony for the Scripture Account is the Relation of *Joſephus*, *Antiq.* Lib. ix. 2. μέχρι γὰρ αὐτός τε ὁ Ἄδερ καὶ Ἀζάηλος ὁ μετ' ἐκεῖνον ἄρξας, ὡς θεοὶ τιμῶνται, *that till then* Ader *and* Hazael *his Succeſſor, were honoured as gods among the* Syrians; ſee 2 *Sam.* viii. 3.

Ver. 16. *while Jehoſhaphat was King*] See 2 *Chron.* xxi. 3. This appears to be about a Year before *Jehoſhaphat*'s Death: for he began reigning in the fourth Year of *Ahab*, and reigned twenty five Years current, 1 *King.* xxii. 41, 42. which ended the next Year.

Ver. 19. *ſaid of him*] 1 *King.* xi. 36.

Ver. 20 *made a King*] which might be done before by the King of *Judah*, Chap. iii. 9, 26.

Ver. 26. *Daughter*] for Grandaughter, as appears by Ver. 18, 27. 2 Chr. xxi. 6.

Ver. 29. *becauſe of*] The *Heb.* Particle having this Signification, which accords beſt with that in 2 *Chron.* xxii. 6.

declared

declared to him: Thus ſays the Lord God of Iſrael; I anoint thee to be King over Iſrael, the People of the Lord.

7. And thou ſhalt ſmite the Family of Ahab thy Maſter; that I may take vengeance for the Blood of my Servants the Prophets, and that of all the Servants of the Lord, *ſhed* by Jezebel.

8. Nay all the Family of Ahab ſhall periſh; ſince I will cut off from Ahab the grown Male, him who is ſhut up, and him who is left in Iſrael.

9. For I will make his Family like thoſe of Jeroboam the Son of Nebat, and of Baaſha the Son of Ahijah.

10. Moreover the Dogs ſhall eat Jezebel in the Part of Jezreel, whom none ſhall bury. Then he opened the Door, and ran away.

11. And Jehu going forth to the Servants of his Maſter, one ſaid to him, Is it well? Why came this mad Man to thee? Whom he anſwered, You know the Man, and his Diſcourſe.

12. But they replied, It is falſe; do tell us. So he ſaid; After this and this Manner he told me, that thus ſays the Lord, I anoint thee to be King over Iſrael.

13. Upon which they made haſte, and took their reſpective Garments, and put under him at the Top of the Stairs; as alſo blew a Trumpet, and proclaimed, Jehu reigns.

14. So Jehu the Son of Jehoſhaphat, the Son of Nimſhi, made a Conſpiracy againſt Joram; when Joram had been keeping Ramoth-gilead, with all Iſrael, by reaſon of Hazael King of Syria.

15. But King Jehoram was returned to be cured at Jezreel, of the Wounds with which the Syrians ſtruck him, when he fought againſt that King; therefore Jehu ſaid, If it be your Mind, let none who would eſcape get out of the City, to go and tell *this* at Jezreel.

16. Jehu then rode, that he might get thither, as Joram lay there: whom Ahaziah King of Judah was gone down to ſee.

17. And there ſtood a Watchman upon the Tower in Jezreel, who ſaw the Company of Jehu when he was coming, and ſaid, I ſee a Company; at which Jehoram ſaid, Fetch a Horſeman, and ſend to meet them, and let him aſk, Is it well?

18. There went accordingly a Perſon on Horſeback to meet him, and ſaid; Thus ſays the King, Is it well? But Jehu anſwered, What haſt thou to do with being well? Turn about behind me. So the Watchman told, that the Meſſenger went to them, but did not return.

19. Whereupon he ſent a ſecond Perſon on Horſeback, who went to them, and ſaid, Thus ſays the King, Is it well? Again Jehu anſwered, What haſt thou to do with being well? Turn about behind me.

20. When the Watchman told thus, He went quite to them, but does not return; and the leading on is like that of Jehu the Son of Nimſhi, for he leads on madly.

21. Therefore Jehoram ſaid, Harneſs; and his Chariot was harneſſed. Then Jehoram King of Iſrael, and Ahaziah King of Judah, went forth in their reſpective Chariots; which doing to meet Jehu, they met with him at the Plat of Naboth the Jezreelite.

22. Now when Jehoram ſaw Jehu, he ſaid, Is it well, Jehu? Who anſwered, What is well, whilſt the Whoredoms of thy Mother Jezebel, and her Witchcrafts are *ſo* many?

23. At this Jehoram turned his Hands, and fled, ſaying to Ahaziah, There is Deceit, Ahaziah.

24. But Jehu took a Bow in his Hand, and ſmote him between his Arms, ſo that the Arrow went out from his Heart, and he fell down in his Chariot.

25. With that he ſaid to Bidkar his Captain; Take *him* up, throw him into the Part of the Field of Naboth the Jezreelite: for remember when I and thou were riding both together after Ahab his Father, the Lord put this Burden upon him.

26. Did not I ſee Yeſterday the Blood of Naboth, and that of his Sons? ſaid the Lord, and I will recompenſe thee in this Plat, ſaid he: now therefore take *him* up, throw him into it, according to the Word of the Lord.

27. This when Ahaziah King of Judah ſaw, he fled the Way of the Garden-houſe: but Jehu purſued after him, and ſaid, Smite him alſo in the Chariot; *which they did* in

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Ver. 15. *Jehoram*] here, and in Ver. 17, 22, 23, as the *pref. Tranſ.* has, Ver. 24.

Ver. 16. *rode*] *in a Chariot* added by the *Tranſlators*.

Ver. 17. *well*] as tranſlated Ver. 11. Ch. iv. 26. and v. 21.

Ver. 20. *leading on*] foremoſt.

Ver. 21. *to meet*] as the *Heb.* ſignifies (not *againſt*) and the Senſe requires, ſince the Revolt was not yet known, Ver. 22, 23.

Ver. 24. *took a Bow in his Hand*] I ſee no more than this in *filled his Hand with a Bow*; as filled the Hand is often uſed in *Heb.* for put into it, and the Expreſſion ſeems to indicate but that.

Ver. 26. *Did not*] ☐א the firſt *Heb.* Word making a Queſtion, as *Noldius* largely exhibits, and the next being the common one for *not*.

Ver. 27. which they did] It ſeems, in order to reconcile this with 2 *Chron.* xxii. 9. that *Ahaziah* then eſcaped,

the Aſcent to Gur, that was at Ibleam; and he fled to Megiddo, where he died.

28. Afterwards his Servants carried him to Jeruſalem, and buried him in his Sepulchre, with his Fathers in the City of David.

29. And Joram the Son of Ahab, having reigned eleven Years, Ahaziah began reigning over Judah.

30. Then Jehu went to Jezreel; which Jezebel hearing of, put her Eyes in paint, dreſſed her Head well, and looked out at a Window.

31. As Jehu too went in at the Gate, ſhe ſaid, Was it well with Zimri, who ſlew his Maſter?

32. At which he lifted up his Face towards the Window, and ſaid, Who is for me? Who? When there looked out to him two *or* three Eunuchs.

33. And he ſaid, Throw her down; which they did: and ſome of her Blood was ſprinkled on the Wall, and on the Horſes, nay he trod upon her.

34. At length when he was gone in, and had eat, and drunk, he ſaid, Go look now for this curſed Woman, and bury her, ſince ſhe is a King's Daughter.

35. However when they went to bury her, they found nothing of her but the Scull, the Feet, and the Palms of the Hands.

36. So they returned, and told him, who ſaid; It is the Matter that the Lord ſpoke by the Miniſtry of his Servant Elijah the Tiſhbite, namely; In the Part of Jezreel ſhall the Dogs eat the Fleſh of Jezebel.

37. The Carcaſe of her ſhall likewiſe be as Dung upon the Surface of the Field there; whereby they ſhall not ſay, This is Jezebel.

CHAP. X.

AHAB having alſo ſeventy Sons in Samaria, Jehu wrote Letters, and ſent thither, to the Princes of Jezreel the Elders, and to thoſe who bred *them* up for Ahab, as follows;

2. And now when this Letter comes to you, ſince your Maſter's Sons are with you, and there are with you Chariots, and Horſes, as alſo a fortified City, and Armour:

3. Look therefore for the beſt and fitteſt of them, and put upon the Throne of his Father; and fight for your Maſter's Family.

4. But they were exceeding much afraid, and ſaid, Behold two Kings did not ſtand before him, and how ſhall we?

5. Therefore the Steward of the Houſe, and the Ruler of the City, with the Elders, and thoſe who bred *them* up ſent Word to Jehu, We are thy Servants, and will do all that thou ſhalt order us: we will not make any one a King; do what thou approveſt of.

6. At this he wrote a Letter to them the ſecond time as follows, If ye are for me, and will hearken to what I ſay, take the Heads of the Perſons your Maſter's Sons, and come to me about *this* Time to Morrow at Jezreel; the King's Sons, ſeventy Perſons, being with the great Men of the City, who brought them up.

7. And when the Letter came to them, they took the King's Sons, and killed the ſeventy Perſons, whoſe Heads they put in Baſkets, and ſent to him at Jezreel.

8. Upon which a Meſſenger went, and told him, that they had brought the Heads of the King's Sons; and he ſaid, Put them

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and hid in *Samaria*, where being caught, he made a ſecond Eſcape, but was overtaken, and ſmitten going to *Gur*, &c. *Bedford* ſuppoſes his Father *Joram* had ſlain all his own Brethren in the ſame Place, and therefore *Jehu* ſent him thither to be ſlain, *Scrip. Chron.* L. vi. 2. 71. whom *Stackhouſe* follows, *Hiſt. Bib.* L. vi. 3. But it is ſtrange that the King of *Judah* ſhould ſlay his Brother ſo far in the Country of *Iſrael*, *Joſh.* xvii. 11. as it is that *Jehu*'s Servants ſhould carry *Ahaziah* thither to kill him, and only wounding him mortally, ſhould let him flee to another Place. Thoſe Authors indeed add in Vindication of their Expoſition, that *Jehu*'s Order was only to *ſmite him*; whereas the *Heb.* Word alſo ſignifies to *ſlay*, however if *Jehu* afterwards ordered him to be carried from *Samaria* to *Ibleam*, he muſt needs then command what ſhould be done to him, which Order only the Executioners were to act by, and it is abſurd to imagine ſuch an Order from *Jehu* after *Ahaziah* was taken in *Samaria*, and brought before him.

Ver. 29. *eleven*] The looking on Chap. viii. 25. may be ſufficient to warrant this tranſlating, conſidering that *in the twelfth* there cannot be rendered to be the ſame with *in the eleventh* here, and that from the fifth Year of *Joram* to the eleventh could not be eight Years, Chap. viii. 16, 17. but to the twelfth might be ſo many current ones, as obſerved on the *Table of the Kings*. Yet *Bedford* in reſolving this Scruple, brings the twelfth Year to the eleventh, ſaying, "By this it is very evident, that *Joram* "reigned one Year before his Father *Ahab*'s Death, who "made *Joram* his Viceroy, whilſt he was preparing for "the Battle of *Ramoth-gilead*," and ſo his Reign hath a double Reckoning, *Scrip. Chron* pag. 599, 600. But this is diſproved by 1 *King.* xxii. 26. and *Bedford* himſelf afterwards ends *Jehoram*'s eight Years above-mentioned in the twelfth Year of *Joram* King of *Iſrael*, *Tab.* xlvi. pag. 691. And as *Bedford* places ſome of *Joram*'s Reign under his Father *Ahab*'s, he muſt conſequently the whole of *Ahaziah*'s, the other Brother who reigned before him, which he does, p. 690. but the contrary plainly appears both by 1 *King.* xxii. 40, and by 2 *King.* i. 1. 2. Now as he ſeems to have taken his Scheme of it from *Lightfoot*, with ſome Addition, this Anſwer may be more than ſufficient for the latter.

Ver. 36. *Dogs eat*] As Means or Inducements to it, *Jehu's* Horſe, or the Horſes, might have trod out her Bowels, and no Perſon dared to go near the Body, to hinder the Dogs from ſeizing her.

Ver. 3. *fight for*] *Commentators* ſuppoſe this was ſpoken ironically; but I to intimidate them, eſpecially as we find *Jehu* cunning, Ver. 18, &c.

in

in two Heaps at the Entrance of the Gate, till the Morning.

9. And in the Morning he went out, and ſtanding, ſaid to all the People; You are righteous, behold I conſpired againſt my Maſter, and killed him; but who ſlew all theſe?

10. Know now, that there ſhall Nothing fall to the Ground, of the Word which the Lord ſpoke concerning the Family of Ahab: for the Lord does what he ſpoke by the Miniſtry of his Servant Elijah.

11. So Jehu ſlew all that were left of the Family of Ahab at Jezreel, with all his great Men, Acquaintance and Prieſts; till he had no Remainder left.

12. Next he got ready, and went, that he might go to Samaria: when he was at the Shearing-houſe of the Shepherds in the Way,

13. Jehu met with the Brethren of Ahaziah King of Judah, and ſaid, Who are you? And they anſwered, We are the Brethren of Ahaziah, and are going down to ſalute the Children of the King, and thoſe of the Queen.

14. With that he ſaid, Take them alive; ſo they did: and killed them at the Pit of the Shearing-houſe, forty two Men, and he left not a Man of them.

15. Moreover going from thence, he found Jehonadab the Son of Rechab meeting him, who bleſſed him; to whom he ſaid, Is thy Heart right, as mine is with thine? If it is, on Jehonadab's aſſerting it, give *me* thy Hand: which he did, and he took him up to himſelf into the Chariot.

16 For added he, Come with me, and ſee my Zeal for the Lord. So they made him ride in his Chariot.

17. And at his coming to Samaria, he ſlew all who were left of Ahab there, till he had deſtroyed him; according to the Word of the Lord that he ſpoke to Elijah.

18. In the next place Jehu gathered together all the People, and ſaid to them; Ahab ſerved Baal a little, Jehu will ſerve him much.

19. Now therefore call to me all the Prophets of Baal, his Servants and Prieſts, let not a Man be lacking, for I have a great Sacrifice for him; every one who is lacking ſhall not live. But Jehu did *it* in Fraud, that he might deſtroy thoſe who ſerved Baal.

20. Jehu ſaid further, Sanctify a ſolemn Day for Baal; and they proclaimed *it*.

21. Beſides he ſent through all Iſrael, and all who ſerved Baal came, inſomuch that there was not a Man left who did not come; and going into the Houſe of Baal, it was quite filled up.

22. And he ſaid to the Steward of the Wardrobe, Bring forth Cloaths for all thoſe who ſerve Baal; he accordingly brought them forth Cloathing.

23. Then went Jehu, and Jehonadab the Son of Rechab, into the Houſe of Baal; and he ſaid to thoſe who ſerved him, Search, and ſee that there be here with you none of the Servants of the Lord, but ſuch only as ſerve Baal.

24. But when they went in to offer the Sacrifices, and Burnt-offerings, Jehu put him fourſcore Men without, and ſaid, The Man who lets one of the Men eſcape whom I have brought to your Hands, his Life ſhall be for the Life of him.

25. And as ſoon as he had done offering the Burnt-offering, he ſaid to the Footmen, and Captains, Go in, kill them, let not a Man get out. So they put them to the Sword; and the ſame throwing *them* out, went to the Town of the Houſe of Baal:

26. Where they brought out the Statues of the Houſe of Baal, and burnt them.

27. Nay they broke down the Statue of Baal, as they did his Houſe, and made it a Jakes to this Day.

28. Thus Jehu deſtroyed Baal out of Iſrael.

29. However he did not depart from following the very Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin; the golden Calves which were both at Beth-el and in Dan.

30. And the Lord ſaid to him, Becauſe thou haſt done well, by performing what I approved of, having performed to the Family of Ahab according to all that was in my Heart, the Sons of the fourth *Generation* to thee ſhall ſit upon the Throne of Iſrael.

31. Yet he did not take heed to go in the Laws of the Lord God of Iſrael with all his

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Ver. 9. *You are righteous*] in fulfilling what God appointed, Ver. 10. and Chap. ix. 6, 7. more than *Jehu* himſelf, by his next Words.

Ver. 11. *Acquaintance*] The Verb ſignifying *to know* or *be acquainted with*, of which this is the preter. Participle in *Pybal*; and the Words of this Conjugation and Verb are every where elſe ſo rendered in the *com. Tranſ.* viz. *Pſa.* xxxi. 11. and lv. 13. and lxxxviii. 8, 18 excepting *Job* xix. 14. *familiar friends*, becauſe another Participle from the ſame Verb is tranſlated ſo in the foregoing Verſe.

Ver. 20. *Sanctify*] So the *Heb.* means, and not *proclaim*, nor is the ſame with that which follows.

Ver. 29. *wherein*] See 1 *King.* xiv. 16.

Ib. *which were both at*] It appears that they were but two, 1 *King.* xii. 28, 29. therefore not Calves at each Place.

Heart;

Heart; not departing from the Sins of Jeroboam, wherein he made Iſrael ſin.

32. In thoſe Days the Lord began to cut off in Iſrael; and Hazael ſmote them in all the Bounds of it;

33. From Jordan at the Riſing of the Sun, all the Country of Gilead, the Gadites, Reubenites and Manaſſites; from Aroer which is at the River of Arnon, both Gilead and Baſhan.

34. As for the reſt of Jehu's Affairs, and all that he did, with all his Power, are they not written in the Book of the Chronicles of the Kings of Iſrael?

35. And Jehu lay down with his Fathers, and they buried him in Samaria; whoſe Son Jehoahaz reigned in his room.

36. The Time alſo which Jehu reigned over Iſrael in Samaria was twenty eight Years.

CHAP. XI.

AND Athaliah the Mother of Ahaziah ſeeing that her Son was dead, got ready, and deſtroyed all the royal Iſſue.

2. But Jehoſheba the Daughter of King Joram, Ahaziah's Siſter, took Joaſh the Son of Ahaziah, ſtealing him away from among the King's Sons who were killed, together with his Nurſe, into a Bed-chamber: thus they concealed him from the Preſence of Athaliah, ſo that he was not killed.

3. And he was with her at the Houſe of the Lord hid ſix Years, while Athaliah reigned over the Country.

4. And in the ſeventh Year Jehoiada ſent, and took the Princes of Hundreds, the Captains and Footmen, whom he brought to him at the Houſe of the Lord; where making a Covenant with them, and cauſing them to ſwear, he ſhewed them the King's Son.

5. Then he commanded them as follows; This is the Thing that you ſhall do; a third Part of you coming in on the Sabbath, ſhall keep the Charge of the King's Houſe,

6. Another ſhall be at the Gate of Sur, and the other at that behind the Footmen: thus ſhall you keep the Charge of the Houſe, that it may not be broke down.

7. And two Parts of you all going forth on the Sabbath, ſhall keep the Charge of the Lord's Houſe for the King.

8. You ſhall alſo compaſs the King round about, with your reſpective Weapons in your Hands; and let him who enters into the Ranks be killed: thus be you with the King, both when he goes out and comes in.

9. And the Captains of Hundreds did entirely as Jehoiada the Prieſt commanded, taking their ſeveral Men who entered in on the Sabbath, with thoſe that went out on it; and came to him.

10. Beſides the Prieſt gave to the Captains of Hundreds, the Spears and Shields which were King David's, that were in the Houſe of the Lord.

11. And the Footmen ſtood, each having his Weapons in his Hand, from the right Side of the Houſe to the left Side of it, at the Altar, and at the Houſe, by the King round about.

12. He next brought forth the King's Son, and put the Crown upon him, with the Teſtimony, and they made him King, anointing him; they alſo clapt Hands, and ſaid, Let the King live.

13. Now when Athaliah heard the Noiſe of the running of the People, ſhe came to them at the Houſe of the Lord.

14. And looking, behold the King ſtood by a Pillar, as the Manner was, attended with the Princes and Trumpeters; while all the People of the Country rejoiced, and blew Trumpets: upon which ſhe tore her Cloaths, and cried out Conſpiracy, Conſpiracy!

15. But Jehoiada the Prieſt commanded the Captains of Hundreds, the Officers of the Army, ſaying to them, Have her out to the Inſide of the Ranks, and him who comes after her kill with the Sword: for the Prieſt ſaid, Let her not be killed at the Houſe of the Lord.

Ver. 1. *royal Iſſue*] She having Sons by ſome other Man before *King Jehoram*, 2 *Chr.* xxiv. 7. as ſhe could not have them old enough by another after him, to do what is there related.

Ver. 3. *reigned*] as being not only the Queen-dowager or Mother, but as *Poole* ſuppoſes made Queen-regent upon *Joram's* (it ſhould be *Ahaziah's*) going to *Ramoth-gilead*.

Ver. 4. *at the Houſe*] into which none but the Prieſts and Levites might enter; as it is remarked in this very Relation, 2 *Chron.* xxiii. 6.

Ver. 6. *Sur*] or *getting away*, becauſe the unclean were to get away from it, not to go in there, according to *Abarbanel* and others; and otherwiſe called upon another Account, 2 *Chr.* xxiii. 5. In the *vulg. Lat. Seir*, ridiculouſly.

Ver. 10, 11. *Houſe*] thus the *Heb.* and not *Temple*, for which there is another Word; and it is ſomething ſtrange to be ſo altered from the *Genev. Tranſ.* when it is alſo rendered *Houſe* both before and after in the ſame *preſ. Tranſ.* but indeed the *Biſh. Bible* had it ſo before.

Ver. 12. *with the Teſtimony*] the Book of the Law; putting this on his Hands, as the other on his Head.

Ver. 13. *running*] a Participle of the Verb *to run*, as 2 *Chron.* xxiii. 12. ſpell'd with one different Letter; and it is probable ſhe heard only the Noiſe of thoſe who were running thither, before ſhe went her ſelf.

Ib. *Houſe*] as 2 *Chron.* xxiii. 12.

Ver. 15. *to the Inſide*] This Conjunction of *Heb.* Particles is found in two other Places, *Lev.* xvi. 15. where the *com. Tranſ.* has it *within*; and in the parallel Paſſage, 2 *Chr.* xxiii. 14. where there is Nothing rendered for it, unleſs *of* is, ſo the latter is tranſlated *within*, *Gen.* vi. 14.

16. Ac-

16. Accordingly they laid Hands on her, as ſhe went the Way of the Entrance of the Horſes at the King's Houſe; and ſhe was killed there.

17. Afterwards Jehoiada made a Covenant between the Lord, and the King and People, that they ſhould be the People of the Lord; as likewiſe between the King and the People.

18. Whereupon all the People of the Country went into the Houſe of Baal, and broke it down: his Altars and Images did they break effectually, and ſlew Mattan the Prieſt of Baal before the Altars. The Prieſt too put Offices in the Houſe of the Lord.

19. Laſtly he took the Princes of Hundreds, the Captains, Footmen, and all the People of the Country, who brought the King down from the Houſe of the Lord, and went the Way of the Gate of the Footmen to the King's Houſe; where he ſate upon the Throne of the Kings.

20. And all the People of the Country were glad, and the City was ſtill, when they had killed Athaliah with the Sword at the King's Houſe.

21. Jehoaſh was in his ſeventh Year when he began reigning.

CHAP. XII.

IN the ſeventh Year of Jehu did Jehoaſh begin reigning, and reigned forty Years at Jeruſalem; whoſe Mother's Name was Zibiah of Beer-ſheba.

2. And he did what the Lord approved of, all his Time, wherein Jehoiada the Prieſt inſtructed him.

3. Only the Chapels were not taken away; the People yet ſacrificed, and burnt incenſe in them.

4. And Jehoaſh ſaid to the Prieſts; All the Money of the conſecrated Things which is to be brought to the Houſe of the Lord, that of him who paſſes, that of the Perſons by their reſpective Eſtimations, *and* all the Money which comes into the Heart of each to bring to the Houſe of the Lord,

5. Let the Prieſts take to them from their ſeveral Acquaintance, and let them make whole the Breaches of the Houſe, wherever any ſhall be found.

6. Yet in the Year that was the twenty third of King Jehoaſh, the Prieſts had not done them.

7. Upon this he called Jehoiada the Prieſt, and the others, and ſaid to them, Why have not you made whole the Breaches of the Houſe? Now therefore do not receive Money from your Acquaintance; ſince you ſhould deliver it for thoſe Breaches.

8. So the Prieſts conſented not to receive Money from the People, nor to make whole the Breaches of the Houſe.

9. But Jehoiada the Prieſt took a Cheſt, and bored a Hole in the Lid of it; and putting it by the Altar on the right Side, as a Man goes into the Houſe of the Lord, the Prieſts who kept the Threſhold put there all the Money that was brought to the Lord's Houſe.

10. And when they ſaw that there was much Money in the Cheſt, the King's Scribe and the Prieſt aſcended, and tied up the Money when counted, that was found at the Houſe of the Lord.

11. Which they gave being weighed into the Hands of thoſe who did the Work, that were ſet over the Houſe of the Lord; and they delivered it out to the Carpenters and Builders, who wrought there;

12. As likewiſe to Maſons and Stonecutters, and to buy Timber and Stone which was cut, to make whole the Breaches of the Lord's Houſe, and for all that it was laid out upon the Houſe, to make *it* whole.

13. Only there were not made for the Lord Baſons of Silver, muſical Inſtruments, Bowls, Trumpets, any Inſtruments either of Gold or Silver, with the Money that was brought thither.

14. For they gave it to thoſe who did the Work, and made whole the Houſe of the Lord with it.

15. Nor did they reckon with the Men into whoſe Hands they delivered the Money, to give to thoſe who did the Work: for they dealt faithfully.

16. The Money for Guilt, and that for Sins, was not brought to the Houſe of the Lord; it belonged to the Prieſts.

17. Then Hazael King of Syria went up, and fought againſt Gath, and took it; after which he ſet his Face to come up againſt Jeruſalem.

18. With that Jehoaſh King of Judah

Ver. 17. *and the King*] This *Pope Sixtus* omitted, as knowing better, he might fancy, than to have a Tautology in the *Scripture*; tho' there would be none at all, the King being here one with the People, and the Matter as different as eccleſiaſtical and civil.

Ve. 18. *Offices*] ſo 2 *Chron.* xxiii. 18.

Ver. 20. *when*] not *and*, as if now or again; but Faults of this Kind are numerous, if not innumerable, in the *pref. Bib.*

Ver. 4. *paſſes*] See at and on *Exod.* xxviii. 36.

Ver. 10. *when counted*] I flatter my ſelf that I ſhall not be found fault with for thus tranſlating.

13. *not made*] not till the Houſe was repaired, when the reſt of the Money was ſo employed, 2 *Chron.* xxiv. 14.

Ib. *muſical Inſtruments*] See 1 *King.* vii. 50.

took all the conſecrated Things, which Jehoſhaphat, Jehoram, and Ahaziah his Fathers, Kings of Judah, had conſecrated, and thoſe of his own, with all the Gold that was found in the Treaſures of the Houſe of the Lord, and the King's Houſe; and ſent to him, ſo he went up from Jeruſalem.

19. As for the reſt of the Affairs of Joaſh, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

20. And his Servants getting ready, made a Conſpiracy, and ſmote Joaſh at the Houſe of the Fortreſs, going down to Silla:

21. Even Jozachar the Son of Shimath, and Jehozabad the Son of Shomer, his Servants, ſmote him, ſo that he died; whom they buried with his Fathers in the City of David: and Amaziah his Son reigned in his room.

CHAP. XIII.

IN the Year that was the twenty third of Joaſh King of Judah, Jehoahaz the Son of Jehu began reigning over Iſrael in Samaria ſeventeen Years.

2. And he did what the Lord was diſpleaſed with: and went after the Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin, not departing from them.

3. Incenſed therefore at Iſrael, the Lord delivered them into the Power of Hazael King of Syria, and into that of Ben-hadad the Son of Hazael, all *his* Time.

4. But Jehoahaz made ſupplication before the Lord; who hearkened to him, for he ſaw the Oppreſſion of Iſrael, becauſe the King of Syria oppreſſed them.

5. And the Lord gave the Iſraelites one who ſaved, ſo that they came out from under the Power of the Syrians; and dwelt in their Tents, as in time paſt.

6. Yet they did not depart from the Sins of the Family of Jeroboam, in which he made Iſrael ſin, they walked therein; and the Grove alſo ſtood at Samaria.

7. Though he had left Jehoahaz no People, excepting fifty Horſemen, ten Chariots, and ten thouſand Footmen: for the King of Syria deſtroyed them, and made them as the Duſt is by Threſhing.

8. As for the reſt of the Affairs of Jehoahaz, and all that he did, with his Power, are they not written in the Book of the Chronicles of the Kings of Iſrael?

9. And Jehoahaz lay down with his Fathers, and they buried him in Samaria; whoſe Son Joaſh reigned in his room.

10. When Joaſh had been thirty ſeven Years King of Judah, Jehoaſh the Son of Jehoahaz began reigning over Iſrael in Samaria ſixteen Years.

11. And he did what the Lord was diſpleaſed with: he departed not from any of the Sins of Jeroboam the Son of Nebat, in which he made Iſrael ſin; he walked therein.

12. As for the reſt of the Affairs of Joaſh, and all that he did, and his Power with which he fought againſt Amaziah King of Judah, are they not written in the Book of the Chronicles of the Kings of Iſrael?

13. Joaſh too lay down with his Fathers, and Jeroboam ſate upon his Throne; Joaſh being buried in Samaria with the Kings of Iſrael.

14. And when Eliſha was ſick of his Sickneſs that he died of, Joaſh King of Iſrael went down to him, and weeping before him, ſaid, My Father, my Father, the Chariot of Iſrael, and the Horſemen of it!

15. To whom Eliſha ſaid, Take a Bow and Arrows; which he took to him.

16. Beſides he ſaid to the King of Iſrael, Put thy Hand upon the Bow, who put his

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Ver. 3. *Ben-hadad*] under his Father, who reigned longer than *Jehoahaz*, Ver 22. Ch. xii. 17, 18. 2 *Chr.* xxiv. 23, 25. and ſo here he is not called *King*.

Ib. *all* his *Time*] that of *Jehoahaz*, as Ver. 22. not *all* their *days*, Ver. 25.

Ver. 5. *who ſaved*] to wit *Joaſh*, that King's Son, Ver. 22, 25.

Ver. 10. *thirty ſeven Years*] which was ſtrictly his thirty eighth Year, and he reigning but till the fortieth, as in the *Table*, from the Time that *Jehoaſh* King of *Iſrael* began reigning in the former Year, to the ſame Time in the latter, would be juſt two Years; conſequently if *Joaſh* King of *Judah* died, and his Son *Amaziah* began reigning ſooner in the Year, it would be in the ſecond Year of that King of *Iſrael*, as Chap. xiv. 1. So that there is no Need, as there is no Proof, to begin *Amaziah*'s Reign before the End of his Father's, as *Bedford* does, and that three Years current, *Scrip. Chron.* L. vi. 1, 7. He might have put it as well either two Years or one, it being alſo merely uncertain that Way. However it appears that *Jehoahaz* King of *Iſrael* did not die till the next Year after this in which his Son began reigning, becauſe he reigned ſeventeen Years from the twenty third of *Joaſh* King of *Judah*, Ver. 1. which to his thirty ninth might be ſo many current ones. Then *Jehoaſh* King of *Iſrael* reigning ſixteen Years, two of which being in the Time of *Joaſh* King of *Judah*, the whole will fall out to be full Years in the fifteenth of *Amaziah*, Chap. xiv. 23. and from the Death of *Jehoahaz* to the ſame fifteenth Year will be ſixteen current Years, as in the *Table*. On the contrary from *the thirty ſeventh Year of Joaſh King of Judah*, as it is here in the *preſ. Tranſ.* to the fifteenth of *Amaziah*, the Beginning and End of the Reign of *Jehoaſh* King of *Iſrael*, is more than ſixteen Years of any Sort. I have to add, that *Jehoahaz* being oppreſſed by the *Syrians*, Ver. 7, 22. might when he was taken ill conſtitute his Son King, and live till the next Year as above; according to what was obſerved of *Jehoſhaphat* on Chap. viii. 16.

Ver. 14. *when Eliſha*] being before what is related in the preceding Ver. as at Ver. 20.

Hand;

Hand; Eliſha likewiſe put his Hands upon the King's.

17. Next he ſaid, Open the Window eaſtward; ſo he did: then Eliſha ſaid, Shoot; and when he ſhot, he ſaid, The Arrow of the Lord's Safety, and the Arrow of Safety againſt Syria; for thou ſhalt ſmite the Syrians at Aphek, till they are conſumed.

18. He ſaying further, Take the Arrows; theſe were taken by him; whereupon he ordered the King of Iſrael to ſtrike on the Ground; who ſtriking three times, ſtopped.

19. Being in a Wrath therefore at him, the Man of God ſaid, Thou ſhouldeſt have ſtruck five or ſix times, then wouldeſt thou have beat the Syrians, till they were conſumed; whereas now thou wilt beat Syria *but* three times.

20. So Eliſha died, and they buried him; then the Troops of Moab came into the Country at the Entrance of the Year.

21. And as ſome were burying a Man, behold they ſaw a Troop, at which they caſt him into the Grave of Eliſha; in which when the Man was ſunk down, ſo that he touched the Bones of Eliſha, he became alive, and aroſe upon his Feet.

22. And Hazael King of Syria had oppreſſed Iſrael all the Time of Jehoahaz.

23. But the Lord was gracious to them, had mercy upon them, and regard to them, becauſe of his Covenant with Abraham, Iſaac and Jacob; and would not deſtroy them, nor caſt them from before him to this Time.

24. At length Hazael King of Syria died, and Ben-hadad his Son reigned in his room.

25. Then Jehoaſh the Son of Jehoahaz took again the Cities out of the Poſſeſſion of Ben-hadad the Son of Hazael, which he had taken out of the Poſſeſſion of Jehoahaz his Father in War: three times did Joaſh beat him, and recovered the Cities of Iſrael.

CHAP. XIV.

IN the ſecond Year of Joaſh the Son of Joahaz King of Iſrael, Amaziah the Son of Joaſh King of Judah began reigning.

2. Who when he did was in his twenty fifth Year, and reigned twenty nine Years at Jeruſalem; whoſe Mother's Name was Jehoaddan of Jeruſalem.

3. And he did what the Lord approved of, but not like David his Father; doing entirely as his Father Joaſh had done.

4. Only the Chapels were not taken away; the People did yet ſacrifice, and burn incenſe in them.

5. And as ſoon as the Kingdom was confirmed in his Power, he ſlew his Servants who had ſlain the King his Father.

6. However he did not put the Children of thoſe who ſlew *him* to death; as it is written in the Book of the Law of Moſes, wherein the Lord thus commanded, Fathers ſhall not be put to death for the Children, nor ſhall Children for the Fathers, but each ſhall die for his own Sin.

7. He ſlew ten thouſand Edomites in the Valley of Salt, and took the Rock in the War; the Name of which he called Joktheel to this Day.

8. Then Amaziah ſent Meſſengers with Word to Jehoaſh, the Son of Jehoahaz, the Son of Jehu, King of Iſrael, Come, let us look one another in the Face.

9. But he ſent Word to Amaziah King of Judah; A Bramble which was in Lebanon ſent to treat thus with a Cedar that was there, Give thy Daughter to my Son for a Wife; whereas a wild Beaſt that was in Lebanon went by, and trod down the Bramble.

Ver 20. *died*] *Joaſh* King of *Judah* being killed by two (probably chief) Servants of his, one an *Ammonite* and the other a *Moabite* by the Mother, 2 *Chron.* xxiv. 25, 26. for which his Son *Amaziah* put them to death, when the Kingdom was confirmed to him after that Inſurrection, 2 *Chr.* xxv. 3. which was ſcarcely before the ſecond Year of his Reign; and in Revenge for this it ſeems moſt likely, that ſome Troops came from *Moab*, which Nation might have employed thoſe Regicides, and entered *Iſrael*, as being in Alliance with *Judah*, Ch. xii. 17. and xiii. 3. 2 *Chr.* xxv. 5, 6. and then weak, Ver. 7. beſides ſince this may be well ſuppoſed to be in the next or *Amaziah's* third Year, conſequently *Eliſha* died in his ſecond and the fourth of *Joaſh*, by the *Table* at the End of *Dan.* and ſo fifty nine Years after *Elijah*; all which appears very conſiſtent, and may not be diſagreeable to underſtand.

Ver. 21. *ſunk down*] *Heb. went*, not *caſt into*, and *was let down*.

Ver. 24. *died*] This ſeems to be after *Joaſh* King of *Iſrael* did, Chap. xii. 17, 18. with 2 *Chron.* 24, 25. and before *Eliſha*, Ver. 17, 22. which fixes the Year as in the *Table*, and ſo he reigned forty ſeven Years. The *Moabites* infeſting *Iſrael* in the fifth Year of their King *Joaſh*, according to that on Ver. 20. and the *Tab.* I allow the next Year for their being ſtopped by Victory or Peace; then ſuppoſing *Joaſh* would not delay the War againſt *Syria*, from whom *Iſrael* had ſuffered ſo much, when he was aſſured by that great Prophet *Eliſha* of Conqueſt, V. 17. I place theſe three Defeats in the three enſuing Campaigns, and the Surrender of the Cities by Siege in the following Years. Thus too there would have been Space, as requiſite, for him to have beat the *Syrians* five or ſix times, Ver. 19. but now it appears they defended themſelves at Home againſt him; ſo that when he could do no more, he ſpared a hundred thouſand Men to aſſiſt *Judah*, 2 *Chr.* xxv. 6. All which conſpire to fix the Time of theſe Victories nearly to that wherein I have placed them. In ſuch Diſquiſitions I may hope for ſome Indulgence, as I know not that they have been uſed by others: and even little Matters, that tend to clear up any Difficulties reſpecting the *Holy Scriptures*, enhance in ſome degree their intrinſick Value.

Ver. 1. *Joahaz*] *Heb.*

Ver. 7. *Joktheel*] The Gathering of God, perhaps for their worſhipping him there.

Ver. 9. *Bramble*] Beſides the *Heb.* Word not ſignifying *thiſtle*, that being not Wood, it leſs accords with *Cedar* to denote the two Kings.

10. Thou

10. Thou haſt throughly beat Edom, and thy Heart lifts thee up: glory, and abide at Home; for why wilt thou make war for Hurt, that thou thy ſelf mayeſt fall, and Judah with thee?

11. Yet Amaziah would not hearken; ſo Jehoaſh King of Iſrael went up, and they looked one another in the Face, he and Amaziah King of Judah at Beth-ſhemeſh, which belonged to Judah.

12. And Judah was ſmitten before Iſrael, ſo that they fled to their ſeveral Tents.

13. Amaziah alſo King of Judah, the Son of Jehoaſh, the Son of Ahaziah, did Jehoaſh King of Iſrael take at Beth-ſhemeſh; and came to Jeruſalem, breaking down the Wall of it, at the Gate of Ephraim to the Corner-gate, four hundred Cubits.

14. Beſides he took away all the Gold, the Silver, and all the Inſtruments that were found at the Houſe of the Lord, and in the Treaſures of the King's Houſe, as alſo Sons for Hoſtages; and returned to Samaria.

15. As for the reſt of the Affairs of Jehoaſh that he did, and his Power, and how he fought with Amaziah King of Judah, are they not written in the Book of the Chronicles of the Kings of Iſrael?

16. And Jehoaſh lay down with his Fathers, being buried in Samaria with the Kings of Iſrael; and Jeroboam his Son reigned in his room.

17. And Amaziah the Son of Joaſh King of Judah, lived after the Death of Jehoaſh the Son of Jehoahaz King of Iſrael, fifteen Years.

18. As to the reſt of Amaziah's Affairs, are they not written in the Book of the Chronicles of the Kings of Judah?

19. Againſt whom they made a Conſpiracy at Jeruſalem, upon which he fled to Lachiſh; whither they ſent after him, and killed him there.

20. They nevertheleſs carried him upon Horſes, and he was buried at Jeruſalem with his Fathers in the City of David.

21. At length all the People of Judah took Azariah, when he was in his ſixteenth Year, and made him King in the room of his Father Amaziah.

22. He built Elath, which he recovered to Judah, after the King was laid down with his Fathers.

23. In the Year that was the fifteenth of Amaziah the Son of Joaſh King of Judah, Jeroboam the Son of Joaſh King of Iſrael began reigning in Samaria forty one Years.

24. And he did what the Lord was diſpleaſed with: he departed not from any of the Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin.

25. He recovered the Border of Iſrael from the Entrance of Hamath to the Sea of the Plain; according to the Word of the Lord God of Iſrael, that he ſpoke by the Miniſtry of his Servant Jonah the Son of Amittai the Prophet, who was of Gath-hepher.

26. For the Lord ſaw the Affliction of Iſrael was very bitter; there being none ſhut up, and none left, nor any Helper for Iſrael.

27. And the Lord did not ſay that he would blot out the Name of Iſrael from under Heaven; ſo he ſaved them by the Power of Jeroboam the Son of Joaſh.

28. As for the reſt of Jeroboam's Affairs, and all that he did, and his Power with which he fought, and how he recovered Damaſcus and Hamath of Judah for Iſrael, are they not written in the Book of the Chronicles of the Kings of Iſrael?

29. And Jeroboam lay down with his Fathers, with the Kings of Iſrael; at length Zechariah his Son reigned in his room.

Ver. 12. *ſmitten*] *Joſephus* in *Antiq.* Lib. ix. 10. relates that this fell out in the fourteenth Year of *Amaziah*, and ſo but a little before the Death of *Joaſh*; and indeed if it had not been after the Victories of the latter over the *Syrians*, Ch. xiii. ult. he would ſcarce have been ſo ſure of maſtering *Amaziah*, as he ſhews himſelf to be in the ſecond Verſe back from this; nor is he to be deemed of ſufficient Strength in the Beginning of his Reign, by comparing Chap. xiii. 7. with 2 *Chr.* xxv. 5.

Ver. 17. *fifteen*] *Vulg. Lat. twenty five*, of no Authority.

Ver. 21. *Azariah*] This Name having the *Heb.* Augment ו *u* at the End in Ch. xv. 6, 8. as *Iſaiah*, *Jeremiah*, *&c.* have, and as *Greek*, *Latin*, *&c.* have their Augments or redundant Additions; this King being alſo called by his other Name *Uzziah*, Ch. xv. 13, 30. with the Augment to that in Ver. 32, 34. The Author of the *Preſent State of the Printed Hebrew Text* calls them *many Blunderings*, and undertakes to aſſign the Cauſe of them, *that the Tranſcribers have confounded the true Name of the King Ozihu* (in the new deiſtical Dreſs, or Shadow of a Dream) *with the Name of his Prieſt Ozrihu*, 2 *Chron.* xxvi. 17, 20. but how can that be when his Name is written without ר *r* throughout 2 *Chr.* xxvi. and xxvii? ſo that inſtead of being confounded, they are clearly diſtinguiſhed; and did the Tranſcribers of this *Book* look at 2 *Chr.* xxvi. 17, 20. and not at their own *Copy?* How came they then not to tranſcribe the reſt of thoſe Verſes? And how did they take it, not as it is there with *u* at the End?

Ib. *when he*] after an Interregnum, as by the *Chron. Table*; and it is not אשר *which* or *who*; ſee 2 *Chron.* xxvi. 1.

Ver. 22. *which he recovered*] not built firſt.

Ib. *after the King was*] for *after that* may be the contrary, or doubtful which.

Ver. 25. It does not appear that *Joaſh* King of *Iſrael* made Peace with *Syria* after his Conqueſts, but partly dropped the War, as on Chap. xiii. ult. and ſee 1 *King.* xxii. 1. which his Son *Jeroboam* continued or renewed, encouraged to it by the Prophecy of *Jonah* as here, which was probably done in the Beginning of his Reign, when his domeſtick Affairs were ſettled.

Ver. 29. *at length*] after a Space of twenty three Years between, as in the *Table*, and the Account of it in the *Chronology*, at the End of *Daniel*.

CHAP.

CHAP. XV.

IN the Year that was the twenty ſeventh of Jeroboam King of Iſrael, Azariah the Son of Amaziah King of Judah began reigning.

2. Who when he did was in his ſixteenth Year, and reigned fifty two Years at Jeruſalem; whoſe Mother's Name was Jecholiah of Jeruſalem.

3. And he did what the Lord approved of, entirely as Amaziah his Father had done.

4. Only the Chapels were not taken away: the People did yet ſacrifice, and burn incenſe in them.

5. And the Lord ſmote the King, ſo that he was leprous to the Day of his Death, and dwelt in a ſeparate Houſe, while Jotham his Son was over the Houſe, judging the People of the Country.

6. Now the reſt of Azariah's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

7. And Azariah lay down with his Fathers, they burying him with them in the City of David; and Jotham his Son reigned in his room.

8. In the Year that was the thirty eighth of Azariah King of Judah, Zechariah the Son of Jeroboam reigned over Iſrael at Samaria ſix Months.

9. And he did what the Lord was diſpleaſed with as his Fathers had done: he departed not from the Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin.

10. So Shallum the Son of Jabeſh conſpired againſt him, and ſmote him before the People, inſomuch that he killed him; and reigned in his room.

11. As for the reſt of Zechariah's Affairs, behold they are written in the Book of the Chronicles of the Kings of Iſrael.

12. That was the Word of the Lord which he ſpoke thus to Jehu, The Sons of the fourth *Generation* to thee ſhall ſit upon the Throne of Iſrael; and ſo it came to paſs.

13. Shallum the Son of Jabeſh began reigning in the Year that was the thirty ninth of Uzziah King of Judah, and reigned the Space of a Month at Samaria.

14. When Menahem the Son of Gadi went up from Tirzah, and going thither, ſmote him there; and having killed him, reigned in his room.

15. As to the reſt of Shallum's Affairs, and his Conſpiracy that he made, behold they are written in the Book of the Chronicles of the Kings of Iſrael.

16. Then Menahem ſmote Tiphſah, and all who were in it, with its Borders from Tirzah; which he did, becauſe they would not open *to him*; cutting up all the Women of it with Child.

17. In the Year that was the thirty ninth of Azariah King of Judah, Menahem the Son of Gadi began reigning over Iſrael ten Years at Samaria.

18. And he did what the Lord was diſpleaſed with: he departed not from the Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin, all his Time.

19. Pul King of Aſſyria coming againſt the Country, Menahem gave him a thouſand Talents of Silver; that his Power might be with himſelf, to ſtrengthen the Kingdom in his own Poſſeſſion.

20. And Menahem got the Silver out of Iſrael, from all who had a great deal of Wealth fifty Shekels of Silver apiece, to give to the King of Aſſyria; ſo he returned, and did not ſtay there in the Country.

21. As for the reſt of Menahem's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Iſrael?

22. And Menahem lay down with his Fathers, and Pekahiah his Son reigned in his room.

23. In the Year that was the fiftieth of Azariah King of Judah, Pekahiah the Son of Menahem began reigning over Iſrael at Samaria two Years.

24. He likewiſe did what the Lord was diſpleaſed with: he departed not from the

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Ver. 1. *twenty ſeventh*] This compared with Chap. xiv. 2, 23. ſhews an Interregnum of eleven Years between *Amaziah* and *Azariah*, as in the *Tables* at the End of *Dan*. But *Uſher* endeavours to avoid it, by ſuppoſing that *Jeroboam* was made Partner with his Father *Joaſh* in reigning, ſo long before his Father's Death, that his twenty ſeventh Year was at the very End of *Amaziah*'s Reign, *Annal.* p. 75. and *Chron. ſacr.* p. 14, 15. at which Rate all the Reigns of both Kingdoms might be computed without any Space of Time between them, whereas *Uſher* himſelf allows of the other two that follow, and upon the ſame Account as this, by the Calculation of the Beginning of Reigns in the determinate Years of the Reigns in the other Kingdom, and by the Time of reigning; beſides that all the Years of all the Kings Reigns every where elſe are counted from the Time, or one of the Times, when they are related to begin reigning, and here is no Intimation of its being otherwiſe; but what eſpecially reſtricts the Manner of reckoning is the Number 390 in *Ezek.* iv. 5. which ſo nicely agrees with my *Chronology*, while to the ſame Period *Uſher* makes but 380 Years, and to the Captivity but 386. Moreover *Amaziah*'s being killed by a Conſpiracy, Ch. xiv. 19. ſuits with a Vacation to the Throne, and eſpecially as his Son was then a Child.

Ver. 19. *againſt the Country*] In the *com. Lat. into Therſa*; corruptly doubtleſs for *terra, land*, ſince the *Heb.* is *aretz*.

Ver. 23. *fiftieth*] *Bedford* ſuppoſes it evident, that it was a Year before *Pekahiah* could ſucceed *Menahem*, be-

Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin.

25. And Pekah the Son of Remaliah his Captain conſpired againſt him, and ſlew him in Samaria, in the Palace of the King's Houſe, with Argob and Arieh, there being with him fifty Men of the Sons of the Gileadites; and when he had killed him, he reigned in his room.

26. As for the reſt of the Affairs of Pekahiah, and all that he did, behold they are written in the Book of the Chronicles of the Kings of Iſrael.

27. In the Year that was the fifty ſecond of Azariah King of Judah, Pekah the Son of Remaliah began reigning over Iſrael at Samaria twenty Years.

28. Moreover he did what the Lord was diſpleaſed with: he departed not from the Sins of Jeroboam the Son of Nebat, wherein he made Iſrael ſin.

29. In the Time of Pekah King of Iſrael came Tiglath-pileſer King of Aſſyria, and took Ijon, Abel-beth-maachah, Janoah, Kedeſh, Hazor, Gilead and Galilee, the whole Country of Naphtali; and carried the People of them priſoners to Aſſyria.

30. And Hoſhea the Son of Elah made a Conſpiracy againſt Pekah the Son of Remaliah, and ſmiting him, killed him, and reigned in his room, at twenty Years of Jotham the Son of Uzziah.

31. As for the reſt of Pekah's Affairs, and all that he did, behold they are written in the Book of the Chronicles of the Kings of Iſrael.

32. In the ſecond Year of Pekah the Son of Remaliah King of Iſrael, Jotham the Son of Uzziah King of Judah began reigning.

33. Who when he did was in his twenty fifth Year, and reigned ſixteen Years at Jeruſalem; whoſe Mother's Name was Jeruſha the Daughter of Zadok.

34. And he did what the Lord approved of, entirely as Uzziah his Father had done.

35. Only the Chapels were not taken away; the People did yet ſacrifice and burn incenſe in them: he built the higheſt Gate of the Lord's Houſe.

36. As for the reſt of Jotham's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

37. In thoſe Days the Lord began to ſend againſt Judah, Rezin the King of Syria, and Pekah the Son of Remaliah.

38. And Jotham lay down with his Fathers, being buried with them in the City of his Father David; and Ahaz his Son reigned in his room.

CHAP. XVI.

IN the Year that was the ſeventeenth of Pekah the Son of Remaliah, Ahaz the Son of Jotham King of Judah began reigning.

2. Ahaz when he did was in his twentieth Year, and reigned ſixteen Years at Jeruſalem; but did not what the Lord his God approved of, like his Father David.

3. For he went in the Way of the Kings of Iſrael; and even made his Son paſs through the Fire; according to the Abominations of the Nations, that the Lord expelled from the Preſence of the Iſraelites.

4. Beſides he ſacrificed, and burnt incenſe in the Chapels, upon the Hills, and under every green Tree.

5. Then Rezin King of Syria, and Pekah the Son of Remaliah King of Iſrael came up to Jeruſalem to war; and they laid ſiege againſt Ahaz, but could not overcome *him*.

6. At that Time Rezin King of Syria recovered Elath to Syria, and caſt the Jews out of it; whither the Syrians came, and have dwelt there to this Time.

7. But Ahaz ſent word by Meſſengers to Tiglath-pileſer King of Aſſyria, I am thy Servant and Son; come up, and ſave me both

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cauſe *Menahem* began to reign in the thirty ninth Year of *Uzziah*, and reigning ten Years, *Pekahiah* ſucceeded in the fiftieth Year of *Uzziah*, *Scrip. Chron.* L. vi. 2. 113. which *Stackhouſe* quoting, ſays, *it is manifeſt*, and *there was therefore apparently an Interregnum*, *Hiſt. Bib.* Lib. vi. 4. whereas *Menahem* might have reigned from the thirty ninth to the fiftieth Year, if he reigned but ten Years and one Day, and it might be called ten Years if it wanted but a little of eleven; and *Uſher* has no Interregnum here.

Ver. 25. *there being with him*] *Jun.* and *Trem.* render *habens ſecum*, *having with him*; *who aſſiſted him*, ſays *Poole*, *in the Execution of his Treaſon*. Which is more likely than for *Pekah* to find and kill fifty *Gileadites* in the Palace, according to the *preſ. Tranſ.* ſee Chap. xxv. 25.

Ver. 29. *Tiglath-pileſer*] that this was after the taking of *Damaſcus*, Ch. xvi. 9. ſee *Iſa.* ix. 11, 12. and *Prideaux Connec.* An. 740.

Ver. 30. *twenty Years of Jotham*] from the Beginning of his Reign, tho' he reigned but ſixteen, Ver. 33. but the Time is counted from him rather than his wicked Son *Ahaz* who then reigned. But here *Lightfoot* raiſes *a Scruple*, as he ſays, *of no ſmall Difficulty*, that *Pekah* beginning to reign in the fifty ſecond or laſt Year of *Uzziah*, and reigning twenty Years, Ver. 27. and *Jotham* beginning to reign in the ſecond Year of *Pekah*, Ver. 32. then certainly *Pekah*'s twentieth and laſt Year was but the nineteenth of *Jotham*: which he anſwers by inferring, that *Jotham* began reigning in the laſt Year of his Father, when *Pekah* alſo did, *Proleg.* ad *Harm.* 4 *Evang.* But inſtead of this, the *Scripture* affirms, that *Jotham* began to reign the Year after; the Scruple may be therefore much better removed, by ſuppoſing that *Ahaz* began reigning in the laſt Year of *Jotham*, as in my *Table*, which brings it to the ſame, and does not ſo diſplace the Time that *Ahaz* began to reign.

out

out of the Power of the King of Syria and the King of Iſrael, who riſe up againſt me.

8. And Ahaz took the Silver and Gold that was found at the Houſe of the Lord, and in the Treaſures of the King's Houſe, which he ſent for a Preſent to the King of Aſſyria.

9. Who hearkened to him, ſo that he went up againſt Damaſcus, taking it, and carried thoſe of it priſoners to Kir; he alſo killed Rezin.

10. Now King Ahaz went to meet Tiglath-pileſer King of Aſſyria at Damaſcus, and ſaw an Altar that was there; whereupon he ſent to Uriah the Prieſt the Likeneſs of the Altar, and its Building, according to all the Work of it.

11. Thus he built an Altar: entirely as King Ahaz ſent from Damaſcus, ſo did Uriah the Prieſt make *it*, againſt he came from thence.

12. When the King alſo came from Damaſcus, and ſaw the Altar himſelf, he went near to the ſame, and offered upon it.

13. He further burnt his Burnt-offering and Oblation, poured out his Drink-offering, and ſprinkled the Blood of the Peace-offerings which he had, upon the Altar.

14. And the braſen Altar too which was before the Lord, he brought from the Front of the Houſe, from between the Altar and the Houſe of the Lord, putting it upon the north Side of the Altar.

15. And King Ahaz commanded Uriah the Prieſt as follows, Upon the great Altar burn the Burnt-offering of the Morning, and the Oblation of the Evening, as alſo the King's Burnt-offering, his Oblation, and the Burnt-offering of all the People of the Country, their Oblation and Drink-offerings; all the Blood likewiſe of the Burnt-offering, with all that of the Sacrifice ſhalt thou ſprinkle upon it: and the braſen Altar ſhall be for me to make enquiry.

16. So Uriah the Prieſt did, entirely as he commanded.

17. And King Ahaz cut off the Borders of the Baſes, took off the Waſhing-veſſel from them, and took down the Sea from the braſen Oxen that were under it, putting it upon a Pavement of Stones.

18. The Covert likewiſe for the Sabbath, which they had built at the Houſe, and the King's Entry without, he turned aſide *from* the Houſe of the Lord; by reaſon of the King of Aſſyria.

19. As for the reſt of the Affairs of Ahaz that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

20. And Ahaz lay down with his Fathers, being buried with them in the City of David; and Hezekiah his Son reigned in his room.

CHAP. XVII.

IN the twelfth Year of Ahaz King of Judah, Hoſhea the Son of Elah began reigning at Samaria, over Iſrael nine Years.

2. And he did what the Lord was diſpleaſed with, only not like the Kings of Iſrael who were before him.

3. Againſt him came up Shalmaneſer King of Aſſyria; to whom he became a Servant, and rendered Preſents.

4. But the King of Aſſyria found Conſpiracy in Hoſhea, who ſent Meſſengers to So King of Egypt, and brought up no Preſent to himſelf as Year by Year; therefore he ſhut him up, and bound him in a Houſe of Reſtraint.

5. For he came up through all the Country, and aſcending to Samaria, laid ſiege againſt it three Years.

6. In the ninth Year of Hoſhea the King of Aſſyria took Samaria, and carried the Iſraelites away priſoners to Aſſyria; and made them dwell in Halah, and Habor, at the River Gozan, and *in* the Cities of the Medes.

7. Thus it came to paſs becauſe the Iſraelites ſinned againſt the Lord their God, who had brought them up out of the Country of Egypt, from under the Power of Pharaoh King of it; and feared other gods:

8. As likewiſe went in the Ordinances of the Nations, that the Lord expelled from the Preſence of the Iſraelites, and of the Kings of Iſrael, which they made.

9. The Iſraelites alſo concealed Things that were not right, againſt the Lord their God; and built them Chapels in all their Cities, from the Tower of the Keepers to the fortified City.

10. They further ſet them up Statues, and Groves, upon every high Hill, and under every green Tree.

11. Where they burnt incenſe in all the Chapels, like the Nations that the Lord cauſed to be carried away from their Preſence; and did evil Things to provoke the Lord:

12. Serving filthy Idols, of which he ſaid to them, You ſhall not do that Thing.

Ver. 9. *went up*] Look on Chap. xv. 29.

Ib. *Damaſcus*] Thus ending the Kingdom of *Syria*, which began as related 1 *King*. xi. 23, 24, 25. and making it Part of that of *Aſſyria*.

Ver. 18. *at the Houſe*] for what Need was there of a Covert *in* it?

Ib. *by reaſon of*] as not only the *Heb.* properly ſignifies, but the [for] in the *com. Tranſ.* is expounded.

Ver. 5. *For*] not *Then* after he had impriſoned *Hoſhea*.

13. Beſides

13. Beſides though the Lord teſtified both againſt Iſrael and Judah, by the Miniſtry of all the Prophets, every Seer, as follows, Return from your evil Ways, and keep my Commandments, my Ordinances, according to all the Law that I commanded your Fathers, and which I ſent to you by the Miniſtry of my Servants the Prophets;

14. Yet they would not hearken, but hardened their Necks like thoſe of their Fathers, who did not believe in the Lord their God.

15. Moreover they not only rejected his Ordinances, and Covenant which he made with their Forefathers, and his Teſtimonies which he declared to them; but went after Vanity, becoming vain, and after the Nations that were round about them, of whom the Lord commanded them not to do like thoſe.

16. They even left all the Commandments of the Lord their God, and made them molten Images, two Calves; as they did alſo Groves, and worſhipped all the Army of Heaven, and ſerved Baal.

17. Nay they made their Sons and Daughters paſs through the Fire, uſing Divinations and Soothſaying, and delivered themſelves up to do what the Lord was diſpleaſed with, to provoke him.

18. Therefore was he very angry with Iſrael, and put them away from before him: there were none left, only the mere Tribe of Judah.

19. Nor did Judah keep the Commandments of the Lord their God, but went in the Ordinances of Iſrael which they made.

20. With that the Lord rejected all the Offspring of Iſrael, afflicted them, and delivered them into the Power of Spoilers; till he had caſt them from his Face.

21. For he tore Iſrael from the Family of David, and they made Jeroboam the Son of Nebat King; who drove them from after the Lord, and made them commit a great Sin.

22. And the Iſraelites went in all the Sins of Jeroboam which he did; they departed not from them:

23. Until the Lord put Iſrael away from his Face, as he had threatened by the Miniſtry of his Servants the Prophets. Thus were they carried away from their own Country to Aſſyria, to this Day.

24. And the King of Aſſyria brought ſome from Babylon, Cuthah, Avah, Hamath and Sepharvaim; whom he put to dwell in the Cities of Samaria, in the room of the Iſraelites: ſo they poſſeſſed Samaria, and dwelt in the Cities of it.

25. At the Beginning of whoſe dwelling there, they did not fear the Lord; therefore he ſent Lions among them, that ſlew ſome of them.

26. Then they ſpoke to the King of Aſſyria as follows, The Nations that thou haſt carried away, and cauſed to dwell in the Cities of Samaria, not knowing the Manner of the God of the Country; he has ſent Lions among them, which behold kill them, foraſmuch as they are ignorant of that.

27. Whereupon the King of Aſſyria commanded thus, Have thither one of the Prieſts whom you brought away from thence, letting them go, and dwell there; and let him teach them the Manner of the God of the Country.

28. Accordingly one of the Prieſts whom they had carried away from Samaria came, and dwelt at Beth-el, and taught them how they ſhould fear the Lord.

29. Yet each Nation made their own gods, and placed them in the Houſes of the Chapels which the Samaritans made, each Nation in their Cities where they dwelt.

30. Since the Men of Babylon made Succoth-benoth, and the Men of Cuth made Nergal, as thoſe of Hamath did Aſhima,

31. And the Avites made Nibhaz and Tartak, the Sepharvites alſo burnt their Children in the Fire to Adrammelech and Anammelech the gods of Sepharvaim.

32. So they feared the Lord, and made them of the meaneſt among themſelves Prieſts of the Chapels, who offered for them in the Houſes of the Chapels.

33. They feared the Lord, and ſerved their own gods; according to the Manner of the Nations that they carried away from thence.

34. Who to this Day do after the former Manners; fear not the Lord, nor do according to their own Ordinances and Manner, even according to the Law and Commandment, that the Lord enjoined the Sons of Jacob, whoſe Name he put to be Iſrael.

35. With whom the Lord made a Covenant, and thus commanded them; You ſhall

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Ver. 24. *brought*] This ſeems to be done divers Years after, as well by *Ezr.* iv. 2. as becauſe *Eſar-haddon* was the firſt of the *Aſſyrian* Kings who reigned over *Babylon*, where before him there was an Interregnum of eight Years by *Ptolemy's Canon*. His reigning there appears not only by this Verſe and that *Canon*, but 2 *Chron.* xxxiii. 11. *Ezr.* iv. 9, 10. ſee alſo Ch. xxiii. 29. with xxiv. 7.

Ver. 27. *letting them*] the Meſſengers who were come, according to *Jun.* and *Trem.* not other Prieſts as *Poole* would, ſince one only is ſo particularly and repeatedly mentioned.

Ver. 33. *Nations*] the Tribes of *Iſrael*.

Ver. 34. *Who*] the *Iſraelites* as before, that did not fear the Lord, which thoſe other Nations now did, Ver. 32, 33, 41. whereby thoſe oppoſite Expreſſions are reconciled.

neither

neither fear other gods, bow down to them, ſerve them, nor ſacrifice to them.

36. But the Lord who brought you up from the Country of Egypt, by great Might, and by an Arm ſtretched out, him ſhall you fear, and him ſhall you worſhip, and ſacrifice to him.

37. And the Ordinances, Rules, Law, and Commandment which he wrote for you, ſhall ye obſerve to do continually; and ſhall not fear other gods.

38. The Covenant likewiſe that I have made with you ye ſhall not forget, as well as not fear other gods.

39. But ye ſhall fear the Lord your God, who will deliver you from the Power of all your Enemies.

40. Nevertheleſs they would not hearken, but did after their former Manner.

41. And thoſe Nations feared the Lord, and ſerved their carved Images, both their Children and Grandchildren; according as their Fathers did, to this Day.

CHAP. XVIII.

AND when Hoſhea the Son of Elah had been three Years King of Iſrael, Hezekiah the Son of Ahaz King of Judah began reigning.

2. It was in the twenty fifth Year when he did, and he reigned nine and twenty Years at Jeruſalem; whoſe Mother's Name was Abi, the Daughter of Zechariah.

3. And he did what the Lord approved of, entirely as his Father David had done.

4. He took away the Chapels, broke down the Statues, and cut down the Groves: as alſo beat in pieces the Serpent of Braſs that Moſes made; for to thoſe Days the Iſraelites burnt incenſe to it; whereas he called it a brazen Thing.

5. In the Lord God of Iſrael did he truſt; ſo that after him there was none like him among all the Kings of Judah, nor of thoſe who were before him.

6. For he cleaved to the Lord, and did not depart from following him; but kept his Commandments that the Lord enjoined Moſes.

7. And the Lord was with him, he proſpered whitherſoever he went out; inſomuch that he rebelled againſt the King of Aſſyria, and would not ſerve him.

8. He ſmote the Philiſtines to Gaza and its Borders, from the Tower of the Keepers to the fortified City.

9. Now in the fourth Year of King Hezekiah, which was the ſeventh Year of Hoſhea the Son of Elah King of Iſrael, Shalmaneſer King of Aſſyria came up againſt Samaria, and laid ſiege to it.

10. And they took it at the Term of three Years: in the ſixth Year of Hezekiah, which was the ninth of Hoſhea King of Iſrael, was Samaria taken.

11. Thus the King of Aſſyria carried the Iſraelites away priſoners to Aſſyria, and placed them in Halah and Habor, at the River Gozan, and *in* the Cities of the Medes:

12. Becauſe they did not hearken to what the Lord their God ſaid, but tranſgreſſed his Covenant, all that Moſes the Servant of the Lord commanded; and would neither hear, nor do *it*.

13. And in the fourteenth Year of King Hezekiah, Sennacherib King of Aſſyria came up againſt all the fortified Cities of Judah, that he might take them.

14. Upon this Hezekiah King of Judah ſent Word to him at Lachiſh, I have offended, return from me; what thou putteſt upon me I will bear. So he impoſed on him three hundred Talents of Silver, and thirty Talents of Gold.

15. And Hezekiah gave *him* all the Silver that was found at the Houſe of the Lord, and in the Treaſures of the King's Houſe.

16. At that Time he cut off *the Things* of the Doors of the Lord's Temple, and of the Pillars that he himſelf had covered; and gave them to the King of Aſſyria.

17. Nevertheleſs he ſent Tartan, Rab-

Ver. 1. *three Years*] For *Hoſhea* beginning his Reign in the twelfth Year of *Ahaz*, Chap. xvii. 1. and *Ahaz* reigning till his ſixteenth when *Hezekiah* ſucceeded him, muſt be three Years and odd in *Hoſhea*'s Reign: again the fourth Year of *Hezekiah* was the ſeventh of *Hoſhea*, Chap. xviii. 9. conſequently the firſt Year of the former was the fourth of the latter. And the *Heb.* Word in this Verſe properly ſignifies *three*. The Reader may judge whether this is not more agreeable and likely, than groundleſsly to count two Beginnings to the Reign of *Hezekiah*, and ſo compute the Numbers by two different Dates; or what is worſe, to make *Hezekiah*'s Reſtoration of the true Religion in the twenty ninth and thirtieth Chap. of 2 *Chr.* to be while *Ahaz* was living; nor is it likely *Ahaz*, ſuch an Idolater at laſt, 2 *Chr.* xxviii. 22, 23, 24, 25. ſhould make his Son who was quite otherwiſe King in his Life-time.

Ver. 5. *none like him*] for truſting in the Lord, as Ch. xxiii. 25. requires it to be underſtood.

Ver. 10. *Term*] for it could not be *at the end of three Years*, from the fourth to the ſixth, or from the ſeventh to the ninth, Ver. 9.

Ver. 13. *came up*] from *Egypt*, as on *Iſa.* xx. 1. it is explained.

Ib. *that he might take*]according to the Account of it in 2 *Chr.* xxxii. 1. Beſides it is ſpoken of all thoſe Cities, and he did not take even *Lachiſh*; ſee *Iſa.* xvii. 9. and xxxii. 13.

Ver. 17. *Nevertheleſs*] Concerning the Opinion that was three or four Years after, ſee *Iſa.* xx. 1.

ſaris and Rab-ſhakeh from Lachiſh againſt King Hezekiah, with a huge Army to Jeruſalem; who aſcended, that they might come to Jeruſalem, and being got up, came, and ſtood at the Conduit of the uppermoſt Fiſh-pond, which was in the Highway of the Fuller's Field.

18. And when they had called to the King, there went out to them Eliakim the Son of Hilkiah, who was Steward of the Houſe, Shebna the Scribe, and Joah the Son of Aſaph the Recorder.

19. To whom Rabſhakeh ſaid: Tell now Hezekiah; Thus ſays the great King, the King of Aſſyria; What Truſt is it wherein thou truſteſt?

20. Thou vaunteſt, but vaunteſt in vain, There is Counſel and Power for War: now upon whom doſt thou truſt, that thou rebelleſt againſt me?

21. Now behold thou putteſt thy truſt upon the Staff of this bruiſed Reed Egypt; which a Man leaning upon, it will enter into his Hand, and pierce it: ſo will Pharaoh King of Egypt be to all that truſt upon him.

22. And though you ſay to me, We truſt on the Lord our God; is it not he whoſe Chapels and Altars Hezekiah has taken away, and ſaid to Judah and Jeruſalem, You ſhall worſhip before this Altar in Jeruſalem?

23. Therefore now engage thy ſelf, I pray, to my Maſter the King of Aſſyria; and I will give thee two thouſand Horſes, if thou art able to put thee Riders upon them.

24. How then wilt thou turn back the Face of one Captain, of the leaſt of my Maſter's Servants: putting thy Truſt upon Egypt, for Chariots and Horſemen?

25. Am I now come up without the Lord againſt this Place, to deſtroy it? The Lord ſaid to me, Go up againſt that Country, and deſtroy it.

26. Then ſaid Eliakim the Son of Hilkiah, Shebnah and Joah, to Rabſhakeh, Speak, we pray, to thy Servants in Syriack, for we underſtand *it*, and do not talk with us in the Jewiſh Language, in the Hearing of the People who are upon the Wall.

27. But Rabſhakeh replied to them, Has my Maſter ſent me to thine and thee, to ſpeak theſe Words? Was it not to the Men who ſit upon the Wall, to eat their Dung and drink their Urine with you?

28. So Rabſhakeh ſtood, and called aloud in the Jewiſh Language, ſaying as follows: Hear the Word of the great King, the King of Aſſyria.

29. Thus ſays the King, Let not Hezekiah deceive you: for he is not able to deliver you from his Power.

30. Nor let Hezekiah make you truſt on the Lord by ſaying, The Lord will deliver us, and this City ſhall not be given throughly up into the Power of the King of Aſſyria.

31. Do not hearken to him: for thus ſays the King of Aſſyria; Make a Bleſſing for me, and come out to me; then eat each one of his own Vine and Fig-tree, as alſo drink each the Water of his Ciſtern:

32. Till I come, and fetch you away to a Country like your own, a Country of Corn and Wine, a Country of Bread and Vineyards, a Country of Olives for Oil and Honey; that you may live, and not die: and do not hearken to Hezekiah, though he perſuades you thus, The Lord will deliver us.

33. Have the gods of the Nations at all delivered their reſpective Lands, from the Power of the King of Aſſyria?

34. Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and Ivah? For have they delivered Samaria from my Power?

35. Which are they among all the gods of the Countries, who have delivered their Country from my Power, that the Lord ſhould deliver Jeruſalem from it?

36. The People however held their Peace, and did not anſwer him a Word: for this was the King's Commandment, Do not anſwer him.

37. Next Eliakim the Son of Hilkiah who was Steward of the Houſe, Shebna the Scribe, and Joah the Son of Aſaph the Recorder, went to Hezekiah with the Cloaths torn; and told him the Words of Rabſhakeh.

CHAP. XIX.

WHICH when King Hezekiah heard, he tore his Cloaths, covered himſelf with Sackcloth, and went into the Houſe of the Lord.

2. He alſo ſent Eliakim who was the Steward of the Houſe, Shebna the Scribe, and the Elders of the Prieſts, having covered themſelves with Sackcloth, to Iſaiah the Prophet the Son of Amoz.

3. To whom they ſaid; Thus ſays Heze-

Ver. 18. *Steward of*] as at *Gen.* xliv. 1.

Ver. 21. *bruiſed*] as *Egypt* had then been, according to the order of the Story on *Iſa.* xx.

Ver. 34. *they*] *the gods of the Nations*, Ver. 33. not thoſe of *Hamath*, *&c.*

kiah,

kiah, This Day is a Day of Diſtreſs, Rebuke and Contempt: for the Children are come to the Birth, and there is no Might to bring forth.

4. Perhaps the Lord thy God will hear all the Words of Rabſhakeh, whom the King of Aſſyria his Maſter has ſent to reproach the living God, and will rebuke the Words which the Lord thy God has heard: therefore put up a Prayer for the Reſidue that is found.

5. Accordingly the Servants of King Hezekiah went to Iſaiah.

6. And he ſaid to them; So ſhall you tell your Maſter, Thus ſays the Lord, Be not afraid by reaſon of the Words that thou haſt heard, with which the young Men of the King of Aſſyria have blaſphemed me.

7. Behold I will put ſuch a Spirit into him, and he ſhall hear ſuch News, that he ſhall return to his own Country; in which I will cauſe him to fall by the Sword.

8. And Rabſhakeh returned, and found the King of Aſſyria fighting againſt Libnah: for he had heard that he was marched from Lachiſh.

9. Who when he heard ſay of Tirhakah King of Ethiopia, Behold he is come forth to fight with thee; ſent Meſſengers again to Hezekiah with Orders:

10. Thus ſhall you make a Speech to Hezekiah King of Judah; Let not thy God deceive thee, in whom thou truſteſt, by ſaying, Jeruſalem ſhall not be given up into the Power of the King of Aſſyria.

11. Behold thou haſt heard what the Kings of Aſſyria have done to all Countries, to deſtroy them utterly; and ſhalt thou be delivered?

12. Did the gods of the Nations deliver them whom my Fathers deſtroyed, Gozan, Haran, Rezeph, and the Edenites who were in Thelaſſar?

13. Where is the King of Hamath, the King of Arpad, and the King of the City of Sepharvaim, of Henah and Ivah?

14. And when Hezekiah had received the Letter from the Hands of the Meſſengers, and read it; he went up to the Houſe of the Lord, and ſpread it before him.

15. Before whom he prayed, and ſaid; O Lord God of Iſrael, who inhabiteſt the Cherubs, thou thy ſelf art God alone, of all the Kingdoms of the Earth: thou having made the Heaven, and the Earth.

16. Incline thy Ear, O Lord, and hear; open thy Eyes, O Lord, and ſee; even hear the Words of Sennacherib, who has ſent him to reproach the living God.

17. Indeed, O Lord, the Kings of Aſſyria have laid waſte the Nations, and their Land;

18. And put their gods into the Fire: for they were not gods, but the Work of Men's Hands, Wood and Stone; ſo they deſtroyed them.

19. Now therefore, O Lord our God, ſave us, I beſeech thee, from his Power; for all the Kingdoms of the Earth to know, that thou art the Lord God alone.

20. Then Iſaiah the Son of Amoz ſent Word to Hezekiah: Thus ſays the Lord God of Iſrael, What thou haſt prayed to me concerning Sennacherib King of Aſſyria, has not been unheard by me.

21. This is the Matter that the Lord ſpeaks againſt him; The Virgin, the Daughter of *Zion*, deſpiſes thee, mocks thee, the Daughter of Jeruſalem ſhakes the Head after thee.

22. Whom haſt thou reproached, and blaſphemed? And againſt whom haſt thou raiſed the Voice, and looked up on high? Againſt the Holy One of Iſrael?

23. Thou haſt reproached the Lord by the Miniſtry of thy Meſſengers, and ſaid; I will go up to the Height of the Mountains, to the Sides of Lebanon, with the Multitude of my Chariots: where I will cut down his tall Cedars, the choiceſt of his Fir-trees; and come to the Lodging-place of his Border, to the Wood of his Carmel.

24. I have dug, and drunk ſtrange Waters; and dried up all the Streams of the Siege with the Soles of my Feet.

25. Haſt not thou heard long ago I made it? From Days of old Time that I formed it? Now have I brought it to paſs, that thou ſhouldeſt be to lay waſte fortified Cities to ruinous Heaps.

26. Therefore were their Inhabitants ſhorthanded, were daunted, and aſhamed: they were *like* the Herb of the Field, and the tender Pot-herb, Graſs of the Roofs, and Corn blaſted before it is grown up.

27. And I know thy dwelling, going out

Ver. 7. *put*] *Heb. give.*

Ib. *Spirit*] or *Mind*, as *Grotius* ſhews, and according to *Munſt.* but with *Jun.* and *Trem. Will*, who yet render it *ſpiritum*, as the *Heb.* Word undeniably ſignifies.

Ver. 8. *returned*] to give *Sennacherib* Account of it, but leaving his Army there as it ſeems, Ver. 9, 33, 35. notwithſtanding what *Prideaux* ſays to the contrary, *Connec.* An. 710; ſee *Iſa.* xx. 1.

Ver. 9. *Ethiopia*] As the King appears to be *Tarachus*, one of the *Ethiopian* Family, who afterwards reigned in *Egypt*, I have rendered it here *Ethiopia*, and not *Cuſh* as in other Places; ſee *Prideaux's Connec.* Anno 710 & 706.

Ver. 23. *Lodging-place*] being in the Height, *Iſa.* xxxvii. 24. This and *Border* are both ſingular in *Heb.* here as there.

Ver. 25. *made*] as *formed* juſt after.

Ver. 26. *Corn blaſted*] the *Heb.* Word being a Subſtantive ſignifying ſo, *Buxt. Lex.*

and

and coming in, as alſo thy being moved againſt me.

28. Becauſe thy being moved againſt me, and thy Tumult is come up into my Ears; therefore will I put my Hook in thy Noſe, and my Bridle in thy Lips, and will make thee return in the Way wherein thou cameſt.

29. And this ſhall be a Sign to thee; the eating this Year that which grows of it ſelf, and in the ſecond Year what grows up again (then in the third Year ſow you, and reap, as likewiſe plant Vineyards, and eat the Fruit of them)

30. That a Remnant eſcaped of the Family of Judah which is left, ſhall again take root below, and yield Fruit above.

31. For a Reſidue ſhall go forth from Jeruſalem, and a Remnant eſcape from Mount Zion: the Zeal of the Lord will do this.

32. Therefore thus ſays the Lord concerning the King of Aſſyria; He ſhall not come to this City, nor ſhoot an Arrow there, nor come before it with a Shield, nor make a Rampart againſt it.

33. In the ſame Way wherein he came, ſhall he return, and not come to this City, ſays the Lord.

34. But I will defend this City to ſave it, for my own ſake, and for the ſake of my Servant David.

35. And it came to paſs that Night, that the Angel of the Lord went out, and ſlew a hundred eighty and five thouſand in the Camp of Aſſyria; ſo that when they roſe early in the Morning, behold all of them were dead Corpſes.

36. So Sennacherib King of Aſſyria marched, and going back again, dwelt at Nineveh.

37. And as he was worſhipping in the Houſe of Niſroch his god, Adrammelech and Sharezer ſlew him with the Sword, who eſcaped to the Country of Ararat: and Eſarhaddon his Son reigned in his room.

CHAP. XX.

IN thoſe Days was Hezekiah ſick likely to die, to whom Iſaiah the Son of Amoz the Prophet came, and ſaid to him; Thus ſays the Lord, Make thy Will, for thou wilt die, and not live.

2. Upon this he turned about his Face to the Wall, and prayed to the Lord, ſaying,

3. I beſeech thee, O Lord, remember now, how I have walked continually before thee in Truth, and with a perfect Heart, and have done what thou waſt pleaſed with; and Hezekiah wept a great deal.

4. When Iſaiah being not got out to the middle of the City, had the Lord's Commiſſion as follows;

5. Go back, and tell Hezekiah the Ruler of my People; Thus ſays the Lord God of thy Father David, I have heard thy Prayer, ſeen thy Tears; behold I will heal thee, on the third Day thou ſhalt go up to the Houſe of the Lord.

6. And I will add to thy Time fifteen Years: as alſo deliver thee and this City from the Power of the King of Aſſyria; and will defend this City, for my own ſake, and for the ſake of David my Servant.

7. Iſaiah alſo ſaid, Take a Bunch of Figs; which they did; and putting upon the Boil, he recovered.

8. However Hezekiah aſked him, What

Ver. 29. *the eating*] That and the next being the Sabbatical and Jubile Years, according to the *Table of Chronology*: the keeping of which Years orderly, when it was ſo very unlikely, the *Aſſyrians* being killed that Night, might well be a Sign of God's future Favour.

Ver. 32. *He*] the King of *Aſſyria* himſelf. It ſeems to be the Cuſtom of taking capital Cities in thoſe Times, that the King ſhould be there at the laſt ſtorming it, 2 *Sam.* xii. 27, 28. according to which this ſhews that *Jeruſalem* ſhould not be taken.

Ib. *to*] which, and not *into*, agrees with *there*, *&c.*

Ver. 33. *return*] Both *Rabſhakeh* went back *to Sennacherib*, and *Sennacherib* coming from the South to *Lachiſh*, returned ſouthward out of the Kingdom of *Judah* to *Libnah*, Ver. 8, and Chap. viii. 22, *Num.* xxxiii. 20.

Ver. 35. *went out*] of *Jeruſalem*, where his peculiar Preſence was; to the *Aſſyrian* Camp, in the Valley of *Tophet*, according to Ch. xxx. 33. and *Joſephus*. *Sennacherib*'s going back from *Lachiſh* to *Libnah*, makes it improbable that the Army with him was deſtroyed marching towards *Jeruſalem*, as *Prideaux* has it, *Connect.* An. 710. Much leſs did *Sennacherib* get thither, as with *Bedford Scrip. Chron.* B. vi. 3, 18. contrary to Ver. 32. *Iſa.* xxxvii. 33. ſee *Iſa.* xxxi. 9.

Ib. *ſlew*] According to *Beroſus* in *Joſephus Antiq.* Lib. x. 2. and *Jerome* on *Iſa.* xxxvii. it was done with the Peſtilence, which may be likely; ſee alſo on Ch. xx. 7. The Opinion of *Prideaux* is, that it was a hot Wind in thoſe Parts, for which Ver. 7. is quoted; where the Words of the Original neither ſignify *ſend* nor *Blaſt*; ſee *Iſa.* xxx. 28, as *of Hoſts* is, Ver. 31. and that our *Tranſlators* have put in another Character.

Ver. 37. *Adrammelech* and *Sharezer ſlew him*] *his Sons* is only in the *Margin*.

Ver. 1. *thoſe Days*] *Hezekiah* not reigning twenty-nine full Years, as by the *Chronological Table*, and the fifteen which his Life was lengthened, Ver. 6. being no doubt full ones, it follows that this Sickneſs was in thoſe very Days ſpoken of before, namely while the King of *Aſſyria* was at war againſt the Country in *Hezekiah*'s fourteenth Year, Chap. xviii. 13. as Ver. 6. of this Chapter likewiſe ſhews.

Ver. 2. *Gregory* ſays (extravagantly;) "King *Hezekiah* was heard upon his bed, but his Prayer what was "it, but that he might go once more to Church? And "even then though in that Extremity, he could not go "up into the Houſe of the Lord; yet at leaſt he turned "himſelfe in his Chamber that way." *Notes and Obſerv. upon ſome Paſſages of Scrip.* Ch. 31.

Ver. 3. *a great deal*] *Heb. with great weeping.*

Ver. 4. *City*] *Court* being but in the *Marg.*

Ver. 7. *Boil*] It ſeems to be the Peſtilence, which *Sennacherib*'s Army might catch from the City, but in an extraordinary manner.

ſhall be the Sign that the Lord will heal me, and that I ſhall go up to the Houſe of the Lord on the third Day?

9. And Iſaiah replied, This ſhall be a Sign to thee from the Lord, that he will do the Thing which he has ſpoken; ſhall the Shadow go on ten Degrees, or go back ſo many?

10. To which Hezekiah anſwered, It is a ſlight Thing for the Shadow to decline ten Degrees; no, but let it return backward ten Degrees.

11. So Iſaiah the Prophet called on the Lord; and he cauſed the Shadow on the Degrees, which was gone down upon thoſe of Ahaz, to return backward ten Degrees.

12. At that Time Berodach-baladan, the Son of Baladan, King of Babylon ſent a Letter, and a Preſent to Hezekiah: for he heard that he had been ſick.

13. And Hezekiah hearkened to them, ſhewing them the whole Houſe of his Odours, the Silver, Gold, Spices, the good Oil, the Houſe of his Veſſels, and all that was found in his Treaſures: there was Nothing which he did not ſhew them, in his Houſe, and in all his Dominion.

14. Afterwards Iſaiah the Prophet came to King Hezekiah, and ſaid to him, What did theſe Men ſay? And from whence did they come to thee? And he anſwered, They came from a Country far off, from Babylon.

15. And upon his enquiring, What did they ſee in thy Houſe? Hezekiah acknowledged, They ſaw all that was in it; there was Nothing, which I did not ſhew them, in my Treaſures.

16. Then ſaid Iſaiah to him; Hear the Lord's Commiſſion,

17. Behold the Days are coming, when all that is in thy Houſe, and what thy Fathers have treaſured up to this Day, ſhall be carried away to Babylon; there ſhall be Nothing left, ſays the Lord.

18. Nay they ſhall take of thy Sons who ſhall proceed out from thee, whom thou ſhalt beget; and they ſhall be Officers in the Palace of the King of Babylon.

19. Whereupon Hezekiah ſaid to Iſaiah, The Lord's Commiſſion that thou ſpeakeſt is good: for is it not, ſaid he, if there be Peace and Truth in my Days?

20. As for the reſt of Hezekiah's Affairs, and all his Power, with how he made a Fiſh-pond, and a Conduit, and brought Water to the City, are they not written in the Book of the Chronicles of the Kings of Judah?

21. And Hezekiah lay down with his Fathers, and Manaſſeh his Son reigned in his room.

CHAP. XXI.

MANASSEH was in his twelfth Year when he began reigning, and reigned fifty five Years at Jeruſalem; whoſe Mother's Name was Hephzi-bah.

2. And he did what the Lord was diſpleaſed with; according to the Abominations of the Nations, that the Lord expelled from the Preſence of the Iſraelites.

3. For he built up again the Chapels which his Father Hezekiah had deſtroyed, raiſed up Altars to Baal, made a Grove as Ahab King of Iſrael did, worſhipped all the Army of Heaven, and ſerved them.

4. He alſo built Altars in the Houſe of the Lord, of which the Lord ſaid, I will put my Name in Jeruſalem.

5. And he builded Altars to all the Army of Heaven, in the two Courts of the Lord's Houſe.

6. Beſides he made his Son paſs through the Fire, uſed ſoothſaying, divined, and had to do with familiar Spirits and Sorcerers; doing what the Lord was much diſpleaſed with, to provoke *him*.

7. Nay he put a carved Image belonging to the Grove that he had made, in the Houſe of which the Lord ſaid to David and his Son Solomon; In this Houſe and in Jeruſalem, that I have choſen out of all the Tribes of Iſrael, will I put my Name for ever.

8. And I will not remove the Feet of Iſrael again, from the Country which I gave

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Ver. 11. *on the Degrees*] as *Iſa.* xxxviii. 8. *of the Degrees*, and thus the *Heb.* has here.

Ib. *thoſe*] the ſame as before and after, *dial* being alſo another Word.

Ib. *backward*] by the Inflection of the Sun's Rays, that might be called *the Sun*, *Iſa.* xxxviii. 8. as is ſuppoſed, rather than the going back of the Sun or Earth; ſince it appears to have been only in that Country, 2 *Chron.* xxxii. 31. and *Uſher* obſerves by three Eclipſes before that Time, that they agreed with the conſtant Motion of the heavenly Bodies as if not altered; tho' he ſuppoſes inconſiſtently that all of them went backward, *Annal.* A. M. 3291.

Ib. *ten*] as long as if the Shadow had ſtood ſtill while it uſed to go forward twenty, ſince thoſe ten were to be paſſed back again; and if not in the common Pace, it would be a farther Miracle. And leſt it ſhould be thought, ſo much Time muſt be loſt; I ſay No, becauſe the Shadow muſt ſtop at Night, and the next Morning it would naturally begin right again.

Ver. 13. *hearkened*] His being glad by *Iſaiah*'s Account, Ch. xxxix. 2. might be here ſoftened a little in his Favour, by the Change of a *Heb.* Letter.

Ib. *Odours*] I ſuppoſe moſtly for Offerings.

Ib. *Veſſels*] The *Eng. Marg.* has *Heb.* Veſſels; as likewiſe *Jun.* and *Trem.* the *vulg. Lat. Munſt.* and *Pagn. vaſorum.*

to their Forefathers; only if they obſerve to do according to all that I have commanded them, and after all the Law which my Servant Moſes commanded them.

9. But they would not hear; and Manaſſeh made them err, to do worſe than the Nations, that the Lord had deſtroyed from the Preſence of the Iſraelites.

10. And the Lord ſpoke by the Miniſtry of his Servants the Prophets as follows:

11. Becauſe Manaſſeh King of Judah does theſe Abominations, doing worſe than all that the Amorites did who were before him, and makes Judah alſo ſin by his filthy Idols.

12. Therefore thus ſays the Lord God of Iſrael; Behold I will bring Harm upon Jeruſalem and Judah, at which both the Ears of every one who hears it ſhall tingle.

13. For I will ſtretch out over Jeruſalem the Line of Samaria, and the Plummet of the Family of Ahab; and will wipe Jeruſalem as one does a Diſh, and being wiped, turns *it* upon its Face.

14. So will I forſake the Reſidue of my Poſſeſſion, and deliver them into the Power of their Enemies; whereby they ſhall become a Prey and Spoil to all of them:

15. Becauſe they have done what I diſlike, and have provoked me, from the Day on which their Forefathers came out of Egypt to this Day.

16. And Manaſſeh alſo ſhed innocent Blood very much, till he had quite filled up Jeruſalem; beſides his Sin wherein he made Judah ſin, by doing what the Lord was diſpleaſed with.

17. As for the reſt of Manaſſeh's Affairs, and all that he did, with his Sin which he ſinned, are they not written in the Book of the Chronicles of the Kings of Judah?

18. And Manaſſeh lay down with his Fathers, being buried in the Garden of his own Houſe, in that of Uzza; and Amon his Son reigned in his room.

19. Amon was in his twenty ſecond Year when he began reigning, and reigned two Years at Jeruſalem; whoſe Mother's Name was Meſhullemeth, the Daughter of Haruz of Jotbah.

20. He likewiſe did what the Lord was diſpleaſed with, as Manaſſeh his Father had done.

21. For he went in all the Way wherein his Father went; and ſerved the filthy Idols that his Father ſerved, and worſhipped them.

22. Moreover he forſook the Lord God of his Fathers, and went not in the Way of the Lord.

23. At length the Servants of Amon conſpired againſt him, and killed the King in his own Houſe.

24. But the People of the Country ſlew all that conſpired againſt him; and the ſame made Joſiah his Son King in his room.

25. As for the reſt of Amon's Affairs which he did, are they not written in the Book of the Chronicles of the Kings of Judah:

26. And he being buried in his Sepulchre in the Garden of Uzza, Joſiah his Son reigned in his room.

CHAP. XXII.

JOSIAH was in his eighth Year when he began reigning, and reigned thirty one Years at Jeruſalem; whoſe Mother's Name was Jedidah, the Daughter of Adaiah of Boſkath.

2. And he did what the Lord approved of; going in all the Way of David his Father, without turning aſide to the right Hand or left.

3. Now in the eighteenth Year of King Joſiah, he ſent Shaphan, the Son of Azaliah, the Son of Meſhullam, the Scribe, to the Houſe of the Lord, with this Meſſage;

4. Go up to Hilkiah the high Prieſt, and cauſe him to finiſh *the Affair of* the Money that is brought into the Houſe of the Lord, which the Keepers of the Door gather from the People.

5. And let them deliver it into the Hands of ſuch as manage the Work, that are ſet over the Houſe of the Lord, who ſhall give it to the Doers of the Work which is there, to repair the Breaches of the Houſe;

6. To Artificers, Builders, and Maſons, even to buy Timber and Stone that is cut, to repair the Houſe.

7. But the Money was not reckoned to them, that was delivered into their Hands; becauſe they managed faithfully.

8. And Hilkiah the high Prieſt ſaid to Shaphan the Scribe, I have found the Book of the Law in the Houſe of the Lord; Hilkiah alſo gave the Book to him, and he read it.

9. Then Shaphan the Scribe came to the King, and brought him back Word, and ſaid,

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Ver. 15. *what I diſlike*] as oppoſite to another Idiom remarked on at *Gen.* xix. 8. which is alſo otherwiſe turned by our *Tranſlators*, as in *Num.* xi. 10. and xxii. 34. *Jer.* xl. 4. *Joſh.* xxiv. 15.

Thy

Thy Servants have poured out the Money that was found in the Houſe, and delivered it into the Hands of thoſe that manage the Work, who are ſet over the Houſe of the Lord.

10. Beſides he told the King thus, Hilkiah the Prieſt has given me a Book; and Shaphan read it before him.

11. And as ſoon as the King heard the Words of the Book of the Law, he tore his Cloaths.

12. He alſo commanded Hilkiah the Prieſt, Ahikam the Son of Shaphan, Achbor the Son of Michaiah, Shaphan the Scribe, and Aſaiah a Servant of the King, as follows,

13. Go, enquire of the Lord for me, and for the People, even for all Judah, concerning the Words of this Book that is found: for the Wrath of the Lord is great, that which is kindled againſt us, becauſe our Fathers have not hearkened to the Words of this Book, to do according to all that is written for us.

14. So Hilkiah the Prieſt, Ahikam, Achbor, Shaphan and Aſaiah, went to Huldah the Propheteſs, the Wife of Shallum, the Son of Tikvah, the Son of Harhas, Keeper of the Garments, ſhe dwelling at Jeruſalem in the ſecond Part; and they ſpoke to her.

15. Who ſaid to them: Thus ſays the Lord God of Iſrael, Tell the Man that ſent you to me;

16. Thus ſays the Lord: Behold I will bring Harm to this Place, and upon the Inhabitants of it, even all the Things of the Book which the King of Judah has read;

17. Becauſe they have forſaken me, and burnt incenſe to other gods, that they might provoke me by all the Work of their Hands; ſo ſhall my Wrath be kindled againſt this Place, and not be quenched.

18. But concerning the King of Judah who ſent you to enquire of the Lord, thus ſhall you tell him; Thus ſays the Lord God of Iſrael, *As for* the Words which thou haſt heard,

19. Foraſmuch as thy Heart is tender, and thou didſt humble thyſelf before the Lord, when thou heardeſt what I have ſpoken againſt this Place, and the Inhabitants of it, that they ſhould become a Deſolation and a Curſe, and didſt tear thy Cloaths, and weep before me; I alſo heard, ſays the Lord.

20. Therefore behold I will gather thee to thy Fathers, and thou ſhalt be gathered to thy Grave in Peace, and thy Eyes ſhall not ſee all the Harm which I will bring upon this Place. And they brought the King back Word.

CHAP. XXIII.

UPON this the King ſent, and they gathered to him all the Elders of Judah and Jeruſalem.

2. He then went up to the Houſe of the Lord, all the Men of Judah, and all the Inhabitants of Jeruſalem being with him, as alſo the Prieſts and Prophets, nay all the People from the leaſt to the greateſt; where he read in their Hearing all the Words of the Book of the Covenant, that was found in the Houſe of the Lord.

3. And the King ſtanding at a Pillar, made a Covenant before the Lord, to go after him, and to keep his Commandments, Teſtimonies and Ordinances, with all the Heart, and all the Soul, to confirm the Words of this Covenant that were written in this Book; and all the People ſtood to the Covenant.

4. After which the King commanded Hilkiah the high Prieſt, and the Prieſts of the ſecond Order, with the Keepers of the Door, to bring out of the Temple of the Lord all the Inſtruments that were made for Baal, for the Grove, and all the Army of the Heavens; and he burnt them without Jeruſalem, in the Fields of Kidron, and carried the Aſhes of them to Beth-el.

5. And he put away the black ones, whom the Kings of Judah had appointed, and cauſed to burn incenſe in the Chapels, in the Cities of Judah, and round about Jeruſalem, with thoſe that burnt incenſe to Baal, to the Sun, and Moon, and Planets, and to all the Army of the Heavens.

6. He likewiſe brought the Grove out of the Houſe of the Lord, without Jeruſalem, to the Brook Kidron, and burnt it there, beating it ſmall to Duſt, and throwing the Duſt of it upon the Graves of the Sons of the People.

7. And he broke down the Houſes of the Sodomites, which were at the Houſe of the Lord, where the Women wove Booths for the Grove.

Ver. 9. *poured out*] of the Cheſt, wherein it was collected, Chap. xii. 9, 10.

Ver. 12, 14. *Aſaiah*] In this Name may be obſerved the great Negligence of the *Eng. Tranſlators*.

Ver. 13. *for us*] according to the beſt *Tranſlators*, as well as better Senſe and more agreeable to the *Orig.* than *concerning*.

Ver. 20. *in Peace*] with regard to that Nation, and what ſhe had been ſpeaking of it in the preceding Verſe, and before that ſhould come to paſs.

Ver. 3. *at*] the ſame as in 2 *Chr.* xxxiv. 31.

Ver. 5. *black ones*] See this on *Zeph.* i. 4.

Ib. *and cauſed to burn incenſe*] a Conjunction, and finite Verb ſing. in the Conjug. *Pihel*.

Ver. 7. *Booths*] *Houſes Heb.*

8. Beſides

8. Beſides he brought all the Prieſts from the Cities of Judah, and polluted the Chapels where thoſe burnt incenſe, from Geba to Beer-ſheba; and broke down the Chapels of the Gates, which were at the Entrance of the Gate of Joſhua the Governor of the City, that were on a Man's left Hand at the Gate of the City.

9. Yet the Prieſts of the Chapels did not go up to the Altar of the Lord in Jeruſalem, but eat unleavened Cakes amongſt their Brethren.

10. And he polluted Topheth, which was in the Valley of the Sons of Hinnom; that no Man might make his Son or Daughter paſs through the Fire to Molech.

11. Moreover he put away the Horſes that the Kings of Judah had given to the Sun, by the coming in of the Houſe of the Lord, at the Room of Nethan-melech one of the Officers, which was in the Suburbs; and the Chariots of the Sun he burnt in the Fire.

12. The Altars too which were upon the Roof of the Chamber of Ahaz, that the Kings of Judah had made, and thoſe that Manaſſeh had made in the two Courts of the Lord's Houſe, did the King break down, and daſh in pieces from thence, throwing the Duſt of them into the Brook Kidron.

13. And the Chapels which were before Jeruſalem, that were on the right hand of the Mountain of Corruption, which Solomon King of Iſrael built to Aſhtoreth the Abomination of the Zidonians, to Chemoſh the Abomination of Moab, and Milcom the Deteſtation of the Ammonites, did the King pollute.

14. He further broke in pieces the Statues, and cut down the Groves; and filled the Places of them with Men's Bones.

15. And alſo the Altar which was at Beth-el, the Chapel that Jeroboam the Son of Nebat made, with which he cauſed Iſrael to ſin, both that Altar and the Chapel he broke down; and burnt the Chapel, beating it ſmall to Duſt, as likewiſe burnt the Grove.

16. Then Joſiah looking, ſaw the Graves which were there on the Mountain: with that he ſent, and took the Bones out of them, which he burnt upon the Altar, and polluted it; according to the Word of the Lord that the Man of God did proclaim, who proclaimed thoſe Things.

17. And he aſked, What is that Monument which I ſee? When the Men of the City anſwered him, It is the Grave of the Man of God who came from Judah, and proclaimed thoſe Things that thou haſt done againſt the Altar of Beth-el.

18. Therefore he replied, Let him alone, let not any one remove his Bones: ſo they let his Bones eſcape, with thoſe of the Prophet who came from Samaria.

19. And all the Houſes of the Chapels likewiſe that were in the Cities of Samaria, which the Kings of Iſrael had made to provoke, Joſiah took away; and did to them according to all the Deeds that he had done at Beth-el.

20. Nay he killed all the Prieſts of the Chapels who were there, upon the Altars, and burning Men's Bones upon them, returned to Jeruſalem.

21. Afterwards the King thus commanded all the People, Make a Paſſover to the Lord your God, as it is written in the Book of this Covenant.

22. For there was not made ſuch a one, from the Time of the Judges who judged Iſrael, even all the Time of the Kings of Iſrael and thoſe of Judah;

23. As in the eighteenth Year of King Joſiah, *when* this Paſſover was made to the Lord in Jeruſalem.

24. And alſo thoſe that had familiar Spirits, with the Sorcerers, Teraphs, filthy Idols, and all the Abominations which were ſeen in the Country of Judah, and in Jeruſalem, Joſiah took away; that he might confirm the Words of the Law, that were written in the Book which Hilkiah the Prieſt found in the Houſe of the Lord.

25. So that like him there was no King before him, who returned to the Lord with all his Heart, with all his Soul, and all his Might, according to the whole Law of Moſes; and after him there roſe up none like him.

26. However the Lord did not return from the Fervency of his great Anger, by which he was angry with Judah, for all the Provocations with which Manaſſeh had provoked him.

27. And he ſaid; I will alſo put Judah away from before me, as I did Iſrael; and will reject this City Jeruſalem that I choſe, and the Houſe of which I ſaid, My Name ſhall be there.

28. As for the reſt of Joſiah's Affairs, and all that he did, are they not written in the

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Ver. 11. *put away the Horſes*] that therefore ſeem to be living ones, and not for Sacrifice becauſe there were alſo Chariots; ſo both might be rather to draw or carry about an Image of the Sun, as we read concerning a Star, *Amos* v. 26.

Ver. 16. *proclaimed thoſe Things*] as in the next Verſe.

Ver. 22. *For*] The Greatneſs of the Paſſover being the Occaſion of mentioning, and recording it.

Ver. 25. *no King*] that ſo returned to the Lord; ſee Ch. xviii. 5. and *Caryl on Job* i.

Book

Book of the Chronicles of the Kings of Judah?

29. In his Time Pharaoh-nechoh King of Egypt went up againſt the King of Aſſyria, to the River Euphrates; whom King Joſiah going to meet, the ſame killed him at Megiddo, when he ſaw him.

30. And his Servants carried him dead from thence, and bringing him to Jeruſalem, buried him in his own Grave; then the People of the Country took Jehoahaz the Son of Joſiah, and anointing him, made him King in the room of his Father.

31. Jehoahaz was in his twenty third Year when he began reigning, and reigned three Months at Jeruſalem; whoſe Mother's Name was Hamutal, the Daughter of Jeremiah of Libnah.

32. And he did what the Lord was diſpleaſed with, according to all that his Fathers had done.

33. At length Pharaoh-nechoh bound him at Riblah in the Country of Hamath, for reigning at Jeruſalem; and put a Fine upon the Country of a hundred Talents of Silver, and a Talent of Gold.

34. The ſame too made Eliakim the Son of Joſiah King in the room of Joſiah his Father, and turned his Name to Jehoiakim; taking away Jehoahaz, who went to Egypt, and died there.

35. And Jehoiakim gave the Silver and Gold to Pharaoh, but rated the Country, to give the Money according to his Command: of each of the People of it according to his Worth he exacted the Silver and Gold, to give to Pharaoh-nechoh.

36. Jehoiakim was in his twenty fifth Year when he began reigning, and reigned eleven Years at Jeruſalem; and the Name of his Mother was Zebudah, the Daughter of Pedaiah of Rumah.

37. He likewiſe did what the Lord was diſpleaſed with, according to all that his Fathers had done.

CHAP. XXIV.

IN his Time came up Nebuchadnezzar King of Babylon; to whom Jehoiakim became a Servant three Years, then he turned back, and rebelled againſt him.

2. Whereupon the Lord ſent againſt him the Troops of the Chaldeans, with thoſe of Syria, Moab, and the Ammonites, whom he ſent againſt Judah to deſtroy it; according to the Word that the Lord ſpoke by the Miniſtry of his Servants the Prophets.

3. Verily according to the Mouth of the Lord it was againſt Judah, to put *them* away from before him, for the Sins of Manaſſeh, according to all that he did;

4. And in particular the innocent Blood, which he ſhed, ſo that he filled Jeruſalem with it, which the Lord would not forgive.

5. As for the reſt of Jehoiakim's Affairs, and all that he did, are they not written in the Book of the Chronicles of the Kings of Judah?

6. And Jehoiakim lay down with his Fathers, his Son Jehoiachin reigning in his room.

7. Now the King of Egypt came again no more out of his Country: for the King of Babylon took from the Flood of Egypt to the River Euphrates, all that belonged to him.

8. Jehoiachin was in his eighteenth Year when he began reigning, and reigned three Months at Jeruſalem; whoſe Mother's Name was Nehuſhta, the Daughter of Elnathan of Jeruſalem.

9. And he did what the Lord was diſpleaſed with, according to all that his Father had done.

10. At that Time the Servants of Nebu-

Ver. 29. *Aſſyria*] ſee on Chap. xvii. 24. and xxiv. 7.

Ib. *Euphrates*] where thoſe Kings fought two Battles, now and four Years after, with different Succeſs, *Joſephus Antiq.* B. x. 6. and *Jer.* xlvi. 2. but it might not be at the ſame Place by the River.

Ver. 31. *twenty third*] ſo that *Jehoiakim* was older, Ver. 36. and this might be preferred upon the Account of his Mother, who might be the principal Wife, and the other's a Concubine-wife; ſee on *Gen.* xxii. 24.

Ver. 33. *for reigning*] The *Original* having no *not*.

Ver. 34. *and died there*] not in the *com. Lat. Tranſ.*

Ver. 36. *twenty fifth*] *Joſiah* reigning over thirty one Years as by the *Table*, ſuppoſing it to be almoſt another, and that *Joſiah* began to reign in the End of his eighth Year, Chap. xxii. 1. and *Jehoiakim* in the Beginning of his twenty fifth, counting alſo almoſt four Months to *Jehoahaz*, Ver. 31. *Joſiah* might be 16 ½ Years old, when *Jehoiakim* was born, which is credible; but ſcarce ſo, if with other Chronologers, the Reign of *Jehoahaz* be included in the thirty firſt Year of *Joſiah*: ſo that this helps to ſupport my *Chronology*, and is it ſelf further aſſiſted by *Jer.* xxv. 1, 3.

Ver. 2. *Moab*] *Prideaux* gives Account that *Moab* and *Ammon* were now Provinces of the *Babyloniſh* Empire, to whoſe Yoke they had ſubjected themſelves, *Connect.* Anno 599. yet relates further that the King of *Babylon* conquered them after the Deſtruction of *Jeruſalem*, Ib. Anno 584. But as the laſt appears certain by *Ezek.* xxv. the Troops of thoſe Countries here, ſeem rather to have made Excurſions into *Judah* independent of the *Chaldeans*, as it is ſaid too *the Lord ſent* them; nay we read of a King of the *Ammonites* after this, *Jer.* xl. 14.

Ver. 7. *the King of Egypt*] namely *Pharaoh-nechoh*, Ch. xxiii. 29, 33, 34. *Jer.* xlvi. 2. for *Pharaoh-hophrah*'s Army came out afterwards, *Jer.* xxxvii. 5. and xliv. 30.

Ib. *Babylon*] the Metropolis of *Aſſyria*, Ch. xxiii. 29.

Ib. *belonged to*] which the King of *Egypt* had got in his Expedition at the End of *Joſiah*'s Reign, the particular Account of which ſee on *Jer.* xlvii. 2.

chadnezzar King of Babylon came up to Jeruſalem, that the City might be brought into a Siege.

11. Afterwards he came againſt the City, and his Servants beſieged it.

12. To whom Jehoiachin King of Judah went out, with his Mother, Servants, Princes and Officers; and the King of Babylon took him in the eighth Year of his Reign.

13. And he brought out from thence all the Treaſures of the Houſe of the Lord, and thoſe of the King's Houſe; particularly he cut off all the Things of Gold that Solomon King of Iſrael made in the Temple of the Lord, according as the Lord had ſpoken.

14. Nay he carried away all theſe of Jeruſalem, even all the Princes, and all who were valiant, ten thouſand Priſoners, with every Carpenter and Smith: there were none left beſides the poor People of the Country.

15. Thus he carried away Jehoiachin to Babylon; as likewiſe the King's Mother, with his Wives, Officers, and the mighty Men of the Country, did he cauſe to go away priſoners from Jeruſalem thither.

16. And all the ſtout ones ſeven thouſand, with the Carpenters and Smiths a thouſand, all the ſtout Warriors, were thoſe whom the King of Babylon carried away priſoners thither.

17. Moreover he made Mattaniah his Uncle King in his room, and turned his Name to Zedekiah.

18. Zedekiah was in his twenty firſt Year when he began reigning, and reigned eleven Years at Jeruſalem; whoſe Mother's Name was Hamutal, the Daughter of Jeremiah of Libnah.

19. And he did what the Lord was diſpleaſed with, according to all that Jehoiakim had done.

20. For it came to paſs in Jeruſalem and Judah, that Zedekiah rebelled againſt the King of Babylon, by the Anger of the Lord, till he had caſt them from before him.

CHAP. XXV.

AND in the ninth Year of his Reign, on the tenth of the tenth Month, came Nebuchadnezzar King of Babylon, with all his Army, againſt Jeruſalem, and encamped againſt it, building Forts againſt it round about.

2. So the City came to be in a Siege, till the eleventh Year of King Zedekiah.

3. When on the ninth of the *fourth* Month the Famine became ſo grievous in the City, that there was no Food for the People of the Country.

4. Thus the City was broke into, and all the Warriors *fled* by night the Way of the Gate between the two Walls, which was by the King's Garden, the Chaldeans being againſt the City, round about; and he went the Way of the Plain.

5. But the Army of the Chaldeans purſued after the King, and overtook him on the Plains of Jericho, all his Army being diſperſed from him.

6. And taking the King, they carried him up to the King of Babylon at Riblah; and they pronounced Judgment on him.

7. Next they killed the Sons of Zedekiah before his Eyes, put out his own Eyes, and binding him with Chains, carried him to Babylon.

8. Moreover on the ſeventh of the fifth Month, which was *in* the nineteenth Year of King Nebuchadnezzar King of Babylon, Nebuzaradan the Captain of the Guard, a Servant of his, came to Jeruſalem;

9. Who burnt the Houſe of the Lord, and that of the King: all the Houſes likewiſe of Jeruſalem, eſpecially every great one did he burn with Fire.

10. And the Walls of Jeruſalem round about, did the whole Army of the Chaldeans, who were with him, break down.

11. The reſt alſo of the People that were left in the City, and the Deſerters who deſerted to the King of Babylon, with the reſt of the Multitude, Nebuzaradan the Captain of the Guard carried away.

12. Yet he left ſome of the Poor of the Country, for Vine-dreſſers and Huſbandmen.

13. And the Pillars of Braſs which were in the Lord's Houſe, as alſo the Baſes, and the braſen Sea that was there, the Chaldeans broke; and took away the Braſs of them to Babylon.

14. The Pots too, the Shovels, muſical Inſtruments, Spoons, and all the braſen Things with which they miniſtred, they took:

15. As did the Captain of the Guard the Cenſers, and Bowls, what was Gold in Gold, and what was Silver in Silver;

Ver. 13. *cut off all the Things*] of which the other Part was not Gold, and of no Value to *Nebuchadnezzar:* for that he did not *cut in pieces all the Veſſels* is plain by *Ezr.* i. 7. *Dan.* v. 2, 3.

Ver. 14. *ten thouſand*] The Carpenters and Smiths being a thouſand, and the valiant Men ſeven thouſand, there remain two thouſand for the Princes or Nobility, including perhaps their Families.

Ver. 15. *Cenſers*] See *Exod.* xxvii. 3

16. *With*

16. *With* the two Pillars, one Sea, and the Baſes which Solomon made for the Houſe of the Lord, the Braſs of all theſe Things being without Weight.

17. The Height of one Pillar was eighteen Cubits, and the Chapiter upon it was Braſs, the Height of the Chapiter being three Cubits, with the Infolding and the Pomegranates upon it round about all Braſs; the other Pillar too had like theſe upon the Infolding.

18. Beſides the Captain of the Guard took Seraiah the principal Prieſt, Zephaniah the ſecond Prieſt, and the three Door-keepers.

19. And out of the City he took one Officer, him who was General over the Warriors, and five Men of thoſe that were intimate with the King who were found in the Country, as alſo the chief Scribe of the Army that muſtered the People of the Country, and ſixty Men of the ſame People who were found in the City:

20. Even them did Nebuzaradan the Captain of the Guard take, and carried them to the King of Babylon at Riblah;

21. And he ſmote them, and killed them there in the Country of Hamath. Thus was Judah carried away from their own Country.

22. But as for the People that were left in the Country of Judah, whom Nebuchadnezzar King of Babylon left, over them he ſet Gedaliah, the Son of Ahikam, the Son of Shaphan.

23. Which when all the Captains of the Armies, with their Men, heard; they came to Gedaliah, at Mizpah, even Iſhmael the Son of Nethaniah, Johanan the Son of Kareah, Seraiah the Son of Tanhumeth the Netophathite, and Jaazaniah the Son of a Maachathite, with their Men.

24. And Gedaliah ſwore to them and their Men in this manner, Be not afraid of being the Servants of the Chaldeans: dwell in the Country, and ſerve the King of Babylon, ſo it ſhall be well with you.

25. Nevertheleſs in the ſeventh Month Iſhmael the Son of Nethaniah, the Son of Eliſhama, of the royal Family, came, accompanied with ten Men, and ſmote Gedaliah, ſo that he died, as likewiſe the Jews and Chaldeans who were with him at Mizpah.

26. Then all the People from the leaſt to the greateſt, with the Captains of the Armies, got ready, and went to Egypt: for they were afraid by reaſon of the Chaldeans.

27. And in the ſeven and thirtieth Year of the Captivity of Jehoiachin King of Judah, on the twenty ſeventh of the twelfth Month, Evil-merodach King of Babylon, in the Year that he began reigning, lifted up the Head of Jehoiachin King of Judah from the Priſon-houſe.

28. To whom he ſpoke well, and put his Seat above thoſe of the Kings who were with him at Babylon.

29. And changing his Priſon-garments, he did eat Victuals continually before him, all the Days of his Life.

30. For his Proviſion was a continual one given him from the King, each Day's Allowance the very ſame Day, all the Days of his Life.

Ver. 17. *three*] the Chapiter alone, that which was upon it making five, 1 *King.* vii. 16, 17. 2 *Chron.* iii. 15, 16. *Jer.* lii. 22. *Lightfoot* without Probability deems, that the Chapiters themſelves were five Cubits high, and the lowermoſt three only could be ſeen, having no Work wrought about them there, *Harm. of O. Teſt.* for beſides the Unlikelihood of their being ſo much bare, and having Nothing ornamental above, we are told the Lilly Work was four Cubits, 1 *King.* vii. 19.

Ib. *upon the Infolding*] not *with*, according to the *Heb.* Particle, and Deſcription in 1 *King.* vii. 18.

Ver. 18. *Seraiah*] the Grandſon of *Hilkiah*, 2 *King.* xxii. 8. 1 *Chr.* vi. 13, 14. *Ezr.* vii. 1.

Ib. *ſecond Prieſt*] ſuch as *Eleazar* was, *Num.* iii. 32.

Ver. 19. *ſixty*] by the *Lat. Vulgate* no more than *ſix.*

Ver. 27. *twenty ſeventh*] brought him out of Priſon the 25th Day, *Jer.* lii. 31. and advanced him the 27th.

Ib. *Evil-merodach*] *Jerome* writes on *Iſa.* xiv. 18. *Narrant* Hebræi *hujuſcemodi Fabulam.* Evilmerodach *qui Patre ſuo* Nabuchodonoſor *vivente per ſeptem Annos inter Beſtias ante regnaverat; poſtquam ille reſtitutus in Regno eſt, uſque ad Mortem Patris cum* Joachim *Rege* Judeæ *in Vinculis fuit; quo mortuo cum rurſus in Regnum ſuccederet, &c. The* Jews *relate that* Evilmerodach *having reigned ſeven Years, while his Father* Nebuchadnezzar *lived among the Beaſts, was after his Father's Reſtoration kept in Chains with* Jechoiachin *King of* Judah, *till his Father died, when he ſucceeded him again in the Kingdom.*

NOTES

NOTES upon the FIRST BOOK of the CHRONICLES.

CHAP. I.

ADAM, Seth, Enos,
2. Cainan, Mahalaleel, Jared,
3. Enoch, Methuſelah, Lamech,
4. Noah, Shem, Ham and Japheth.
5. The Sons of Japheth were, Gomer, Magog, Madai, Javan, Tubal, Meſhech and Tiras;
6. And Gomer's Sons, Aſchenaz, Riphath and Togarmah;
7. As alſo the Sons of Javan, Eliſhah and Tarſhiſhah, Chittim and Dodanim.
8. The Sons of Ham were, Cuſh and Mizraim, Put and Canaan.
9. And the Sons of Cuſh were, Seba, Havilah, Sabta, Raamah and Sabtecha; Raamah's Sons being Sheba and Dedan.
10. Moreover Cuſh begot Nimrod; who began to be powerful on the Earth.
11. And Mizraim begot the Ludites, Anamites, Lehabites, Naphtuhites,
12. Pathruſites and Caſluhites; from whom came forth the Philiſtines, and the Caphtorites.
13. Canaan alſo begot Zidon his Firſt-born, and Heth,
14. With the Jebuſites, Amorites, Girgaſhites,
15. Hivites, Arkites, Sinites,
16. Arvadites, Zemarites and Hamathites.
17. The Sons of Shem were, Elam, Aſhur, Arphaxad, Lud and Aram, with Uz, Hul, Gether and Meſhech.
18. Beſides Arphaxad begot Shelah, as Shelah did Eber.
19. And Eber had two Sons born; the Name of one was Peleg, becauſe the Earth was divided in his Time, and his Brother's Name was Joktan.
20. Joktan too begot Almodad, Sheleph, Hazarmaveth, Jerah,
21. Hadoram, Uzal, Diklah.
22. Ebal, Abimael, Sheba,
23. Ophir, Havilah and Jobab; all theſe were the Sons of Joktan.
24. Shem, Arphaxad, Shelah,
25. Eber, Peleg, Reu,
26. Serug, Nahor, Terah,
27. Abram, who was Abraham.
28. The Sons of Abraham were Iſaac and Iſhmael.
29. Theſe are their Generations: the Firſt-born of Iſhmael, was Nebajoth, then Kedar, Adbeel, Mibſam,
30. Miſhma and Dumah, Maſſa, Hadad and Tema,
31. Jetur, Naphiſh and Kedemah. The foregoing were the Sons of Iſhmael.
32. As for the Sons of Keturah, Abraham's Concubine, ſhe bore Zimran, Jokſhan, Medan, Midian, Iſhbak and Shuah: Jokſhan's Sons alſo were, Sheba and Dedan.
33. The Sons of Midian too were, Ephah, Epher, Enoch, Abida and Eldaah. All theſe were the Sons of Keturah.
34. And Abraham begetting Iſaac, the Sons of Iſaac were, Eſau and Iſrael.
35. The Sons of Eſau were, Eliphaz, Reuel, Jeuſh, Jalaam and Korah.
36. The Sons of Eliphaz, Teman and Omar, Zephi and Gatam, Kenaz; and of Timna alſo Amalek.
37. The Sons of Reuel, Nahath, Zerah, Shammah and Mizzah.
38. And the Sons of Seir, Lotan, Shobal, Zibeon, Anah, Diſhon, Ezar and Diſhan.
39. Moreover the Sons of Lotan, Hori and Homam; and Lotan's Siſter was Timna.
40. The Sons of Shobal, Aljan, Manahath, Ebal, Shephi and Onam; the Sons likewiſe of Zibeon, Aijah and Anah.
41. Anah's Sons, Diſhon; and thoſe of Diſhon, Hamran, Eſhban, Ithran and Cheran.
42. The Sons of Ezer, Bilhan and Zaavan; Jaakan; the Sons of Diſhan, Uz and Aran.

Ver. 1. *Seth*] Theſe Names in *Heb.* being the ſame with thoſe of *Gen.* v. I have put them alike in *Engliſh.*

Ver. 7. *Tarſhiſhah*] This differs from that in *Gen.* x. 4.

Ver. 14. *Jebuſites*] 'So the Names which follow until 'Ver. 17. are not the Names of particular Perſons, but 'of People or Nations,' *Poole's Annot.* ſee *Gen.* x. 16.

Ver. 36. *of Timna*] for that was the Concubine of *Eliphaz*, *Gen.* xxxvi. 12.

Ver. 41. *Hamran*] It beginning and ending with the ſame Letters as in *Gen.* xxxvi. 26. but with neither as the Father of *Moſes*, *Exod.* vi. 20. though put the ſame in our *Eng. Bible.*

43. And

43. And theſe were the Kings who reigned in the Country of Edom, before the Iſraelites had one to reign: Bela the Son of Beor, the Name of whoſe City was Dinhabah.

44. And when he died, Jobab the Son of Zerah of Bozrah reigned in his room.

45. He alſo dying, Huſham of the Country of the Temanites reigned in his room.

46. This likewiſe died, and Hadad the Son of Bedad, who beat Midian in the Region of Moab, reigned in his room; and his City was named Avith.

47. Next he died, in whoſe room Samlah of Maſrekah reigned.

48. And he being dead, Saul of Rehoboth of the River ſucceeded him.

49. Whom, upon his Deceaſe, Baalhanan the Son of Achbor ſucceeded.

50. When the laſt too was dead, Hadad reigned in his room; the Name of whoſe City was Pai, and that of his Wife Mehetabel, the Daughter of Matred, Me-zahab's Daughter.

51. But when Hadad died, there were Dukes of Edom; Duke Timna, Duke Aljah, Duke Jetheth,

52. Duke Aholibamah, Duke Elah, Duke Pinon,

53. Duke Kenaz, Duke Teman, Duke Mibzar,

54. Duke Magdiel, Duke Iram: theſe were the Dukes of Edom.

CHAP. II.

THESE were the Sons of Iſrael; Reuben, Simeon, Levi and Judah, Iſſachar and Zebulun,

2. Dan, Joſeph and Benjamin, Naphtali, Gad and Aſher.

3. The Sons of Judah were, Er, Onan and Shelah, the three who were born to him of the Daughter of Shua the Canaaniteſs; but the Lord being diſpleaſed with Er the Firſt-born of Judah, he cauſed him to die.

4. And Tamar his Daughter-in-law bore him Pharez and Zerah: all the Sons of Judah being five.

5. The Sons of Pharez were, Hezron and Hamul.

6. And the Sons of Zerah, Zimri, Ethan, Heman, Chalcol and Dara; all of them five.

7. And the Sons of Carmi, Achar the Troubler of Iſrael, who did amiſs with the curſed Thing.

8. Moreover the Sons of Ethan, Azariah.

9. The Sons of Hezron alſo, who were born to him, Jerahmeel, Ram and Chelubai.

10. And Ram begot Amminadab, as Amminadab did Nahſhon, the Prince of the People of Judah;

11. Nahſhon too begot Salma, and he Boaz,

12. And he Obed, and he Jeſſe.

13. Jeſſe likewiſe begot his Firſt-born Eliab, and Abinadab the ſecond, and Shimha the third,

14. Nethaneel the fourth, Raddai the fifth,

15. Ozem the ſixth, David the ſeventh.

16. And their Siſters were, Zeruiah and Abigail: the Sons of Zeruiah being Abiſhai, Joab and Aſah-el, three.

17. And Abigail bore Amaſa, his Father being Jether the Iſhmeelite.

18. Beſides Caleb the Son of Hezron begot of Azubah a Wife, and of Jerioth even theſe her Sons, Jeſher, Shobab and Ardon.

19. And when Azubah was dead, Caleb took him Ephrath, who bore him Hur.

20. And Hur begot Uri, as Uri did Bezaleel.

21. After which Hezron went in to the Daughter of Machir, the Father of Gilead, whom he took when he was in his ſixtieth Year; and ſhe bore him Segub.

22. And Segub begot Jair, who had twenty three Cities in the Province of Gilead.

23. Nay he took Geſhur and Aram, with the Country-towns of Jair from them, with Kenath and its Towns, ſixty Cities: all theſe *belonged to* the Sons of Machir, the Father of Gilead.

24. And after Hezron was dead at Caleb-ephrathah, Abiah Hezron's Wife bore him Aſhur, the Father of Tekoa.

25. And the Sons of Jerahmeel the Firſt-born of Hezron were, Ram the Firſt-born, then Bunah, and Oren, and Ozem, Ahijah.

26. Jerahmeel had alſo another Wife,

Ver. 7. *the Troubler*] *Heb. ocher*, whence his Name here; look *Joſh.* vii. 25.

Ver. 10. *People*] *Heb. Sons*; and *Gr. Houſe*, as in ſome other Places.

Ver. 13. *Shimhah*] which is certainly wrong in the *com. Tranſ.*

Ver. 15. *the ſeventh*] when he came to the Kingdom, one of his Brothers being then dead, according to *Grot.* in *Annot.* for he was born the eighth, 1 *Sam.* xvi. 10, 11.

Ver. 18. *her*] By *Azubah* being called a Wife, and this Pronoun being ſingular, *Jerioth* ſeems to have been one under her, as *Hagar* was to *Sarah*, *Bilhah* and *Zilpah* to *Rachel* and *Leah*; according to which the whole is properly expreſſed.

whoſe Name was Atarah, ſhe was the Mother of Onam.

27. And the Sons of Ram the Firſt-born of Jerahmeel were, Maaz, Jamin, and Eker.

28. The Sons of Onam likewiſe were, Shammai and Jada; the Sons of Shammai, Nadab and Abiſhur.

29. And the Name of Abiſhur's Wife was Abihail, who bore to him Ahban and Molid.

30. And the Sons of Nadab, Seled and Appaim; but Seled died without Sons.

31. The Sons alſo of Appaim, Iſhi; and the Sons of Iſhi, Sheſhan; and thoſe of Sheſhan, Ahlai.

32. And the Sons of Jada the Brother of Shammai, Jether and Jonathan; but Jether died without Sons.

33. And Jonathan's Sons, Peleth and Zaza: theſe were the Sons of Jerahmeel.

34. Now Sheſhan having no Sons, but Daughters, and having an Egyptian Servant, whoſe Name was Jarha;

35. He gave his Daughter to that Servant for a Wife, and ſhe bore him Attai.

36. And Attai begot Nathan, and he Zabad,

37. And he Ephlal, and he Obed,

38. And he Jehu, and he Azariah,

39. And he Helez, and he Eleaſah,

40. And he Siſmai, and he Shallum,

41. And he Jekamiah, and he Eliſhama.

42. The Sons of Caleb too the Brother of Jerahmeel were, Meſha his Firſt-born, who was the Father of Ziph; with the Sons of Mareſheh the Father of Hebron.

43. Hebron's Sons being Korah, Tappuah, Rekem, and Shema.

44. And Shema begot Raham the Father of Jorkeam, as Rekem did Shammai.

45. Moreover the Son of Shammai was Maon, and Maon was the Father of Beth-zur.

46. And Ephah Caleb's Concubine bore Haran, Moza and Gazez; Haran begetting Gazez.

47. The Sons of Jahdai alſo were, Regem, Jotham, Geſhan, Pelet, Ephah, and Shaaph.

48. Maachah being the Concubine of Caleb, he begot Sheber and Tirhanah.

49. She likewiſe bore Shaaph the Father of Madmannah, Sheva the Father of Machbena, and the Father of Gibeah; and the Daughter of Caleb was Achſa.

50. Theſe were the Sons of Caleb the Son of Hur, the Firſt-born of Ephrathah; Shobal the Father of Kirjath-jearim.

51. Salma the Father of Beth-lehem, Hareph the Father of Beth-gader.

52. And Shobal the Father of Kirjath-jearim had Sons, Haroeh, half of the Menuhites.

53. And the Families of Kirjath-jearim, the Ithrites, Puthites, Shumathites and Miſhraites: from theſe came forth the Zareathites, and Eſhtaulites.

54. The Sons of Salma were, Beth-lehem, and the Netophathites, Ateroth of the Houſhold of Joab, and half of the Manahethites, the Zorites.

55. And the Families of the Scribes who dwelt at Jabez, the Tirathites, Shimeathites, Suchathites: thoſe were the Kenites who came of Hamath, the Father of Beth-rehab.

CHAP. III.

AND theſe were the Sons of David, who were born to him at Hebron: the Firſt-born Amnon, of Ahinoam the Jezreeliteſs; the ſecond Daniel, of Abigail the Carmeeliteſs;

2. The third Abſalom the Son of Maachah, the Daughter of Talmai King of Geſhur; the fourth Adonijah, the Son of Haggith;

3. The fifth Shephatiah, of Abital; the ſixth Ithream, of Eglah his Wife.

4. There were ſix born to him at Hebron, where he reigned ſeven Years and ſix Months; and at Jeruſalem he reigned thirty three Years.

5. And theſe were born to him at Jeruſalem: Shimea, Shobab, Nathan and Solomon, four, of Bath-ſhua, the Daughter of Ammiel;

6. With Ibhar, Eliſhama, Eliphelet,

7. Nogah, Nepheg, Japhia,

Ver. 40. *Siſmai*] according to other *Tranſlations*; and by the *Heb.* Vowels it cannot be *Siſamai*.

Ver. 48. *he begot*] for the Verb is here maſculine, as *Buxtorf* obſerves, *Theſ. Gram.* Lib. ii. 10.

Ver. 52. *Menuhites*] the Word being *Hammenuhoth*, and *oth* a *Heb.* Termination, as *ham* is a Prefix for *the*.

Ver. 53. *Puthites*] ending like the next Word.

Ver. 5. *Bath-ſhua*] This differs from *Bath-ſheba*, 2 *Sam.* xi. 3. only in one Letter ו for ב which ſometimes have nearly or quite the ſame Sound, and ſo might be put one for the other before the Uſe of the *Heb.* Points.

Ib. *Ammiel*] This Name עמיאל having the ſame *Heb.* Letters in it as אליעם *Eliam* in *Sam.* aforeſaid, *a Tranſpoſition or Inverſion of the Letters* may be confeſſed to the Author of the *Preſent State of the Printed Hebrew Text*, p. 197. but not that it was made by mere Miſtake of a Tranſcriber, whom all the reſt followed; ſince ſuch a Miſtake or Overſight is incredible, and therefore no Proof that other Tranſpoſitions were ſo; but it rather appears that others were made deſignedly, as this apparently muſt, according to the Uſe of that Language.

Ver. 6. *Eliſhama*, *Eliphelet*] *Grotius* wiſely ſuppoſes, that theſe two died when they were young, and ſo are left out, 2 *Sam.* v. 15. and the ſame Names were given to others born after, Ver. 8.

8. Eliſhama,

8. Eliſhama, Eliada and Eliphelet, nine.
9. All were the Sons of David, beſides the Sons of the Concubines, and Tamar their Siſter.
10. And the Son of Solomon was Rehoboam; Abijah his Son, Aſa his Son, Jehoſhaphat his Son,
11. Joram his Son, Ahaziah his Son, Joaſh his Son,
12. Amaziah his Son, Azariah his Son, Jotham his Son,
13. Ahaz his Son, Hezekiah his Son, Manaſſeh his Son,
14. Amon his Son, Joſiah his Son,
15. The Sons too of Joſiah were, the Firſt-born Johanan, the ſecond Jehoiakim, the third Zedekiah, the fourth Shallum.
16. And the Sons of Jehoiakim, Jechoniah his Son, Zedekiah his Son.
17. Moreover the Sons of Jechoniah, Aſſir, Shealtiel his Son,
18. And Malchiram, and Pedaiah, and Shenazar, Jekamiah, Hoſhama, and Nedabiah.
19. As alſo the Sons of Pedaiah, Zerubbabel and Shimei; and thoſe of Zerubbabel, Meſhullam and Hananiah, with Shelomith their Siſter;
20. And Haſhubah, Ohel, Berechiah, Haſadiah, Juſhab-heſed, five.
21. And Hananiah's Son, Pelatiah and Jeſhaiah; the Sons of Rephaiah, the Sons of Arnan, the Sons of Obadiah, the Sons of Shechaniah.
22. The Sons likewiſe of Shechaniah, Shemaiah; and thoſe of Shemaiah, Hattuſh, Igeal, Bariah, Neariah and Shaphat, ſix.
23. And the Son of Neariah, Elioenai, Hezekiah and Azrikam, three.
24. And the Sons of Elioenai, Hodaiah, Eliaſhib, Pelaiah, Akkub, Johanan, Delaiah and Hanani, ſeven.

CHAP. IV.

THE Sons of Judah, Pharez, Hezron; with Charmi, Hur, and Shobal.

2. And Reaiah the Son of Shobal begot Jahath, as Jahath did Ahumai and Lahad: theſe were the Families of the Zorathites.
3. And theſe were of the Father of Etam, Jezreel, Iſhma and Idmaſh; the Name of their Siſter being Hazlelponi:
4. With Penuel the Father of Gedor, and Ezer the Father of Huſhah: theſe were the Sons of Hur, the Firſt-born of Ephrathah, the Father of Beth-lehem.
5. Beſides Aſhur the Father of Tekoa had two Wives, Helah and Naarah.
6. And Naarah bore him Ahuzam, Hepher, Temeni and Haahaſhtari: theſe were the Sons of Naarah.
7. Helah's Sons alſo were, Zereth, Jezohar and Ethnan.
8. And Koz begat Anub, Hazobebah, and the Families of Aharhel the Son of Harum.
9. Jabez too was more honourable than his Brethren; whoſe Name his Mother called Jabez, Becauſe, ſaid ſhe, I bore him with Grief.
10. And Jabez called thus on the God of Iſrael, Oh that thou wouldeſt throughly bleſs me, and enlarge my Bounds, that thy Hand would be with me, and thou wouldeſt let no Harm grieve me. And God brought to paſs what he aſked.
11. Next Chelub the Brother of Shuhah begot Mehir, who was the Father of Eſhton.
12. And Eſhton begot Beth-rapha, Paſeah, and Tehinnah the Father of Ir-nahaſh: theſe were the Men of Rechah.
13. Moreover the Sons of Kenaz were, Othniel and Seraiah; and the Sons of Othniel, Hathath.
14. Meonothai further begot Ophrah; and Seraiah begot Joab the Father of thoſe in the Valley of Artificers, for they were ſuch.
15. And the Sons of Caleb the Son of Jephunneh were, Iru, Elah and Naam; and the Sons of Elah, even Kenaz.
16. And Jehallelel's Sons, Ziph and Ziphah, Tiria and Azarel.

Ver. 10. *Abijah*] The very ſame Name as in 1 *King.* xiv. 1. 2 *Chron.* xiii. 1.

Ver. 17. *Shealtiel*] The ſame Word with that in *Ezr.* iii. 2. *Hag.* i. 1.

Ver. 19. *Zerubbabel*] It ſeems not the noted Son of *Shealtiel.*

Ver. 21, 23. *Son*] being ſingular in the *Original*, as plural Ver. 22. Ch. ii. 7, 8, 31. ſee *Gen.* xlvi. 23.

Ver. 22. *ſix*] the Sons of *Shecaniah* as here called, of both the firſt and ſecond Deſcent, and as our Grandſons are Sons; ſo that there was no Need to add *Seſa* in the *Vulg. Lat.* any more than at Ch. vii. 3.

Ver. 3. *Father*] It ſeems to me ſtrictly here to mean *Grandfather*, and that *Hazlelponi* was the Mother of *Etam*, which will account for the Manner of Expreſſion. The Author of the *Preſent State of the Printed Hebrew Text* tranſlates, *THESE are the FATHER of Etam*, then ſays, *This is the true Verſion of the printed Hebrew; and if Words ever wanted Senſe, they do ſo here*, p. 483. But mind, if they do, it is owing to himſelf; unleſs he can prove the *Heb.* cannot mean *of the Father*, but אֲבִי being both the perfect and conſtructed Form (even allowing him the Benefit of the Points, which he is utterly undeſerving of) denotes as well *theſe of*, as ſimply *theſe*.

Ver. 8. *Hazobebah*] So in the *Verſion* of *Jun.* and *Trem.* for the *Heb.* Article *ha* being not prefixed to proper Names of Men, as *Buxtorf* ſhews, *Theſ. Gram.* Lib. ii. 5. it is conſequently Part of the Name, as in *Haahaſhtari*, Ver. 6.

Ver. 14. *thoſe*] who were the *they* following, and the Offſpring of *Joab*; rather than *the Valley* either, much leſs both, as in the *com. Tranſ.*

17. The

17. The Sons likewiſe of Ezrah, Jether, Mered, Epher, and Jalon and *Mered's Wife* conceived Miriam, Shammai, and Iſhbah the Father of Eſhtemoa;

18. And his Wife Jehudijah bore Jered the Father of Gedor, Heber the Father of Socho, and Jekuthiel the Father of Zanoah: thoſe being the Sons of Bithiah the Daughter of Pharaoh, whom Mered took.

19. There were alſo the Sons of *his* Wife Hodiah, the Siſter of Naham, the Father of Keilah the Garmite, and Eſhtemoa the Maachathite.

20. As likewiſe Shimon's Sons, Amnon and Rinnah, Ben-hanan and Tilon; and the Son Iſhi, Zoheth and Ben-zoheth.

21. The Sons of Shelah Judah's Son were Er the Father of Lechah, and Ladah the Father of Mareſhah, with the Families of the Houſe for the Service of fine Linen, of the Houſe of Aſhbea;

22. And Jokim, and the Men of Chozeba, with Joaſh and Saraph, who bore rule at Moab, and Jaſhubi-lehem: which are ancient Matters.

23. They were Potters, and dwelt at the Plants and Hedges; where they reſided with the King in his Buſineſs.

24. The Sons of Simeon were, Nemuel and Jamin, Jarib, Zerah, Saul;

25. Shallum his Son, Mibſam his Son, Miſhma his Son.

26. And the Sons of Miſhma, Hamuel his Son, Zaccur his Son, Shimei his Son.

27. Shimei too had ſixteen Sons and ſix Daughters, but his Brethren had not many Sons; all their Family not multiplying ſo much as the Sons of Judah.

28. And they dwelt at Beer-ſheba, Moladah, Hazar-ſhual,

29. At Bilhah, at Ezem, at Tolad,

30. At Bethuel, at Hormah, at Ziklag,

31. At Beth-marcaboth, at Hazar-ſuſim, at Beth-birei and Shaaraim: theſe were their Cities till the Reign of David.

32. And their Villages were, Etam and Ain, Rimmon and Thochen, and Aſhan, five Cities;

33. With all their Villages which were round about thoſe Cities to Baal: theſe were the Habitations and Pedigree that they had.

34. Beſides there was Meſhobab, Jamlech, and Joſhah the Son of Amaziah.

35. As there was Joel, and Jehu the Son of Joſhibiah, the Son of Seraiah, the Son of Aſiel;

36. Together with Elioenai, Jaakobah, Jeſhohaiah, Aſaiah, Adiel, Jeſhimiel and Benaiah;

37. And Ziza the Son of Shiphi, the Son of Allon, the Son of Jedaiah, the Son of Shimri, the Son of Shemaiah.

38. Theſe who came by Name were Princes in their Families, and the Houſhold of their Fathers increaſed into a Multitude.

39. And they went to the Entrance of Gedor, as far as to the Eaſt of the Valley, to ſeek out Paſture for their Flocks.

40. And they found fat and good Paſture; the Country alſo was of wide Space, quiet and peaceable: for thoſe of Ham dwelt there before.

41. But theſe written by Name came in the Time of Hezekiah King of Judah, and ſmote their Tents, with the Habitations that were found there, and deſtroying them to this Day, dwelt in their room; becauſe there was Paſture for their Flocks there.

42. Nay ſome of theſe Sons of Simeon, five hundred Men, went to Mount Seir, having Pelatiah, Neariah, Rephaiah, and Uzziel, the Sons of Iſhi, for their Captains;

43. And ſmiting the Reſidue of Amalek that was eſcaped, have dwelt there to this Day.

CHAP. V.

AND the Sons of Reuben the Firſt-born of Iſrael (for he was the Firſt-born, but when he profaned his Father's Bed, his Birth-right was given to the Sons of Joſeph, Iſrael's Son; however the Pedigree is not to be reckoned up after the Birth-right.

2. For Judah was powerful among his Brothers, and from him was the Ruler; though Joſeph had the Birth-right)

3. The Sons, *I ſay*, of Reuben Iſrael's Firſt-born were, Enoch and Phallu, Hezron and Carmi.

4. The Sons of Joel, Shemaiah his Son, Gog his Son, Shimei his Son,

5. Micah his Son, Reaiah his Son, Baal his Son,

6. Beerah his Son, whom Tilgath-pilneſer King of Aſſyria carried captive, he being Prince of the Reubenites.

7. And his Brethren after his Families,

Ver. 17. Mered's Wife] as the next Verſe ſhews, the Text here requiring Somebody to be ſupplied; ſo *Jun.* and *Trem.* alſo tranſlate, and *Poole* comments.

Ver. 1. *Joſeph*] to whom it belonged more than to another, as he was the eldeſt Son by *Rachel*, who was firſt eſpouſed or betrothed to *Jacob*.

Ib. *however*] Notwithſtanding *Joſeph* had the Birth-right, his Pedigree is poſtponed, Chap. vii. 14, 20, &c. and *Judah's* put firſt, as in the three foregoing Chapters.

when

when the Pedigree was reckoned up after their Generations, were the chief, Jeiel and Zechariah;

8. As alſo Bela the Son of Azaz, the Son of Shema, the Son of Joel; he dwelt in Aroer, even to Nebo and Baal-mean.

9. At the Eaſt likewiſe he dwelt as far as to the Entrance of the Wilderneſs, that is from the River Euphrates; becauſe their Cattle multiplied in the Province of Gilead.

10. And in the Time of Saul they made war with the Hagarites, who fell by their Hands; then they dwelt in their Tents, againſt the whole Front of the Eaſt of Gilead.

11. Before whom dwelt the Poſterity of Gad, in the Country of Baſhan as far as Salcah;

12. Joel the chief, Shapham the ſecond, Janai and Shaphat, in Baſhan.

13. And their Brethren of the Houſhold of their Fathers were, Michael, Meſhullam, Sheba, Jorai, Jacan, Zia and Eber, ſeven;

14. (Theſe were the Sons of Abihail, the Son of Huri, the Son of Jaroah, the Son of Gilead, the Son of Michael, the Son of Jeſhiſhai, the Son of Jahdo, the Son of Buz)

15. Ahi the Son of Abdiel, the Son of Guni, the chief of the Houſhold of their Fathers.

16. And they dwelt in Gilead, Baſhan, and its Towns, as likewiſe in all the Suburbs of Sharon, upon their Goings forth.

17. The Pedigree of them all was reckoned up in the Time of Jotham King of Judah, and in that of Jeroboam King of Iſrael.

18. The Poſterity of Reuben, the Gadites, and the half Tribe of Manaſſeh, of valiant Perſons, Men carrying Shield and Sword, bending the Bow, inſtructed in War, were forty four thouſand ſeven hundred and ſixty, who went out to Battle.

19. And they made War with the Hagarites, Jetur, Naphiſh and Nodab.

20. Againſt whom they were helped, ſo that the Hagarites were delivered into their Power, and all who were with them: for they cried to God in the War, and he was intreated by them, becauſe they truſted in him.

21. So they carried away their Cattle, their Camels fifty thouſand, the Flocks two hundred and fifty thouſand, and Aſſes two thouſand; as alſo Perſons of Mankind a hundred thouſand.

22. For many fell down ſlain, becauſe the War was of God; and they dwelt in their room till the Captivity.

23. And the Poſterity of the half Tribe of Manaſſeh dwelling in the Country, multiplied from Baſhan to Baal-hermon, Senir and Mount Hermon.

24. Now theſe were the chief of the Houſhold of their Fathers, ſuch as were ſo; namely Epher, Iſhi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel, valiant Men, famous ones.

25. However they did amiſs againſt the God of their Fathers, and went a whoring after the gods of the People of the Country, whom God had deſtroyed from their Preſence.

26. Upon which the God of Iſrael ſtirred up the Spirit of Pul King of Aſſyria, and that of Tilgath-pilneſer King of Aſſyria, ſo that he carried them captive, even the Reubenites, Gadites, and the half Tribe of Manaſſeh, and had them to Helah, Habor, Hara, and the River Gozan, to this Day.

CHAP. VI.

THE Sons of Levi were, Gerſhon, Kohath and Merari.

2. And the Sons of Kohath, Amram, Izhar, and Hebron, and Uzziel.

3. As alſo the Children of Amram, Aaron, Moſes and Miriam; and Aaron's Sons, Nadab and Abihu, Eleazar and Ithamar.

4. Eleazar begot Phinehas, he Abiſhua,

5. He Bukki, he Uzzi,

6. He Zerahiah, he Meraioth,

7. He Amariah, he Ahitub,

8. He Zadok, he Ahimaaz,

9. He Azariah, he Johanan,

10. And he Azariah, him who executed the Prieſthood in the Houſe which Solomon built at Jeruſalem;

11. Azariah alſo begot Amariah, he Ahitub,

12. He Zadok, he Shallum,

13. He Hilkiah, he Azariah,

14. He Seraiah, he Jehozadak,

15. And Jehozadak went away, when the

Ver. 9. *that is from*] reaching to the *Euphrates*; not *he dwelt from thence to the Entrance.*

Ver. 10. *againſt the whole Front of the Eaſt of Gilead*] So the *Heb.* and rightly, ſince the two Tribes and half had *Gilead* before, on the Eaſt of which were the *Hagarites:* thus *Poole* writes, *which lay Eaſtward from the Land of Gilead.*

Ver. 13. *Eber*] as *Gen.* xi. 16.

Ver. 14. *Theſe*] *Theſe ſeven laſt named*, ſays *Poole*; and ſo *Jun.* and *Trem.* have this Verſe in a Parentheſis: for *theſe* could not be *Abi*, as the *com. Tranſ.* ſeems to ſhew, by having a *Semicolon* or *Colon* at the End of the Verſe; ſince he was the Son of *Abdiel*, not of *Abihail.*

Ver. 9. *Johanan*] the ſame with *John*, as *Lightfoot* ſays, *Harm of four Evang.* Sect. 3.

Ver. 10. *executed*] as related 2 *Chr.* xxvi. 17, 18.

Ver. 14. *Jehozadak*] The Succeſſion after him is continued in *Neh.* xii. 10, 11. *Jeſhua* the firſt there being the Son of *Jehozadak*, *Ezr.* iii. 2. *Hag.* i. 1, &c.

Lord carried Judah and Jeruſalem captive, by the Power of Nebuchad-nezzar.

16. The Sons of Levi were, Gerſhom, Kohath and Merari.

17. Moreover theſe were the Names of Gerſhom's Sons, Libni and Shimei.

18. And the Sons of Kohath were, Amram, Izhar, Hebron and Uzziel.

19. The Sons of Merari, Mahli and Muſhi: theſe being the Families of the Levites after their Fathers.

20. Of Gerſhom, Libni his Son, Jahath his Son, Zimmah his Son,

21. Joah his Son, Iddo his Son, Zerah his Son, Jeaterai his Son.

22. The Sons of Kohath, Amminadab his Son, Korah his Son, Aſſir his Son,

23. Elkanah his Son, Ebiaſaph his Son, and Aſſir his Son,

24. Tahath his Son, Uriel his Son, Uzziah his Son, Saul his Son.

25. And the Sons of Elkanah, Amaſai and Ahimoth.

26. The Sons of this Elkanah were, Zophai his Son, and Nahath his Son,

27. Eliab his Son, Jeroham his Son, Elkanah his Son.

28. And the Sons of Samuel, the Firſt-born Vaſhni, then Abiah.

29. The Sons of Merari, Mahli; Libni his Son, Shimei his Son, Uzza his Son,

30. Shimea his Son, Haggiah his Son, Aſaiah his Son.

31. And theſe were they whom David ſet over the Miniſtry of the Muſick at the Lord's Houſe, from the Time the Ark reſted.

32. So they miniſtred before the Habitation of the publick Tent with Muſick, till Solomon had built the Houſe of the Lord in Jeruſalem; when they ſtood in their Manner, at their Service.

33. Even theſe ſtood, together with their Sons: of the Sons of the Kohathites, Heman a Singer, the Son of Joel, the Son of Samuel,

34. The Son of Elkanah, the Son of Jeroham, the Son of Eliel, the Son of Toah,

35. The Son of Zuph, the Son of Elkanah, the Son of Mahath, the Son of Amaſai,

36. The Son of Elkanah, the Son of Joel, the Son of Azariah, the Son of Zephaniah,

37. The Son of Tahath, the Son of Aſſir, the Son of Ebiaſaph, the Son of Korah,

38. The Son of Izhar, the Son of Kohath, the Son of Levi, the Son of Iſrael;

39. And his Brother Aſaph who ſtood at his right Hand, Aſaph the Son of Berachiah, the Son of Shimea,

40. The Son of Michael, the Son of Baaſeiah, the Son of Malchiah,

41. The Son of Ethni, the Son of Zerah, the Son of Adaiah,

42. The Son of Ethan, the Son of Zimmah, the Son of Shimei,

43. The Son of Jahath, the Son of Gerſhom, the Son of Levi;

44. And the Sons of Merari their Brethren at the left Hand, Ethan the Son of Kiſhi, the Son of Abdi, the Son of Malluch,

45. The Son of Haſhabiah, the Son of Amaziah, the Son of Hilkiah,

46. The Son of Amzi, the Son of Bani, the Son of Shamer,

47. The Son of Mahli, the Son of Muſhi, the Son of Merari, the Son of Levi.

48. Their Brethren too the Levites were put for all the Service of the Tabernacle of God's Houſe.

49. But Aaron and his Sons burnt incenſe upon the Altar of Burnt-offering and that of Incenſe, were for all the Buſineſs of the very holy Place, and to make atonement for Iſrael, according to all that Moſes the Servant of God commanded.

50. Theſe being the Sons of Aaron, Eleazar his Son, Phinehas his Son, Abiſhua his Son,

51. Bukki his Son, Uzzi his Son, Zerahiah his Son,

52 Meraioth his Son, Amariah his Son, Ahitub his Son,

53. Zadok his Son, Ahimaaz his Son.

54. Whoſe Habitations were theſe at their Palaces, in their Bounds; belonging to the Poſterity of Aaron, of the Family of the Kohathites: for they had the Lot.

55. To whom they gave Hebron in the Country of Judah, with its Suburbs round about it.

56. But the Land of the City, and its Villages, they gave to Caleb the Son of Jephunneh.

57. To the Poſterity of Aaron likewiſe they gave Cities of Judah, Hebron for Re-

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Ver. 26. *Elkanah*] the Son of that *Elkanah* in the foregoing Ver. as the *Sept. Verſ.* ſays, and as *Samuel* Ver. 28. was the Son of *Elkanah* in the Ver. before, according to the ſame *Sept.* and 1 *Sam.* i.

Ver. 33. *Even theſe*] the ſame as Ver. 31.

Ib. *Samuel*] The ſame Name with that in Ver. 28. and the ſame Perſon, *viz.* he called the Prophet.

Ver. 54. *Palaces*] Look at *Gen.* xxv. 16.

Ver. 57. *Cities of Judah, Hebron for Refuge*] Here the Author of the *Preſent State of the Printed Hebrew Text* cavils not a little, 1. at *Judah*, that it ſhould not be here; 2. that *Cities* ſhould be *City*; and 3. that *and her ſuburbs* ſhould follow *Hebron*, pag. 484. As to the firſt, our printed *Copies* bear the greateſt Authority, and *Judah* might be left out of a few *Copies* becauſe not in *Joſh.* xxiv. 13. much likelier than the contrary; next they gave *Cities*, not a *City* only, though *for Refuge* belongs but to *Hebron*; and an Anſwer to the third may be found in that to the firſt.

fuge,

fuge, and Libnah with its Suburbs, as alſo Jattir, and Eſhtemoa with its Suburbs,

58. And Hilen, Debir,

59. And Aſhan, and Beth-ſhemeſh, with their reſpective Suburbs;

60. And out of the Tribe of Benjamin, Geba, Alemeth and Anathoth, with their ſeveral Suburbs; all their Cities were thirteen Cities by their Families:

61. Beſides to the Poſterity of Kohath, who were left of the Family of the Tribe; out of the half Tribe of Manaſſeh, by Lot ten Cities:

62. And to the Poſterity of Gerſhom after their Families, out of the Tribes of Iſſachar, Aſher, Naphtali, and of Manaſſeh in Baſhan; thirteen Cities:

63. To the Poſterity of Merari after their Families, out of the Tribes of Reuben, Gad, and Zebulun, by Lot twelve Cities.

64. Thus the Poſterity of Iſrael gave to the Levites, Cities with their Suburbs.

65. And they gave by Lot out of the Tribes of the Poſterity of Judah, Simeon and Benjamin, theſe Cities which they called by Name.

66. And of the Families of the Poſterity of Kohath, there were alſo Cities of their Bounds, out of the Tribe of Ephraim.

67. They even gave them Cities for Refuge, Shechem on Mount Ephraim, Gezer,

68. Jokmeam, Beth-horon,

69. Aijalon and Gath-rimmon, with their ſeveral Suburbs.

70. And out of the half Tribe of Manaſſeh, Aner and Bileam, with theirs, for the Family of the Poſterity of Kohath who were left;

71. To the Poſterity of Gerſhom, out of the Family of the half Tribe of Manaſſeh, Golan in Baſhan with its Suburbs, and Aſhtaroth with its Suburbs;

72. And out of the Tribe of Iſſachar, Kedeſh, Daberath,

73. Ramoth and Anem with their ſeveral Suburbs;

74. As alſo out of the Tribe of Aſher, Maſhal, Abdon,

75. Hukok and Rehob, with their ſeveral Suburbs;

76. Out of the Tribe likewiſe of Naphtali, Kedeſh in Galilee, Hammon and Kirjathaim, with their ſeveral Suburbs;

77. To the Poſterity of Merari who were left, out of the Tribe of Zebulun, Rimmono, Tabor, with both their Suburbs;

78. And on the other ſide of Jordan, at the Eaſt of it, *againſt* Jericho, out of the Tribe of Reuben, Bezer in the Wilderneſs, Jahzah,

79. Kedemoth and Mephaath, with their ſeveral Suburbs;

80. And out of the Tribe of Gad, Ramoth in Gilead and Mahanaim, with both their Suburbs;

81. Laſtly Heſhbon and Jazer, with both theirs.

CHAP. VII.

AND the Sons of Iſſachar were, Tola and Phuah, Jaſhub and Shimron, four.

2. The Sons alſo of Tola, Uzzi, Rephaiah, Jeriel, Jahmai, Ibſam and Samuel, the chief of the Houſhold of their Fathers belonging to Tola, valiant Men in their Generations: the Number of them in the Time of David, was twenty two thouſand and ſix hundred.

3. Moreover the Sons of Uzzi, Izrahiah; and thoſe of Izrahiah, Michael, and Obadiah, and Joel, Iſhiah, five, chief ones all of them.

4. And with them, by their Generations, by the Houſhold of their Fathers, were Troops of an Army for War, thirty ſix thouſand: for they had many Wives and Sons.

5. And their Brethren in all the Families of Iſſachar, very valiant Men, had their Pedigree reckoned up in all eighty ſeven thouſand.

6. Of Benjamin were, Bela, and Becher, and Jediael, three.

7. And the Sons of Bela, Ezbon, Uzzi, Uzziel, Jerimoth and Iri, five, the chief of the Houſhold of the Fathers, very valiant Men; whoſe Pedigree was reckoned up, twenty two thouſand and thirty four.

8. Becher's Sons likewiſe, Zemirah, Joaſh, Eliezer, Elioenai, Omri, Jerimoth, Abiah, Anathoth and Alemeth: all theſe being the Sons of Becher.

9. And their Pedigree was reckoned up by their Generations, the chief of the Houſhold of their Fathers, valiant Men, twenty thouſand and two hundred.

10. The Sons too of Jediael, Bilhan; and

Ver. 60. *thirteen*] *Juttah* and *Gibeon* being omitted, *Joſh.* xxi. 16, 17.

Ver. 61. *Manaſſeh*] being only named here, as that which made up the Number, *Joſh.* xxi. 20—25.

Ver. 69. *Aijalon—Gath-rimmon*] Theſe being in the Tribe of *Dan*, with two more left out here, *Joſh.* xxi. 23, 24.

Ver. 70. *Aner—Bileam*] Either the Cities, or their Names, being now changed, *Joſh.* xxi. 25.

Ver. 75. *Hukok*] *Vulg. Lat. Aſach* corruptly.

Ver. 78. againſt] not *by*, being on the oppoſite Side of *Jordan*, and *Jericho* it ſelf not very near the River; nor has the *Heb.* any Thing for it.

Ver. 2. *Ibſam*] beginning like *Izrahiah* and *Iſhiah* in the next Verſe.

Ib. *Samuel*] Look back to Chap. vi. 33.

Ver. 3. *five*] as Ch. iii. 22.

thoſe

thoſe of Bilhan, Jeuſh, Benjamin, Ehud, Chenaanah, Zethan, Tharſhiſh, and Ahiſhahar.

11. Of all theſe Sons of Jediael, by the Heads of the Fathers, very valiant Men, were ſeventeen thouſand and two hundred, going out an Army for War.

12. With Shuppim and Huppim, the Sons of Ir, Huſhim the Sons of Aher.

13. The Sons of Naphtali were, Jahziel, Guni, Jezer and Shallum, Bilhah's Sons.

14. The Sons of Manaſſeh, Aſhriel (whom *his Wife* bore, his Concubine a Syrian Woman bearing Machir the Father of Gilead;

15. And Machir took a Wife, whoſe Name was Maachah, the Siſter of Huppim and Shuppim) and the Name of the ſecond was Zelophehad, who had Daughters.

16. So Maachah the Wife of Machir bore a Son, and named him Pereſh, whoſe Brother's Name was Shereſh; and his Sons were, Ulam and Rakem.

17. And Ulam's Sons, Bedan: theſe were the Sons of Gilead, the Son of Machir, the Son of Manaſſeh.

18. His Siſter Hammolecheth alſo bore Iſhhod, Abiezer, and Mahlah.

19. And the Sons of Shemida were, Ahian, Shechem, Likhi and Aniam.

20. Next Ephraim's Sons, Shuthelah; and Bered his Son, and Thahath his Son, and Eladah his Son, and Thahath his Son,

21. And Zabad his Son, and Shuthelah his Son, with Ezer and Elead; whom the Men of Gath that were born in the Country ſlew, becauſe they went down to take their Cattle.

22. At which Ephraim their Father mourned many Days, and his Brothers came to comfort him.

23. However he went in to his Wife, and ſhe conceived, and bore a Son; whom he named Beriah, becauſe it was ill with his Family.

24. And his Daughter was Sheerah, who built Beth-horon the lower and the upper, with Uzzenſheerah.

25. Rephah further was his Son, and Reſheph, and Telah his Son, and Tahan his on,

26. Laadan his Son, Ammihud his Son, Eliſhama his Son,

27. Non his Son, Joſhua his Son.

28. Whoſe Poſſeſſions and Habitations were Beth-el with its Towns; and on the Eaſt Naaran, as alſo on the Weſt Gezer and Shechem, with both their Towns, as far as Gaza with its Towns;

29. And by the Side of the Poſterity of Manaſſeh, Beth-ſhean, Taanach, Megiddo, Dor with their reſpective Towns: in theſe dwelt the Poſterity of Joſeph, the Son of Iſrael.

30. The Sons of Aſher were, Imnah, Iſhvah, Iſhvi and Beriah, with Serah their Siſter.

31. And Beriah's Sons, Heber, and Malchiel, who was the Father of Birzavith.

32. Heber too begot Japhlet, Shomer and Hotham, with Shuha their Siſter.

33. Japhlet's Sons likewiſe were, Paſach, Bimhal and Aſhvath; theſe being his Sons.

34. Beſides the Sons of Shamer were, Ahi and Rohegah, Jehubbah and Aram.

35. And the Son of his Brother Helem, Zophah, Imma, Sheleſh and Amal.

36. The Sons of Zophah, Suah, Harnepher, Shual, Beri and Imrah,

37. Bezer, Hod, Shamma, Shilſhah, Ithran and Beera.

38. And Jether's Sons, Jephunneh, Piſpah and Ara.

39. As likewiſe the Sons of Ulla, Arah, Hanniel and Rizia.

40. All theſe were the Poſterity of Aſher, the chief of the Family of the Fathers, choice very valiant Men, the chief of the Princes; whoſe Pedigree being reckoned up for an Army for War, their Number was twenty ſix thouſand Men.

CHAP. VIII.

BENJAMIN alſo begot Belah his Firſtborn, Aſhbel the ſecond, and Ahrah the third,

2. Nohah the fourth, and Rapha the fifth.

3. And Bela had Sons, Addar, Gera, Abihud,

4. Abiſhua, Naaman, Ahoa,

5. Gera, Shephuphan and Huram.

6. And theſe were the Sons of Ehud, theſe themſelves the chief of the Fathers,

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Ver. 14. Wife] See upon *Jer.* xxvii. 1.

Ver. 15. *the Siſter*] See the Oddneſs of the *preſ. Eng. Tranſ.* and the *old Lat.* is, *Machir took a Wife for his Sons Happhim and Saphan; and he had a Siſter named Maachah:* for it appears the *Tranſlator* not knowing what to make of it, made what he was minded of it.

Ver. 21. *ſlew*] This one may conclude was done while the *Iſraelites* were in *Egypt*, as it was in *Ephraim*'s Lifetime: for it is clearly the ſame *Ephraim* here as at Ver. 29. (notwithſtanding what has been pretended) the Son of *Joſeph*, Ver. 14, 29. as it is that his Sons ſought to take away the Cattle of the Men of *Gath*, and not the Men of *Gath* theirs.

Ver. 24. *who*] whoſe Offspring: as it is not likely a Woman ſhould do it, conſidering the Manner of the *Iſraelitiſh* Common-wealth, eſpecially at their firſt poſſeſſing the Country of *Canaan*, when this was probably done; and was too late for a Daughter of *Ephraim* to live.

belonging

belonging to the Inhabitants of Geba, whom they removed away to Manahath.

7. So Naaman, Ahijah and Gera, them he removed away; and begot Uzza, and Ahihud.

8. Shaharaim likewiſe begot *Children* in the Country of Moab, after he had ſent them away; Huſhim and Baara being his Wives.

9. And he begot of Hodeſh his Wife, Jobab, Zibia, Meſha, Malcham,

10. Jeuz, Shachiah and Mirmah: theſe were his Sons, the chief of the Fathers.

11. Moreover of Huſhim he begot Abitub, and Elpaal.

12. And the Sons of Elpaal were, Eber, Miſham, and Shemed; he built Ono, and Lod with its Towns:

13. Beriah alſo, and Shema; who were the chief of the Fathers belonging to the Inhabitants of Aijalon; they made the Inhabitants of Gath flee.

14. With Ahio, Shaſhak and Jeremoth,

15. Zebadiah, Arad, Eder,

16. Michael, Iſhpah and Joha, the Sons of Beria.

17. And Zebadiah, Meſhullam, Hiſki, Heber,

18. Iſhmerai, Jezliah and Jobab, the Sons of Elpaal.

19. As likewiſe Jakim, Zichri, Zabdi,

20. Elienai, Zilthai, Eliel,

21. Adaiah, Beraiah and Shimrath, the Sons of Shimei.

22. Together with Iſhpan, Eber, Eliel,

23. Abdon, Zichri, Hanan,

24. Hananiah, Elam. Antothijah,

25. Iphdeiah and Penuel, the Sons of Shaſhak.

26. And Shamſherai, Shehariah, Athaliah,

27. Jaareſiah, Eliah and Zichri, the Sons of Jeroham.

28. Theſe were the chief of the Fathers, the chief belonging to their Generations; theſe dwelt at Jeruſalem.

29. And at Gibeon dwelt Gibeon's Father, the Name of whoſe Wife was Maachah;

30. His firſt-born Son too was Abdon, then Zur, Kiſh, Baal, Nadab,

31. Gedor, Ahio and Zecher.

32. And Mikloth begot Shimeah; who alſo dwelt before their Brethren, at Jeruſalem with them.

33. And Ner begot Kiſh, as Kiſh did Saul, and Saul begot Jehonathan, Malchiſhua, Abinadab and Eſhbaal.

34. Jehonathan's Son moreover was Meribbaal, and Merib-baal begot Micah.

35. And the Sons of Micah were, Pithon, Melech, Taareah and Ahaz.

36. Beſides Ahaz begot Jehoaddah, as did Jehoaddah Alemeth, Azmaveth and Zimri; and Zimri begot Moza.

37. And Moza begot Bineah; Raphah was his Son, Eleaſah his Son, Azel his Son.

38. And Azel had ſix Sons, whoſe Names were theſe, Azrikam, Bocheru, Iſhmael, Sheariah, Obadiah and Hanan; all theſe being his Sons.

39. The Sons of whoſe Brother Eſhek were, Ulam his Firſt-born, Jeuſh the ſecond, and Eliphelet the third.

40. And Ulam's Sons were Men that were valiant, bending the Bow, and having many Sons and Grandſons, a hundred and fifty. All theſe were ſome of the Deſcendants of Benjamin.

CHAP. IX.

AND the Pedigree of all Iſrael being reckoned up, behold they were written in the Book of the Kings of Iſrael, and of Judah who were carried away to Babylon for their Wickedneſs.

2. For the former Inhabitants who were in their Poſſeſſion in their Cities, were Iſrael, the Prieſts, Levites and Aſſiſtants.

3. And at Jeruſalem dwelt of the Poſterity of Judah, of thoſe of Benjamin, and thoſe of Ephraim and Manaſſeh:

4. Uthai the Son of Amihud, the Son of Omri, the Son of Imri, the Son of Bani, of the Poſterity of Pharez the Son of Judah;

5. And of the Shilonites, Aſaiah the Firſt-born, with his Sons;

6. Of the Poſterity alſo of Zerah, Jeuel, and their Brethren, ſix hundred and ninety.

7. And of the Poſterity of Benjamin, Sallu the Son of Meſhullam, the Son of Hodaviah, the Son of Haſſenua;

8. Together with Ibneiah the Son of Jeroham; and Elah the Son of Uzzi, the Son

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Ver. 33. *Ner*] See Chap. ix. 39.

Ver. 38. *Bocheru*] for which the LXX have *his Firſt-born*, as the *Heb.* Word might be without the Vowels or Points; and ſome *Editions* have another Name added, either *Aſa* or *Saarias*, to make up ſix; ſo Chap. 9. ult. of ſuch ſee the *Scholium* on *Neh.* viii. 8.

Ver. 40. *a hundred and fifty*] *Vulg. a hundred and fifty uſand*, odds enough!

Ver. 1. *and of Judah who*] The Point or Comma ſhould not be at *Judah*, but at *Iſrael*; both becauſe it is there in the *Heb.* and becauſe the Kings of *Iſrael* were not carried to *Babylon*.

Ib. *to Babylon*] From hence eſpecially it may be gathered, that *Ezra* was the Compiler of theſe *Chronicles*.

of Michri; as alſo Meſhullam the Son of Shephatiah, the Son of Reuel, the Son of Ibnijah;

9. And their Brethren by their Generations, nine hundred and fifty ſix: all theſe Men were chief of the Fathers, by the Houſhold of their Fathers.

10. There were beſides of the Prieſts, Jedaiah, Jehoiarib and Jachin;

11. Azariah likewiſe the Son of Hilkiah, the Son of Meſhullam, the Son of Zadok, the Son of Meraioth, the Son of Ahitub, the Ruler of the Houſe of God;

12. With Adaiah the Son of Jeroham, the Son of Pahſhur, the Son of Malchijah; and Maaſai the Son of Adiel, the Son of Jahzerah, the Son of Meſhullam, the Son of Meſhillemith, the Son of Immer;

13. And their Brethren, the chief of the Houſhold of their Fathers, a thouſand ſeven hundred and ſixty, ſtout Men for the Buſineſs of the Service of God's Houſe:

14. As alſo of the Levites, Shemaiah the Son of Haſhub, the Son of Azrikam, the Son of Haſhabiah, of the Poſterity of Merari;

15. Moreover Bakbakkar, Hereſh, and Galal, and Mattaniah the Son of Micah, the Son of Zichri, the Son of Aſaph;

16. And Obadiah the Son of Shemaiah, the Son of Galal, the Son of Jeduthun; with Berechiah the Son of Aſa, the Son of Elkanah, who dwelt in the Villages of the Netophathites:

17. And the Porters, Shallum, Akkub, Talmon, Ahiman, and their Brethren, Shallum being the chief;

18. Who were to that Time at the King's Gate eaſtward: they were Porters in the Companies of the Poſterity of Levi.

19. And Shallum the Son of Kore, the Son of Ebiaſaph, the Son of Korah, and his Brethren (of the Houſhold of his Father) the Korahites, were over the Buſineſs of the Service, Keepers of the Tent-doors; whoſe Fathers were over the Lord's Company, Keepers of the Entrance.

20. Phinehas the Son of Eleazar being Ruler over them heretofore, with whom the Lord was.

21. Zechariah the Son of Meſhelemiah, was Porter of the Gate belonging to the publick Tent.

22. All of them choſen for Porters at the Doors, were two hundred and twelve: thoſe had their Pedigree reckoned up in their Villages, thoſe David and Samuel the Seer founded in their Truſt.

23. So they and their Sons were over the Gates belonging to the Lord's Houſe, the Houſe of the Tent, by Wards.

24. At the four Winds were the Porters, towards the Eaſt, Weſt, North and South.

25. And their Brethren in their Villages, were to come at ſeven Days, from Time to Time with theſe.

26. For thoſe four ſtrong Porters, who were Levites, were in the Truſt, and were over the Rooms and Treaſuries of the Houſe of God.

27. And they lodged round about the Houſe of God; becauſe the Charge was for them, and they were for the opening, Morning by Morning.

28. Some of them further were for the Inſtruments of Service; becauſe they had them in, and brought them out, both by Number.

29. And ſome of them were appointed for the Inſtruments, that is for all the holy ones, as alſo for the fine Flour, Wine, Oil, Frankincenſe and Spices.

30. Beſides ſome of the Sons of the Prieſts made the Ointment of the Spices.

31. And Mattithiah one of the Levites, who was the Firſt-born of Shallum the Korahite, was in Truſt over the Work of the Pans.

32. And ſome of their Brethren, of the Sons of the Kohathites, were over the Bread that was ſet in order, to prepare *it* each Sabbath.

33. Of theſe alſo there were Singers, the chief of the Fathers of the Levites, in the Rooms at liberty: for they were over them Day and Night in the Buſineſs.

34. Theſe were the chief of the Fathers of the Levites, the chief by their Generations; theſe dwelt at Jeruſalem.

35. And at Gibeon dwelt Gibeon's Father, Jeiel, the Name of whoſe Wife was Maachah.

36. His firſt-born Son too was Abdon, then Zur, Kiſh, Baal, Ner, Nadab,

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Ver. 12. *Maaſai*] In early *Editions* of the *preſ. Tranſ. Maaſiah* and *Maaſia*, with *Maaſiai* now, all wrong.

Ver. 18. *to that Time*] in Ver. 1.

Ver. 33. *Of theſe alſo there were*] So *Trem.* and *Jun. Horum quoque*; the Levites different Offices being ſhewn, and here eſpecially, ſince *they were employed in* this *day and night*, and therefore were not the ſame Levites who did the other Buſineſs.

Ib. *over them*] the Rooms, *Heb.*

Ver. 35. *And at*] A Repetition of Chap. viii. 29. &c. to the End of this.

Ib. *Jeiel*] called *Zeror*, 1 *Sam.* ix. 1. being *Saul's* great Grandfather, Ver. 36, 39.

Ib. *Wife*] In Conformity to our and other *Verſions* I have this, as in Ch. viii. 29. but the right Word here (being in the beſt and moſt *Heb. Copies*) appears to be *Siſter*, not inconſiſtent with that, ſince ſhe might be both, as *Sarah* was to *Abraham*, *Gen.* xx. 12. and this being a Fragment of Hiſtory varying from that in Ch. viii, would be a ſufficient Reaſon for inſerting and preſerving it. How improbable is it that *Wife* was changed into *Siſter*, which Ch. viii. 29. would forbid, but promote the

37. Gedor,

37. Gedor, Ahio, Zechariah and Mikloth.

38. And Mikloth begot Shimeam; who alſo dwelt before their Brethren, at Jeruſalem with them.

39. And Ner begot Kiſh, as Kiſh did Saul, and Saul begot Jehonathan, Malchiſhua, Abinadab and Eſhbaal.

40. Jehonathan's Son moreover was Meribbaal, and Meri-baal begot Micah.

41. And the Sons of Micah were, Pithon, Melech and Tahrea.

42. Afterwards Ahaz begot Jarah, as did Jarah Alemeth, Azmaveth and Zimri; and Zimri begot Moza.

43. And Moza begot Binea; whoſe Son was Rephaiah, Eleaſah his Son, Azel his Son.

44. And Azel had ſix Sons, whoſe Names were theſe, Azrikam, Bocheru, Iſhmael, Shearíah, Obadiah and Hanan; theſe being his Sons.

CHAP. X.

AND the Philiſtines fighting againſt Iſrael, the Men of Iſrael fled from their Preſence, and fell down ſlain on Mount Gilboa.

2. Nay the Philiſtines followed ſo cloſe after Saul and his Sons, that they killed of the latter Jonathan, Abinadab and Malchiſhua.

3. Whereby the Battle was heavy againſt Saul; beſides thoſe who ſhot with Bows finding him, he was afraid of the Archers.

4. Therefore he ſaid to him who carried his Arms, Draw forth thy Sword, and thruſt me through with it, leſt theſe uncircumciſed ones ſhould come, and make ſport with me; but he would not, becauſe he feared exceedingly: ſo Saul took a Sword, and fell upon it.

5. And when the other ſaw that Saul was dead, he fell alſo upon a Sword, and died.

6. Thus died Saul, and three of his Sons, as did his whole Family together.

7. And all the Perſons of Iſrael who were in the Vale, ſeeing that they were fled, and that Saul and his Sons were dead, forſook their Cities, and ran away; upon which the Philiſtines came, and dwelt in them.

8. Now the next Day the Philiſtines coming to ſtrip the Slain, found Saul and his three Sons fallen on Mount Gilboa.

9. With that they ſtript him, and taking his Head and Armour, ſent into the Country of the Philiſtines round about, to declare *it* to their Images, and the People.

10. They alſo put his Armour in the Houſe of their gods, and fixed his Scull in the Houſe of Dagon.

11. But when all Jabeſh-gilead heard, all that the Philiſtines had done to Saul;

12. All the valiant Men got ready, and took up his Body, and thoſe of his Sons, and bringing them to Jabeſh, buried their Bones under an Oak in Jabeſh, and faſted ſeven Days.

13. So Saul died for his Wickedneſs that he had committed againſt the Lord, againſt the Word of the Lord which he did not obſerve, and alſo for aſking one who had a familiar Spirit to make enquiry.

14. And as he did not enquire of the Lord, he cauſed him to die, and turned about the Kingdom to David the Son of Jeſſe.

CHAP. XI.

THEN all Iſrael were gathered to David at Hebron, and ſaid; Behold we are thy Bone and Fleſh.

2. Even in time paſt, namely when Saul was King, thou didſt bring Iſrael out and in; nay the Lord thy God ſaid to thee, Thou ſhalt feed my People Iſrael, and thou ſhalt be Ruler over my People Iſrael.

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contrary! unleſs it could come (but unlikely) from Ch. vii. 15.

Ver. 39. *Ner*] called *Abiel*, 1 *Sam.* ix. 1. and xiv. 51. *Patrick* in his *Commentary* upon the firſt of thoſe Texts, expounding this in *Chron. Ner begat Kiſh*, ſays, 'it is 'evident *Ner* was *Kiſh* his Brother, 1 *Sam.* xiv. 51.' as if there could not be two *Ners*; and by making but one, *Jeiel* muſt be both his Father and Grandfather, Ver. 35, 36. He alſo ſays, 'by *begetting* muſt be meant the 'giving him his Breeding and Education;' which beſides ſuch a ſtrange Meaning of the Word, is not very likely for a Brother to do; and as it ſeems the younger one too, by being put laſt, 1 *Sam.* xiv. 51. though he was mentioned juſt before, and by their Father *Ner* being younger than his Brother *Kiſh*, Ver. 36. nay it is probable that the Occaſion of the younger *Ner* taking his Name from his Father, was his being born after his Father's Death, and ſo muſt be the youngeſt Brother, and upon that Account might have his Father's Name.

Ver. 40. *Meri-baal*] So it is the ſecond Time, and may be rightly, for being ſpelled thus differently, the firſt Writer might give it both Ways; which *Carpzove* (a noble Vindicator of the *Heb. Scripture*) may better believe, than the Author of the *Preſent State of the Printed Hebrew Text* diſbelieve, notwithſtanding his Taunt at it, with *Let Carpzove believe it!* p. 486.

Ver. 41. *Tahrea*] Why ſhould *and Ahaz* be added here from Ch. viii. 35. any more than *and Mikloth*, Ch. viii. 31. from Ver. 37. of this?

Ver. 3. *afraid*] the ſame as 1 *Sam.* xxxi. 3.

Ver. 6. *whole Family*] that were there, as *all his Men*, 1 *Sam.* xxxi. 6. for otherwiſe he had ſeveral left.

Ver. 14. *not enquire*] The *Heb.* Word is not the ſame as in 1 *Sam.* xxviii. 6. and ſo is clear of a Contradiction: the Truth ſeems to be, *Saul aſked* ſlightly, but did not properly *enquire*.

3. And

3. And when all the Elders of Iſrael were come to the King at Hebron, David made a Treaty with them there before the Lord; and they anointed him to be King over Iſrael, according to the Word of the Lord by the Miniſtry of Samuel.

4. And David with all Iſrael went to Jeruſalem, which was Jebus, where the Jebuſites were, the Inhabitants of the Country.

5. But the Inhabitants of Jebus ſaid to David, Thou canſt not come in hither. Nevertheleſs David took the Fortification of Zion, which is the City of David.

6. For he ſaid, Let any one beat the Jebuſites firſt, he ſhall be chief and Captain. So Joab the Son of Zeruiah went up firſt, and was chief.

7. Afterwards David dwelt in the Fortification; therefore they called it The City of David.

8. And he built the City round about, from the Fortreſs to what was round about; Joab repairing the reſt of the City.

9. And he went on ſtill in being great, becauſe the Lord of Armies was with him.

10. Now theſe were the chief of the mighty Men whom David had, that ſtrengthened themſelves with him in his Kingdom, with all Iſrael, to make him King; according to the Word of the Lord concerning Iſrael;

11. Even theſe were the Number of the ſtout Men whom David had: Jaſhobeam the Son of a Hachmonite, the chief of the Captains, who brandiſhed his Spear againſt three hundred, that were ſlain at one Time.

12. And after him was Eleazar the Son of Dodo an Ahohite; who was one of the three ſtout Men.

13. He was with David at Pas-dammim, where the Philiſtines were gathered to Battle, Part of the Field being full of Barley, and the People being fled from the Preſence of the Philiſtines;

14. They ſtood within the Part, and delivering it, beat the Philiſtines; ſo that the Lord ſaved with a great Preſervation.

15. Moreover the three chief above the thirty went down upon the Rock to David, at the Cave of Adullam; the Camp of the Philiſtines encamping in the Giants Vale.

16. David was alſo then in the Fortreſs, and the Garriſon of the Philiſtines was then in Beth-lehem.

17. And David longing, ſaid, Oh that I could drink Water out of the Ciſtern of Beth-lehem, which is at the Gate!

18. With that the three broke through the Camp of the Philiſtines, and drew Water out of the ſame; which taking up, they brought to David: nevertheleſs he would not drink it, but poured it out to the Lord.

19. For he ſaid, Far be it from me of my God to do this; ſhall I drink the Blood of theſe Men in *Danger of* their Lives? For they have brought it ſo: therefore he would not drink it. Theſe things the three ſtout ones did.

20. Abiſhai likewiſe the Brother of Joab, was the chief of three, who brandiſhed his Spear againſt three hundred that were ſlain; ſo he had a Name among the three.

Ver. 3. *according to the Word of the Lord*] The Author of the *Preſent State of the Printed Hebrew Text* adds *fulfilled*, p. 26, 27. but if the Word of the Lord to this Purpoſe was by *Samuel*, as we may find it in 1 *Sam.* xiii. 14. and xv. 28. why ſhould the *Scripture* be forced by ſuch an Addition into ſuch an Impropriety; by a Man too who does not allow of leſs Supplements elſewhere, that he may ſhew the *Heb.* to be improper?

Ver. 6. *Let any one*] concurrent with 2 *Sam.* v. 8.

Ver. 8. *to what was round*] Perhaps from the Fortreſs at the Wall, to the Outſide of the Suburbs.

Ver. 11. *Number*] The Author of the *Preſent State*, &c. having taken ſuch great Pains, to ſo little Purpoſe, to ſhew that this and that in 2 *Sam.* xxiii. was originally the ſame, in order to manifeſt that the *Scripture* is corrupted; has however favoured himſelf, not to attempt proving מספר here or שמות, *Names* in *Sam.* was made by Likeneſs one from the other, or not to be both true Original, or *ſtature five cubits high*, Ver. 23. and *goodly* in *Sam.* Ver. 21. or that in Ver. 26. and *Sam.* Ver. 24. differently ſituated; nor that ההלכים *that went*, *Sam.* Ver. 17. was made from האלה אשתה *I drink theſe* in Ver. 19. here; conſiſtent with which he might have taken more Eaſe; for if ſome Things were different at firſt, even confeſſedly, by him, why might not others? And for a farther Confirmation from himſelf that they were, he does not pretend *Zabad the Son of Ahlai*, v. 41. was ever the ſame as *thirty and ſeven in all*, *Sam.* ult. or that *Chron.* having this *Zabad*, to make up the 37, as he reckons, inſtead of *Elika the Harodite*, *Sam.* v. 25. are either of them corrupted or wrong.

Ib. *Jaſhobeam*] ſpoken of Ch. xxvii. 2.

Ib. *that were ſlain*] The Author of the *Preſent State*, &c. makes uſe of twenty three Pages in ſhewing that this ſhould be *Soldiers*, and that *Jaſhobeam lift up his Spear againſt* 300 *Soldiers*, which he ſays was *a very extraordinary Diſplay of Courage*, p. 124. What a Diſcovery is here ſo toilſome?

Ver. 14. *They*] he and *Shammah*, 2 *Sam.* xxiii. 11. who make up the three as there.

Ib. *ſaved*] corrupted from *wrought* in *Sam.* if the Author of the *Preſent State*, &c. is to be credited with his *ſeveral reaſons*, p. 143. one of which is, becauſe *it is* wrought *in the correct Verſe of Samuel*, if that can be any reaſon; another, that there is *the ſame in the* 10*th as in the* 12*th Verſe of Sam.* but that in the 10th Verſe muſt be to leſs Purpoſe than the other in the 12th; and a third reaſon of his, or the Thing it ſelf, he ſays, *is plain from the* LXX. *all the Copies of which* (for *whoſe*) *Verſion uniformly ſo render it* (for *have it rendered*) whereas this muſt ſtill have leſs Force. *To theſe ſeveral reaſons*, he ſays, *it* (viz. *two Things*) *may be added, that* ישע *cannot be the Hiphil future from* שע and yet it is no leſs than ten times more in the *Heb. Bible*; *and laſtly it makes no Senſe with the Words following*, namely without *with* or *by*; but there is not the Article of the Accuſative Caſe after it, and ſo it may as well be Ablative, according to the Remark on *Gen.* iv. 1.

Ver. 16. *Garriſon*] מצב in *Sam.* is changed here into נציב ſays the Author of the *Preſent State*, &c. and the latter is *Præfect* or *Magiſtrate*, which the Context ſpeaks not of; but he does not ſay it is Nothing elſe, for then he would be caught. How diſingenuouſly do ſuch abuſe the *Scripture!*

21. He

21. He was the moſt honourable of the three, over two; ſo that he became the Captain of them: however he did not get to thoſe three.

22. Benaiah the Son of Jehoiada, a Man's Son of Kabzeel, who was valiant with great Exploits; he ſlew two ſtout Moabites, he alſo went down, and ſlew a Lion within a Pit on a ſnowy Day.

23. Beſides he ſlew an Egyptian Man, one of five Cubits in Meaſure, and though there was a Spear in the Egyptian's Hand like a Weaver's Beam, he went down to him with a Stick; and taking the Spear by force out of the Egyptian's Hand, he killed him with his own Spear.

24. Theſe Things Benaiah the Son of Jehoiada did, and had a Name among the three ſtout Men.

25. Behold he himſelf was more honourable than the thirty, but did not get to thoſe three; and David put him at his Hearing.

26. And the ſtout Men of the Armies were: Aſahel the Brother of Joab, Elhanan the Son of Dodo from Beth-lehem,

27. The Shammahs Harorites, Helez the Pelonite,

28. Ira the Son of Ikkeſh the Tekoite, Abiezer the Anthothite,

29. Sibbechai the Huſhathite, Ilai the Ahohite,

30. Maharai the Netophathite, Heled the Son of Baanah the Netophathite,

31. Ithai the Son of Ribai from Gibeah of the Benjaminites, Benaiah the Pirathonite,

32. Hurai from the Brooks of Gaaſh, Abiel the Arbathite.

33. Azmaveth the Baharumite, Eliahba the Shaalbonite,

34. Of the Sons of Haſhem the Gizonite Jonathan, the Son of Shage the Hararite,

35. Ahiam the Son of Sachar the Hararite, Eliphal the Son of Ur,

36. Hepher the Mecherathite, Ahijah the Pelonite,

37. Hezro the Carmelite, Naarai the Son of Ezbai,

38. Joel the Brother of Nathan, Mibhar the Son of Hagri,

39. Zelek the Ammonite, Naharai the Berothite who carried the Arms of Joab the Son of Zeruiah,

40. Ithra the Ithrite, Gareb the Ithrite,

41. Uriah the Hittite, Zabad the Son of Ahlai,

42. Adina the Son of Shiza the Reubenite, a Captain of the Reubenites, and thirty with him,

43. Hanan the Son of Maachah, and Joſhaphat the Mithnite,

44. Uzzia the Aſhterathite, Shama and Jehiel the Sons of Hotham the Aroerite,

45. Jediael the Son of Shimri, and Joha his Brother the Tizite,

46. Eliel the Mahavite, with Jeribai and Joſhaviah, the Sons of Elnaam, and Ithmah the Moabite,

47. Eliel and Obed, and Jaaſiel, Mezobaites.

CHAP. XII.

AND theſe came to David at Ziklag, while he was ſhut up by reaſon of Saul the Son of Kiſh, and they were among the ſtout Men, Helpers in the War;

2. Armed with Bows, both right and left-handed with Stones, and Arrows in the Bow, of Saul's Brethren of Benjamin:

3. The chief was Ahiezer, then Joaſh, the Sons of Shemaah the Gibeathite, next Jeziel

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Ver. 25. *at his Hearing*] Look 2 *Sam.* xxiii. 23. where the *Septuag.* have it ſo, but here, *in his Family.*

Ver. 27. *Shammahs*] For *Shammoth* in *Heb.* is plural, and there were two *Harorites* or *Harodites*, 2 *Sam.* xxiii. 25. the *Heb.* Letters anſwering to our *d* and *r* being ſo nearly alike, that they are ſeveral times uſed one for the other: nay otherwiſe the Duplicature of theſe Liſts of Heroes is ſpoiled, which runs ſo regularly through the whole, as to the Men, although ſome Names are varied.

Ver. 34. *Of the Sons*] This appears by 2 *Sam.* xxiii. 32. and ſo *Jun.* and *Trem.* tranſlate.

Ver. 35, 36. The Author of the *Preſent State, &c.* would perſuade us that *Eliphal the Son of Ur* and *Hepher* the *Mecherathite* were only one Man, and that not by two Names, but by being a Corruption from *Eliphelet the Son of Ahaſbai, the Son of the Maachathite*, 1 *Sam.* xxiii. 34. p. 204, 205, 206. If our modiſh Sceptics can believe this, one may hope, that, upon a Compariſon, they will become better diſpoſed to credit the great Truths of Revelation in the *Scripture:* for here it is required to give Faith, that אור : חפר *Ur. Hepher* is corrupted by Miſtake of the Letters from אחסבי בן *Ahaſbai, the Son of.* How poſſibly? Why *the* ו and ר *are parts of* ח and ם, but neither of them are true Parts, which might have diſcovered that their Parts were not thoſe Letters. The next is חפר ſays he, *is corrupted from* ביבן whereas if the latter was in one Word, אחסבי בן was corrupted too, and muſt be doubled ſo, by being parted thus אחס ביבן and then how came they reſtored as now, and not the other? To mention no more, are יב when ſeparated alſo, like פ

Ver. 36. *Ahijah*] It is ſcarce to be denied, that this is the ſame Perſon with the correſponding one in 2 *Sam.* xxiii. 34. as the Series of the two Catalogues agree throughout; *Eliam* then might be called here אחיה by Contraction from his Father's Name אחיתפל much likelier than, with the Author of the *Preſent State, &c.* p. 207. for *Chron.* to be ſo corrupted from *Sam.* and even while both were extant in the ſame *Bible.*

Ver. 42. *with*] The Author of the *Preſent State, &c.* tranſlates, *but the thirty were ſuperior to him*, or *his Superiors*, which *is evident*, he ſays, *becauſe every Worthy is here recorded only for his own perſonal Valour*, p. 224, 225. but how did he know that? If the reſt are, this might not. And is his being *a Captain of the Reubenites* ſuch? Is not *with* more agreeable to that, than *were above him*, as this Author might more literally have turned it.

and Pelet, the Sons of Azmaveth, as likewiſe Berachah, and Jehu the Anthothite;

4. Iſhmaiah too the Gibeonite, a ſtout Man among thirty and over thirty, with Jeremiah, Jahaziel, Johanan, and Jozabad the Gederathite;

5. Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah the Haruphite;

6. Elkanah, Iſhijah, Azareel, Joezer and Jaſhobeam, the Korhites;

7. As alſo Joelah and Zebadiah, the Sons of Jeroham from Gedor.

8. And of the Gadites there were ſeparated to David, to the Fortification at the Wilderneſs, valiant ones, warlike Men for Battle, that could uſe Buckler and Shield, whoſe Faces were *as* a Lion's, and they were like Deer upon the Mountains to make haſte;

9. Ezer the chief, Obadiah the ſecond, Eliab the third,

10. Miſhmannah the fourth, Jeremiah the fifth,

11. Attai the ſixth, Eliel the ſeventh,

12. Johanan the eighth, Elzabad the ninth,

13. Jeremiah the tenth, Machbannai the eleventh:

14. Theſe were of the Poſterity of Gad, Captains of the Army; one of the leaſt was over a hundred, and the greateſt over a thouſand.

15. Theſe were they who paſſed over Jordan in the firſt Month, when it overflowed all its Banks, and made all thoſe of the Vales flee, both at the Eaſt and Weſt.

16. Beſides there came ſome of the Poſterity of Benjamin and Judah, to the Fortification to David.

17. Before whom David went out, and ſpoke in this manner to them, If you are come peaceably to me to help me, my Heart ſhall be together with you; but if it is to betray me to my Adverſaries, when there is no Wrong in me, the God of our Fathers ſee, and rebuke.

18. Then the Spirit cloathed Amaſai, the chief of the Captains, *to ſay*, *We* are thine, David, and for thee, O Son of Jeſſe; Peace, Peace be to thee, and Peace to thy Helpers, for thy God helps thee. So David received them, and put them for the chief of the Troop.

19. And ſome of Manaſſeh fell to David, when he came with the Philiſtines to the Battle againſt Saul, but they did not help them; becauſe the Lords of the Philiſtines on Counſel ſent him away, ſaying, He will deſert to his Maſter Saul, to *the Danger of* our Heads:

20. When he went to Ziklag, there fell to him of Manaſſeh, Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu and Zillethai, chief of the thouſands who belonged to Manaſſeh.

21. And they helped with David over the Troop, for all of them were valiant Men, and were Captains in the Army.

22. For at *that* Time Day by Day came ſome to David to help him, till it was a great Army like one of God.

23. And theſe are the Numbers belonging to the chief of ſuch as being armed for Battle, came to David at Hebron, to turn about the Kingdom of Saul to him, according to the Command of the Lord:

24. The Poſterity of Judah who carried Shield and Spear, ſix thouſand and eight hundred armed for Battle;

25. Of the Poſterity of Simeon valiant Men for War, ſeven thouſand and a hundred;

26. Of the Poſterity of Levi, four thouſand and ſix hundred;

27. And Jehoiada the Ruler of the Aaronites, with whom were three thouſand and ſeven hundred;

28. Nay Zadok a valiant young Man, and twenty two Captains of his Father's Family;

29. And of the Poſterity of Benjamin the Kinſman of Saul, three thouſand, for before that a Multitude of them kept the Charge of Saul's Houſe;

30. And of the Poſterity of Ephraim, twenty thouſand and eight hundred, valiant ones, famous Men in the Family of their Fathers;

31. Moreover of the half Tribe of Manaſſeh, eighteen thouſand, who were expreſſed by Name, to come and make David King;

32. And of the Poſterity of Iſſachar, who were acquainted with Politicks for the Times, to know what Iſrael ſhould do, the chief of them two hundred, and all their Brethren at their Command;

33. Of Zebulun, that went out to Battle, ſet in order for War, with all Weapons of it, fifty thouſand, who kept in order without a double Mind;

34. And of Naphtali, a thouſand Captains, accompanied by thirty ſeven thouſand, with Shield and Spear;

Ver. 19. *our Heads*] by his falling on them in the Battle.

Ver. 21. *over the Troop*] agreeable to Ver. 18. and thus *Noldius* puts it in his *Concordance*, p. 688. *Jun.* and *Trem.* have, *fuerunt adjumento Davidi adjuncti turmæ ejus*, *were for a Help to David joined to his Troop.*

Ver 23. *chief*] *bands* being quite beſide the *Original*.

Ver. 34. *ſeven thouſand*] In an *Edition* of the Bible printed at *Oxford*, 1709, is put falſely *eight thouſand and ſix hundred*, from the next Verſe as it appears.

35. As

35. As likewiſe of the Danites, who were ſet in order for War, twenty eight thouſand and ſix hundred;

36. Next of Aſher, who went out to Battle, ſet in order for War, forty thouſand;

37. And beyond Jordan, of the Reubenites, Gadites and half Tribe of Manaſſeh, with all warlike Inſtruments for Battle, a hundred and twenty thouſand.

38. All theſe Warriors who kept orderly in rank, came with a perfect Mind to Hebron, to make David King over all Iſrael; and all the reſt of Iſrael were alſo of one Mind to do the ſame.

39. And they were there with David three Days, eating and drinking: for their Brethren prepared for them.

40. And thoſe too who were near them, as far as Iſſachar, Zebulun and Naphtali, brought Bread on Aſſes, Camels, Mules and Oxen, Meat, Flour, Bunches of Figs, Cluſters of Raiſins, Wine, Oil, Oxen and Sheep abundantly: for there was Gladneſs in Iſrael.

CHAP. XIII.

AND David took counſel with the Captains of Thouſands and Hundreds, with every Ruler.

2. He alſo ſaid to the whole Congregation of Iſrael; If it is well to you, and is from the Lord our God, let us get out, *and* ſend to our Brethren who are left in all the Countries of Iſrael, and with them the Prieſts and Levites in the Cities of their Suburbs, that they ſhould come together to us.

3. And let us bring about the Ark of our God to us: for we did not enquire of it in the Time of Saul.

4. Upon which the whole Congregation ſaid they would do ſo: for all the People approved of the Thing.

5. Thus David gathered all Iſrael together, from Shihor of Egypt even to the Entrance of Hamath, to bring the Ark of God from Kirjath-jearim.

6. Then he and all Iſrael went up to Baalah, otherwiſe Kirjath-jearim, which belonged to Judah, to bring up from thence the Ark of God the Lord, who inhabits the Cherubs, which is called *by his* Name.

7. And they carried it upon a new Cart, from the Houſe of Abinadab; Uzza and Ahio guiding it.

8. Moreover David and all Iſrael played before God, with *their* whole Strength, namely on Muſick even of Harps, Lutes, Timbrels, Bells and Trumpets.

9. But when they came to the Floor of Chidon, Uzza reached out his Hand, to take hold of the Ark, becauſe the Oxen ſhook *it*.

10. At this the Lord was angry with him, and ſmote him, becauſe he reached out his Hand to the Ark; ſo that he died there before God.

11. And David was diſpleaſed that the Lord made a Breach on Uzza: thus that Place is called The Breach of Uzza to this Day.

12. Nay David was afraid of God that Day, ſaying, How ſhall I bring the Ark of God to me?

13. So that he did not take away the Ark to himſelf at the City of David, but had it aſide into the Houſe of Obed-edom the Gittite.

14. Where it abode with his Family three Months; and the Lord bleſſed the Family of Obed-edom, with all that he had.

CHAP. XIV.

MOREOVER Hiram King of Tyre ſent Meſſengers to David, with Cedar-trees, Maſons and Carpenters, to build him a Houſe.

2. Now he knew that the Lord had eſtabliſhed him to be King over Iſrael, that he had raiſed up his Kingdom high for the ſake of this his People.

3. Beſides he took more Wives in Jeruſalem, and begot more Sons and Daughters.

4. And theſe are the Names of thoſe whom he had born there; Shammua and Shobab, Nathan and Solomon,

5. Ibhar, Eliſhua, Elphelet,

6. Nogah, Nepheg, Japhia,

7. Eliſhama, Beeliada and Eliphelet.

8. But when the Philiſtines heard that David was anointed to be King over all Iſrael, they all came up to ſeek for him; which he hearing of, went out before them.

Ver. 6. *which is*] Here being but the *Heb.* Relative, in which Language *whoſe* is denoted by putting alſo a Pronoun to a following Noun or Prepoſition, as for this in 2 *Sam.* vi. 2. If our *Tranſlators* meant that the Ark was called *The Ark of God*, as juſt before, it is obſcurely and poorly expreſſed; but if they would ſignify (as it ſeems) that God's Name was then called upon the Ark, how could that be in the Time of *Ezra*, the ſuppoſed Writer of this *Book?*

Ver. 8. *Strength*] See ſome Variation, 1 *Chron.* xiii. 8.

Ib. *Bells*] So *Zech.* xiv. 20. and this the only Meaning *Buxtorf* gives it, as its Root or Verb likewiſe ſignifies to *ring*; but ſo they are to be thought *Hand-bells.*

Ver. 9. *ſhook*] the ſame as 2 *Sam.* vi. 6. in the *Heb.* and doubtleſs ſhould in *Engliſh.*

Ver. 2. *that he had*] which 2 *Sam.* v. 12. ſhews.

9. And

9. And the Philiſtines came, and invaded the Giants Vale.

10. David then enquired thus of God, Shall I go up againſt the Philiſtines? And wilt thou deliver them into my Power? And the Lord ſaid to him, Go up, and I will deliver them into thy Power.

11. So they came up to Baal-perazim, where he beat them; and David ſaid, God has broke my Enemies by my Power, like the breaking out of Waters: therefore they called the Name of that Place Baal-perazim.

12. They alſo left their gods there, and David ordered that they ſhould be burnt in the Fire.

13. However the Philiſtines proceeded again, and invaded the Vale.

14. Whereupon David enquired again of God, and he ſaid to him; Thou ſhalt not go up after them: turn about from them, and come to them over againſt the Mulberry-trees.

15. And as ſoon as thou heareſt the Sound of going on the Tops of the Mulberry-trees, then ſhalt thou go out to the Battle: for God goes out before thee, to ſmite the Camp of the Philiſtines.

16. Therefore he did as God commanded him; and they ſmote the Camp of the Philiſtines, from Gibeon even to Gezer.

17. Thus David's Renown went into all the Countries, and the Lord put the Dread of him upon all the Nations.

CHAP. XV.

AND he not only made him Houſes in the City of David, but prepared a Place for the Ark of God, and pitched a Tabernacle for it.

2. Then David ſaid, None are to carry the Ark of God but the Levites: for the Lord has choſen them to do it, and to miniſter to him for ever.

3. And he aſſembled all Iſrael to Jeruſalem, to bring up the Ark of the Lord to its Place, which he had prepared for it.

4. He likewiſe gathered the Poſterity of Aaron, and the Levites:

5. Of the Poſterity of Kohath, Uriel the chief, and his Brethren a hundred and twenty;

6. Of the Poſterity of Merari, Aſaiah the chief, and his Brethren two hundred and twenty;

7. Of the Poſterity of Gerſhon, Joel the chief, and his Brethren a hundred and thirty;

8. Of the Poſterity of Elizaphan, Shemaiah the chief, and his Brethren two hundred;

9. Of the Poſterity of Hebron, Eliel the chief, and his Brethren eighty;

10. Of the Poſterity of Uzziel, Amminadab the chief, and his Brethren a hundred and twelve.

11. And David called to Zadok and Abiathar the Prieſts, with the Levites, Uriel, Aſaiah and Joel, Shemaiah, and Eliel, and Amminadab.

12. To whom he ſaid; You being the Heads of the Fathers of the Levites, conſecrate your ſelves, with your Brethren, that you may bring up the Ark of the Lord God of Iſrael, to *the Place* I have prepared for it.

13. Becauſe you did not at the very firſt, the Lord our God made a Breach among us, ſince we did not ſeek him as was right.

14. Accordingly the Prieſts and Levites conſecrated themſelves, to bring up the Ark of the Lord God of Iſrael.

15. And the Poſterity of the Levites carried the Ark of God, as Moſes commanded according to the Word of the Lord, on their Shoulders, with the Poles upon them.

16. David alſo ordered the chief of the Levites to appoint their Brethren Muſicians, with Inſtruments of Muſick, Lutes, Harps and Bells, making themſelves be heard, by exalting the Voice with Gladneſs.

17. Upon which the Levites appointed Heman the Son of Joel, and of his Brethren, Aſaph the Son of Berechiah; as alſo of the Poſterity of Merari their Brethren, Ethan the Son of Kuſhaiah;

18. And with them their Brethren who were next, Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaſeiah, Mattithiah, Elipheleh, Mikneiah, Obed-edom and Jeiel, Porters.

19. And the Muſicians, Heman, Aſaph, and Ethan, were to make themſelves be heard with Bells of Braſs;

20. Moreover Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaſeiah and Benaiah, with Lutes upon the Virgin-inſtruments;

21. As alſo Mattithiah, Elipheleh, Mikneiah, Obed-edom, Jeiel and Azaziah, with Harps upon the eighth to be chief.

22. And Chenaniah the chief of the Le-

Ver. 9. *invaded*] It is not the ſame Verb with that in 2 *Sam.* v. 18, 22. and thus rendered 1 *Sam.* xxiii. 27. and xxvii. 8. and xxx. 1, 14. 2 *Chron.* xxviii. 18. elſewhere *fell upon* and *ſpoiled*, frequently *ſtript*; but nothing like *ſpread themſelves* as here and Ver. 13.

Ver. 20. *Virgin-inſtruments*] See *Pſa.* xlvi. 1.

Ver. 21. *the eighth*] See *Pſa.* vi. 1.

vites

vites was for the Tune: he inſtructed in that, for he had underſtanding.

23. Beſides Berechiah and Elkanah were Porters for the Ark.

24. And Shebaniah, Joſhaphat, Nethaneel, Amaſai, Zechariah, Benaiah and Eliezer, the Prieſts, blew Trumpets before the Ark of God; Obed-edom and Jehiah being Porters for it.

25. So David and the Elders of Iſrael, with the Captains of thouſands, went to bring up the Ark of the Lord's Covenant, from the Houſe of Obed-edom with Gladneſs.

26. And by God's aſſiſting the Levites who carried the Ark of the Lord's Covenant, they ſacrificed ſeven Bullocks and ſo many Rams.

27. And David was dreſſed in a Robe of fine Linen, as likewiſe all the Levites who carried the Ark, the Muſicians, and Chenaniah the chief for the Tune of the Muſicians; David alſo wore a linen Ephod.

28. Thus all Iſrael brought up the Ark of the Lord's Covenant, with Shouting, the Sound of the Cornet, Trumpets and Bells, cauſing themſelves to be heard with Lutes and Harps.

29. However as it came to the City of David, Michal Saul's Daughter looked out at a Window, and ſeeing King David ſkipping and playing, deſpiſed him in her Heart.

CHAP. XVI.

SO they brought the Ark of God, and ſet it within the Tabernacle which David had pitched for it; and they brought near Burnt-offerings and Peace-offerings before God.

2. And when David had made an end of offering them up, he bleſſed the People in the Name of the Lord;

3. Diſtributing to all Perſons of Iſrael, both Men and Women, a Loaf of Bread, a Piece of Fleſh, and a Bottle *of Wine* apiece.

4. And he put ſome of the miniſtring Levites before the Ark of the Lord, even to record, give thanks, and praiſe the Lord God of Iſrael;

5. Aſaph the chief, next to him Zechariah, Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom and Jeiel, with Inſtruments of Lutes and Harps, and Aſaph made himſelf be heard with Bells;

6. Benaiah alſo, and Jahaziel the Prieſts, with Trumpets continually before the Ark of God's Covenant.

7. On that Day then David gave out firſt, to give thanks to the Lord, into the Hand of Aſaph and his Brethren:

8. Give thanks to the Lord, call on his Name, make known his Acts among the People;

9. Sing to him, ſing melodiouſly to him, diſcourſe of all his Wonders;

10. Glory in his holy Name, let the Heart of thoſe who enquire for the Lord be glad;

11. Seek the Lord, and his Strength, enquire for his Preſence continually;

12. Remember his Wonders which he has done, his Miracles, and the Judgments of his Mouth:

13. You Poſterity of his Servant Iſrael, you Children of Jacob his choſen ones.

14. He is the Lord our God, his Judgments are on the whole Earth.

15. Remember you his Covenant for ever, the Thing that he commanded to a thouſand Generations;

16. Which he confirmed with Abraham, and was his Oath to Iſaac;

17. And eſtabliſhed it to Jacob for an Ordinance, to Iſrael an everlaſting Covenant,

18. As follows, I will give thee the Country of Canaan, the Line of your Poſſeſſion:

19. When you were Perſons to be numbered, as being few, and Sojourners in it;

20. And they went about from Nation to Nation, and from *one* Kingdom to another People.

21. He ſuffered no Perſon to oppreſs them, but reproved Kings for their ſakes,

22. Do not touch my anointed ones, nor hurt my Prophets.

23. Sing to the Lord, O whole Earth, declare his Salvation from Day to Day.

24. Tell his Glory in the Nations, his Wonders among all the People.

25. For great is the Lord, and to be praiſed exceedingly; nay he is to be feared the moſt of all gods.

26. For all the gods of the People are Idols; whereas the Lord made the Heavens.

27. Majeſty and Honour are before him, Strength and Joy are in his Place.

28. Aſcribe to the Lord, O Families of the People, aſcribe to the Lord Glory and Strength.

29. Aſcribe to the Lord the Glory of his Name; take up an Offering, and come before

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Ver. 26. *by God's aſſiſting*] *Heb. in &c.* being like the middle *Lat. Gerund*; and *when* reading ſtrangely.

Ver. 8. *Give*] To Ver. 23. ſee in *Pſa.* cv. 1—15. thence to Ver. 34. in *Pſa.* xcvi. and the three following Verſes, *Pſa.* cvii. 1. and cvi. 47, 48.

him: bow down to the Lord in the Place of holy Grandeur;

30. Tremble by reaſon of his Preſence, all the Earth: the World alſo is eſtabliſhed, it cannot be moved.

31. Let the Heaven be glad, and the Earth rejoice; and let them ſay in the Nations, The Lord reigns.

32. Let the Sea roar, and what it is filled with; the Field be triumphant, and all that is in it.

33. Then let all the Trees of the Wood ſing, by reaſon of the Preſence of the Lord: for he comes to judge the Earth.

34. Give thanks to the Lord, becauſe he is good; ſince his Kindneſs is for ever.

35. And ſay, Save us, O God of our Salvation, gather us together, and deliver us from the Gentiles; that we may give thanks to thy holy Name, may glory in thy Praiſe.

36. Bleſſed be the Lord God of Iſrael, from everlaſting to everlaſting; and let all the People ſay, So let it be, and praiſe the Lord.

37. And he left there before the Ark of the Lord's Covenant, Aſaph and his Brethren, to miniſter before the Ark continually, for each Day's Buſineſs the very ſame Day;

38. As alſo Obed-edom and their Brethren, ſixty eight; with Obed-edom the Son of Jeduthun, and Hoſah, for Porters:

39. And Zadok the Prieſt, with his Brethren the Prieſts, before the Tabernacle of the Lord, in the high Place that was at Gibeon,

40. To offer up Burnt-offerings to the Lord, upon the Altar of Burnt-offering continually Morning and Evening, and for all that is written in the Law of the Lord, which he gave in charge for Iſrael;

41. And with them Heman and Jeduthun, as likewiſe the reſt that were choſen, who were expreſſed by Name, to give thanks to the Lord, becauſe his Kindneſs is for ever.

42. Moreover with Heman and Jeduthun themſelves, Trumpets and Bells, for ſuch as ſhould make themſelves be heard, and with God's Inſtruments of Muſick; the Sons of Jeduthun being Porters.

43. Then all the People went to their reſpective Homes, and David turned about to bleſs his Houſhold.

CHAP. XVII.

AND when David was ſettled in his Houſe, he ſaid to Nathan the Prophet, Behold I dwell in a Houſe of Cedar, while the Ark of the Lord's Covenant is under Curtains.

2. And Nathan anſwered him, Do all that is in thy Heart; for God is with thee.

3. However that Night he had God's Commiſſion as follows:

4. Go, and tell David my Servant; Thus ſays the Lord, Thou ſhalt not build me a Houſe to dwell in;

5. Since I have not dwelt in a Houſe, from the Day on which I brought up Iſrael, to this Day, but have been from one Tent and Tabernacle to another.

6. Whitherſoever I went about with all Iſrael, did I ſpeak ſuch a Word to one of the Judges of Iſrael, whom I commanded to feed my People, as, Why do not ye build me a Houſe of Cedar?

7. Now therefore thou ſhalt declare ſo to my Servant David; Thus ſays the Lord of Armies, I took thee from the Fold, from after the Flock, to be Ruler over my People Iſrael.

8. And I have been with thee whitherſoever thou wenteſt, and have cut off all thy Enemies from thy Preſence; that I might make thee a Name, like that of the great ones who are on the Earth.

9. Moreover I will put a Place for my People Iſrael, and plant them, ſo that they ſhall dwell in a Place of their own, and not be moved again; nor ſhall the Sons of Iniquity conſume them any more as formerly;

10. And even from the Times that I appointed Judges over my People Iſrael, till I ſubdued all thy Enemies: I alſo tell thee, that the Lord will build thee a Houſe.

11. And it ſhall come to paſs when thy Days are fulfilled, to go to thy Fathers, that I will ſet up thy Offspring after thee, who ſhall be one of thy Sons; and will confirm his Kingdom.

12. He ſhall build me a Houſe, and I will confirm his Throne for ever.

13. I will be to him a Father, as he ſhall to me a Son; and will not take away my Kindneſs from him, as I did from him who was before thee.

Ver. 36. *let*] as may appear by *Pſa.* cvi. 48. where is the ſame Paſſage, only ſomething different.

Ver. 42. *themſelves*] Thus there is no Tautology and Abſurdity, as in the *com. Eng. Bib.* for *Heman* and *Jeduthun* to be with *Heman* and *Jeduthun*; in Confirmation of which there is Nothing for *with* in *Heb.* to *Trumpets*, as there is before: after which Manner *Jun.* and *Trem.* tranſlate, and *Lewis de Dieu* in his *Animad.* on it pleads, quoting *Dan.* vii. 24. and *Ezr.* v. 3. for parallel Inſtances; and if more are required, ſee enow in *Noldius's Concord.* but to have a Pronoun demonſtrative, as well as relative, to belong to the preſent, as well as paſt Word or Words, is certainly plain Conſtruction.

Ver. 8. *wenteſt*] *walked* being incongruous, as in divers other Places of the *com. Eng. Bib.*

Ver. 10. *build thee a Houſe*] how ſee 2 *Sam.* vii. 11.

14. For

14. For I will ſettle him in my Houſe and Kingdom for ever, and his Throne ſhall be confirmed for evermore.

15. According to all theſe Words, and this whole Viſion, ſo ſpoke Nathan to him.

16. Then King David went in, and ſitting before the Lord, ſaid: Who am I, O Lord God? And what is my Family, that thou haſt brought me on hitherto?

17. And this was ſo little in thy Sight, O God, that thou haſt ſpoken concerning thy Servant's Family for a long while; nay haſt looked on me like a Man of high Rank, O Lord God.

18. What ſhall David add yet to thee, for the Honour of thy Servant, ſince thou knoweſt him?

19. O Lord, for thy Servant's ſake, and according to thy Mind, haſt thou done all this great Matter, to make known all theſe great Things.

20. O Lord, there is none like thee, nor any God beſides thee, according to all that we have heard with our Ears.

21. And what one Nation on the Earth is like thy People Iſrael: whom God went to redeem for his own People, to make thee a Name, with great and terrible Things, by driving out Nations; by reaſon of thy People whom thou redeemedſt from Egypt?

22. Thou haſt alſo put thy People Iſrael, for a People to thee for ever; and thou Lord art a God to them.

23. Now therefore, O Lord, let the Word be verified which thou haſt ſpoken concerning thy Servant, and his Family, for ever; and do according as thou ſpokeſt.

24. Let it even be verified, ſo ſhall thy Name be magnified for ever as follows, The Lord of Armies, the God of Iſrael, is a God to Iſrael; and the Family of David thy Servant will be confirmed before thee.

25. Since thou, O my God, haſt revealed to the Ear of thy Servant, that thou wilt build him a Houſe; therefore he has found *this* to pray before thee.

26. And now, O Lord, thou art he that is God, who haſt ſpoken this Good concerning thy Servant.

27. Therefore now do thou pleaſe to bleſs the Family of thy Servant, that it may be for ever before thee: for thou haſt bleſſed, O Lord, and let it be bleſſed for ever.

CHAP. XVIII.

AND after this David beat the Philiſtines, ſo that he humbled them; and took Gath with its Towns out of their Poſſeſſion.

2. Moreover he beat the Moabites: ſo they became his Servants, carrying Preſents.

3. David too beat Hadarezer King of Zobah at Hamath, when he went to place his Border at the River Euphrates.

4. From whom he took a thouſand Chariots, ſeven thouſand Horſemen, and twenty thouſand Footmen; and he houghed all the Chariot-*horſes*, only left of them *for* a hundred Chariots.

5. And when the Syrians of Damaſcus came to help this Hadarezer, David ſlew of them twenty two thouſand Men.

6. Nay he put *Garriſons* in Syria of Damaſcus, and the Syrians became his Servants, carrying Preſents: thus the Lord ſaved David whitherſoever he went.

7. Beſides he took the Shields of Gold that the Servants of Hadarezer were armed with, which he brought to Jeruſalem.

8. From Tibhath likewiſe, and Cun, Hadarezer's Cities, did David take very much Braſs; with which Solomon made the braſen Sea, the Pillars, and braſen Inſtruments.

9. And Tou King of Hamath hearing, that David had beat all the Army of Hadarezer King of Zobah;

10. He ſent Hadoram his Son to King David, to aſk of *his* Welfare, and bleſs him, becauſe he had fought againſt Hadarezer, and beat him, for he was one who had Wars with Tou; as likewiſe all manner of Inſtruments of Gold, Silver and Braſs.

11. Them alſo King David conſecrated to the Lord, with the Silver and Gold which he took away from all the Nations, from Edom, Moab, the Ammonites, Philiſtines and Amalek.

12. And Abiſhai the Son of Zeruiah ſlew of the Edomites, eighteen thouſand, in the Valley of Salt.

13. Afterwards he put Garriſons in Edom, ſo that all the Edomites became David's Servants; and the Lord ſaved him whitherſoever he went.

14. So David reigned over all Iſrael, and was one who did Judgment and Juſtice to all his People.

Ver. 19. *to make*] as in 2 *Sam.* vii. 21. and according to the *Heb.* being alſo much better Senſe than *in making*.

Ver. 24. *is a God to*] That the [is] ſhould be here, the *Heb.* Accent, as well as here being no [and,] ſhews; and thus *Buxtorf. Anticrit.* p. 393. & *Jun.* in *Tranſ.*

Ver. 3. *Border at*] the very ſame as in 2 *Sam.* viii. 3.

Ver. 6. Garriſons] from 2 *Sam.* viii. 4.

15. Now

15. Now Joab the Son of Zeruiah, was over the Army; and Jehoſhaphat the Son of Ahilud, the Recorder;

16. Zadok likewiſe the Son of Ahitub, and Abimelech the Son of Abiathar, were the Prieſts, and Shauſha was the Secretary;

17. And Benaiah the Son of Jehoiada, was over the Cherethites and Pelethites; as David's Sons were the chief at the King's Hand.

CHAP. XIX.

AND after this Nahaſh King of the Ammonites dying, his Son reigned in his room.

2. Upon which David ſaid, I will ſhew Kindneſs to Hanun the Son of Nahaſh, becauſe his Father did to me. So he ſent Meſſengers to comfort him for his Father; and David's Servants went into the Country of the Ammonites to him, for that Purpoſe.

3. But their Princes ſaid to Hanun, Doſt thou think David honours thy Father, that he has ſent Comforters to thee? Are not his Servants come to thee, in order to ſearch out, overthrow, and ſpy the Country?

4. Therefore Hanun took David's Servants, and ſhaved them, and cut off their Garments in the middle to the Breech; ſending them away.

5. And ſome went and told David concerning the Men, at which he ſent to meet them, becauſe they were exceedingly aſhamed; and the King ſaid, Stay at Jericho until your Beards are grown, and then come back.

6. However when the Ammonites found that they made themſelves odious to David, Hanun and they ſent a thouſand Talents of Silver, to hire them Chariots and Horſemen, from Meſopotamia, and Syria of Maachah and Zobah.

7. And they hired them thirty two thouſand belonging to Chariots, with the King of Maachah and his People, who came, and encamped before Medeba; the Ammonites too were gathered from their Cities, and came to the Battle.

8. This David hearing, ſent Joab, with all the Army of the ſtout Men.

9. So the Ammonites came out, and ſet the Battle in order at the Entrance of the City; and the Kings who came were by themſelves in the Field.

10. Whereupon Joab ſeeing that the Front of the Battle was towards him, before and behind, he choſe ſome of all the choice Men of Iſrael, and ſet in order to meet the Syrians.

11. And the reſt of the People he delivered into the Cuſtody of Abiſhai his Brother, that they might be ſet in order to meet the Ammonites.

12. He alſo ſaid; If the Syrians are too ſtrong for me, thou ſhalt be ſaving me; and if the Ammonites are too ſtrong for thee, I will ſave thee.

13. Be thou ſtrong, and let us make our ſelves ſo, for our People, and for the Cities of our God; and the Lord do what he likes.

14. Joab then, and the People that were with him, drew nigh before the Syrians to the Battle, who fled from his Preſence.

15. And the Ammonites ſeeing that the Syrians were fled, did flee alſo themſelves from the Preſence of Abiſhai his Brother, and got into the City: ſo Joab came to Jeruſalem.

16. Nevertheleſs when the Syrians ſaw that they were beat before Iſrael, they ſent Meſſengers, and b.ought out the Syrians who were beyond the River; Shophach the Captain of Hadarezer's Army being before them.

17. Which being told David, he gathered all Iſrael, and paſſing over Jordan, came to them, and ſet in order againſt them; and when he had ſet the Battle in order to meet the Syrians, they fought with him.

18. But the Syrians fled from the Preſence of Iſrael, and David ſlew of them ſeven thouſand belonging to Chariots, and forty thouſand Footmen; nay he killed Shophach the Captain of the Army.

19. Thus the Servants of Hadarezer ſeeing that they were beat before Iſrael, made peace with David, and ſerved him; and the Syrians would not help the Ammonites any more.

Ver. 5. *concerning*] לְ which Prepoſition is all the *Original* has for the *com. Eng. how—were ſerved*, and the ſame for *commanded unto*, Ch. xxiii. 31.

Ver. 7. *belonging to*] which the *Heb.* Genit. Caſe ſometimes ſignifies. Or it might be ſaid Chariot-*men*, but that it would rather ſignify the Drivers of them, as Ch. xviii. 4. Chariot-*horſes*. Accordingly 20000 of *Beth-rehob* and *Zoba*, with 12000 of *Tob*, as in 2 *Sam.* x. 6. make juſt this Sum, thoſe of *Maachah* being excluded in both Places; ſee Ver. 18. The Authors however of the *Univerſal Hiſtory* have to ſay, *What the Troops were, either in quality or number, is not clearly evident, inaſmuch as the Scripture varies concerning them*, B. i. 4. 2. and to the Word [varies] is put this Note, *This we cannot pretend to account for, nor do we know that it was ever cleared by any one, in a ſatisfactory manner.*

Ver. 18. *belonging to Chariots*] as Ver. 7. being ten to a Chariot by 2 *Sam.* x. 18. ſome of whom probably attended it on horſeback, and on foot, to aſſiſt, and ſupply the Places of ſuch as were wounded or ſlain; much rather than that all the ten fought in a Chariot.

CHAP.

CHAP. XX.

MOREOVER at the Time of the Return of the Year, at the Time when Kings go out, Joab led the Force of the Army; and ſpoiled the Country of the Ammonites, nay went and beſieged Rabbah, but David abode at Jeruſalem; while Joab was beating Rabbah, and deſtroying it.

2. And David took off their King's Crown from his Head, the Value of which he found to be a Talent of Gold, with the precious Stones in it, and it crowned David's Head; beſides he brought out the Spoil of the City very much.

3. He brought out the People too who were therein, and cut with a Saw, as alſo Threſhing-inſtruments of Iron, and Hand-ſaws; and ſo did David to all the Cities of the Ammonites: then he, and all the People, returned to Jeruſalem.

4. And after this there roſe up a Battle at Gezer with the Philiſtines: then Sibbechai the Huſhathite ſlew Sippai, one of the Children of the Giant, and they were humbled.

5. There was alſo a Battle again with the Philiſtines; and Elhanan the Son of Jair ſlew Lahmi the Brother of Goliath the Gittite, the Handle of whoſe Spear was like a Weaver's Beam.

6. Nay there was a Battle again at Gath; where was a Man of *great* Meaſure, whoſe Fingers *and Toes* were by ſixes, being twenty four, and he was likewiſe born to the Giant.

7. And he reproached Iſrael; but Jonathan the Son of Shimea David's Brother ſlew him.

8. Theſe were born to a Giant at Gath, and fell by the Hand of David, and thoſe of his Servants.

CHAP. XXI.

AND Satan ſtanding up againſt Iſrael, ſtirred up David to number them.

2. Whereupon he ſaid to Joab and the Captains of the People, Go, count up Iſrael from Beer-ſheba to Dan, and bring *it* to me; that I may know the Number of them.

3. However Joab ſaid, The Lord add to his People, as they are, a hundred-fold; are they not, my Lord the King, all of them my Lord's Servants? Why does he require this? Why ſhould it become Guilt to Iſrael?

4. Nevertheleſs the King's Word was earneſt againſt Joab; inſomuch that he went out, and going about through all Iſrael, came to Jeruſalem.

5. And Joab gave the Number of the Muſtering of the People to David, that there were of all Iſrael a million and a hundred thouſand Men drawing forth a Sword, and of Judah four hundred ſeventy thouſand ſuch Men.

6. But he did not muſter Levi and Benjamin among them, for the King's Word was abominable to Joab.

7. Moreover God being diſpleaſed for this Thing, ſmote Iſrael.

8. Nay David ſaid to God, I have ſinned exceedingly in that I have done this Thing; yet now take away, I beſeech thee the Iniquity of thy Servant, for I have done very fooliſhly.

9. And the Lord ſpoke to Gad, David's Seer, as follows:

10. Go, and ſpeak this to David; Thus ſays the Lord, I offer to thee three Things, chooſe thee one of theſe, that I may do to thee.

11. Accordingly Gad came to David, and ſaid to him; Thus ſays the Lord, Accept thee,

12. Either three Years of Famine; or three Months to be conſumed from the Preſence of thy Enemies, while their Sword is overtaking; or the Sword of the Lord three Days, even the Peſtilence in the Country, while the Lord's Angel is deſtroying through all the Bounds of Iſrael: and now ſee what Word I ſhall carry back to him who ſent me.

13. And David anſwered him, I am exceedingly diſtreſſed; let me fall now into the Treatment of the Lord, for his Compaſſions are very great, and let me not fall into that of Man.

14. So the Lord made a Peſtilence be in Iſrael; inſomuch that there fell of Iſrael ſeventy thouſand Men.

15. But God ſending an Angel to Jeruſalem, to deſtroy it, as he was deſtroying, the Lord beheld, and was ſorry for the Harm,

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Ver. 3. *cut*] or *ſawed* as the *Heb.* and the People might thus be abjectly puniſhed, not killed.

Ib. *a Saw*] being ſingular, and I ſuppoſe a great one, ſuch as two Men ſaw with.

Ib. *Hand-ſaws*] the plural of the other, and not that in 2 *Sam.* xii. 31.

Ver. 6. and Toes] ſupplied from 2 *Sam.* xxi. 20. but not diſtinguiſhed in the *Original*.

Ver. 5. *of Judah*] *Com. Tranſ. Judas was*, and after *were* before.

Ver. 11. *accept*] This Verb is rendered by *receive*, Chap. xii. 18. 2 *Chron.* xxix. 22. *Eſt.* iv. 4. *Job* ii. 10. twice, *Dan.* ii. 6. and *take*, 2 *Chron.* xxix. 16. *Ezr.* viii. 30. *Eſt.* ix. 27. *Dan.* vii. 18. in the *com. Eng. Bib.* but no where elſe *chooſe*; nor do the *Lexicons* allow it any ſuch Meaning.

and ſaid to the Angel who deſtroyed, It is a great deal, ceaſe now thy Hand; and the Angel of the Lord ſtood by the Floor of Ornan the Jebuſite.

16. And David looking up, ſaw him ſtand between the Earth and Heaven, with his Sword drawn forth in his Hand, ſtretched out over Jeruſalem; at which David, and the Elders who were covered with Sackcloth, fell upon their Faces.

17. David alſo ſaid to God, Was it not I ordered the People to be numbered? So I was he who ſinned, and did very ill; but as for theſe Sheep, what have they done? O Lord my God, let thy Hand, I pray, be on me, and my Father's Family, but on thy People let there be no Plague.

18. Then the Angel of the Lord ordered Gad to ſay to David, that he ſhould go up, to erect an Altar to the Lord, in the Floor of Ornan the Jebuſite.

19. And David went up at the Word of Gad, which he ſpoke in the Name of the Lord.

20. Ornan likewiſe turning back, ſaw the Angel, whereupon his four Sons *who* were with him hid themſelves, while he was threſhing Wheat.

21. Now when David was going to Ornan, who taking a view ſaw him, he went out of the Floor, and bowed down to David, with the Face to the Ground.

22. And David ſaid to Ornan, Grant me the Place of the Floor, that I may build on it an Altar to the Lord; which thou ſhalt grant to me for the full Money, that the Slaughter may be ſtopped from the People.

23. Upon this he replied to David, Take thee, and let my Lord the King do what he likes; ſee I give the Oxen for the Burnt-offerings, and the Flails for the Wood, as alſo the Wheat for the Meat-offering, I give all.

24. But King David declared to Ornan, No, for I will wholly buy for the full Money; becauſe I will not take what is thine for the Lord, even to offer up an Offering for nothing.

25. So David gave him for the Place ſix hundred Shekels of Gold by Weight.

26. Where he built an Altar to the Lord, offering up Burnt-offerings and Peace-offerings; and called on the Lord, who anſwered him by Fire from Heaven upon the Altar of Burnt-offering.

27. Beſides the Lord ordered the Angel, and he put his Sword again into its Sheath.

28. At that Time when David ſaw, that the Lord had anſwered him at the Floor of Ornan the Jebuſite, he ſacrificed there.

29. For the Tabernacle of the Lord which Moſes made in the Wilderneſs, and the Altar of Burnt-offering, at that Time were in the Chapel at Gibeon.

30. But David could not go before it to ſeek God, becauſe he was affrighted by reaſon of the Sword of the Angel of the Lord.

CHAP. XXII.

AFTERWARDS David ſaid, It is this is for the Houſe of the Lord God, and this for the Altar of the Burnt-offering belonging to Iſrael.

2. And he ordered to gather together the Strangers in the Country of Iſrael, and appointed Stone-cutters to cut hewn Stone, to build the Houſe of God.

3. Iron alſo abundantly, for Nails for the Doors of the Gates, and for the Joinings, did David prepare, as likewiſe Braſs in Abundance without Weight;

4. With Cedar-trees out of Number: for the Zidonians and Tyrians brought Cedar-trees to him abundantly.

5. For David ſaid, My Son Solomon being a young Man and tender, and the Houſe to be built for the Lord to be made vaſtly great, for Renown and Glory to all Countries, I will prepare for it; which he did abundantly before his Death.

6. He likewiſe called his Son Solomon, and commanded him to build a Houſe for the Lord God of Iſrael;

7. David ſaying to him: My Son, it was in my own Mind to build a Houſe to the Name of the Lord my God.

8. But the Word of the Lord was to me as follows; Thou haſt ſhed Blood abundantly, and made great Wars: thou ſhalt not build

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Ver. 20. who *were with him hid themſelves, while*] I would not ſcruple to pronounce any one ignorant of the *Hebrew*, who ſhould either ſuppoſe *Ornan* was one of thoſe that hid themſelves, or doubt which way it was; notwithſtanding the latter appears in the *Eng. Text, &c.* and the former in the *Marg. &c.* and notwithſtanding the *Original* has Nothing for *who*; nay notwithſtanding the common dubious *Eng.* is literal: for the *Heb.* is not dubious, according to *Prov.* viii. 9. and to comprehend him ſhould be verbally in the *Heb.* Manner, *and he and his four Sons*, as frequently in *Scripture*; and *Ornan*'s going out of the Floor, as from threſhing, further ſhews the Senſe I give it.

Ver. 23. *replied*] as appears in 2 *Sam.* xxiv. 21, 22.

Ib. *do*] for *offer up*, 2 *Sam.* xxiv. 22. by the Alteration of one *Heb.* Letter.

Ib. *he likes*] being as in 2 *Sam.* xxiv. 22.

a Houſe

a House to my Name, because thou hast shed much Blood on the Earth before me.

9. Behold there shall be a Son born to thee, who will be a Man of Rest, and I will give him rest from all his Enemies round about: for his Name shall be Solomon, and I will make Peace and Quietness in Israel in his Time.

10. He shall build a House to my Name, nay he shall be a Son to me, as I will a Father to him; and I will establish the Throne of his Kingdom over Israel for ever.

11. Now, my Son, the Lord be with thee; and do thou prosper, and build the House of the Lord thy God, as he has spoken concerning thee.

12. But the Lord give thee Sense and Understanding, and command thee concerning Israel; that thou mayest keep the Law of the Lord thy God.

13. Then wilt thou prosper, if thou takest heed to do the Ordinances and Rules, which the Lord commanded Moses for Israel: be courageous, and strong; do not fear, nor be daunted.

14. And behold in my Affliction, I have prepared for the House of the Lord a hundred thousand Talents of Gold, a Million of Talents of Silver, Brass and Iron without Weight, because there is Abundance of it; as also Timber and Stone have I prepared, to which thou mayest add.

15. Besides there are with thee Abundance of Workmen, Stone-cutters, and Artificers of Stone and Wood, with all manner of skilful Men in all Business.

16. Of the Gold, Silver, Brass and Iron, there is no Number. Get ready, and act, and the Lord will be with thee.

17. Moreover David *thus* commanded all the Princes of Israel, to help Solomon his Son;

18. Is not the Lord your God with you? And has not he given you rest round about? For he has delivered the Inhabitants of the Earth into my Power, and the Earth is subdued before the Lord and his People.

19. Now put your Heart and Soul, to seek the Lord your God; and get ready, and build the Sanctuary of the Lord God, to bring the Ark of the Lord's Covenant, and the holy Instruments of God, to the House that is to be built to the Name of the Lord.

CHAP. XXIII.

AT length when David was old, and full of Days, he made his Son Solomon King over Israel.

2. And he gathered all the Princes of Israel, with the Priests and Levites.

3. The Levites being numbered from their thirtieth Year upward; their Number by their Reckoning was thirty eight thousand Men.

4. Of these twenty four thousand were to be chief over the Business of the Lord's House, and six thousand Magistrates and Judges;

5. As were four thousand Porters, and four thousand praised the Lord with the Instruments that I made, *said he*, to praise with.

6. And David parted them into Partitions, to the Sons of Levi, Gershon, Kohath and Merari.

7. Of the Gershonites were, Ladan and Shimei.

8. The Sons of Ladan were, the chief Jehiel, then Zetham and Joel, three.

9. The Sons of Shimei, Shelomith, Haziel and Haran, three: these were the chief of the Fathers belonging to Ladan.

10. And the Sons of Shimei were, Jahath, Zina, and Jeush, and Beriah: these four were Shimei's Sons.

11. Jahath being the chief, and Zizah the second; but Jeush and Beriah had not many Sons, so they were in one Muster, according to their Father's Family.

12. The Sons of Kohath were, Amram, Izhar, Hebron and Uzziel, four.

13. The Sons of Amram were, Aaron and Moses; and Aaron was separated to consecrate the very holy Things, with his Sons for ever, to burn incense before the Lord,

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Ver. 8. *because thou hast shed much Blood*] Thus *Virgil* in the 2d *Æn.*

In me 'tis impious holy things to bear,
Red as I am with Slaughter new from War.
Dryd. Tran.

and *Homer* by *Pope*, *Il.* 6.

Ill fits it me, with human gore distain'd,
To the pure Skies these horrid hands to raise,
Or offer Heav'n's great Sire polluted praise.

Ver. 14. *Talents*] How *David* had such Abundance of Gold and Silver, may be accounted for by his Conquests, Ch. xviii. 11. and having taken the Ports of the *Red Sea* from the *Edomites*, Ch. xviii. 13. 1 *King.* xi. 15, 16, 17. & ix. 26. 2 *Chron.* viii. 17. by which there might be Plenty imported, 1 *King.* x. 14, 15. there might also be comprehended in these Sums all that had been devoted from the Time of *Moses*, Ch. xxvi. 26, 27, 28.

Ver. 18. *The Earth is subdued*] so that none resisted, Chaps. xviii. xix. and xx. and was not any particular *Land.*

Ver. 4. *to be chief*] as Chap. xv. 21. and the Participle of it frequently in the Titles of the *Psalms*: so *Jun.* and *Trem.* have *præessent.*

Ver. 9. *Shimei*] another Son of *Ladan*, who, I suppose, did not live to the Age of a Levite being in Office.

Ver. 10. *Shimei*] the Brother of *Ladan*, Ver. 7.

to

to minſter to him, and bleſs in his Name for ever.

14. As for Moſes the Man of God, his Sons were called of the Tribe of Levi.

15. The Sons of Moſes were, Gerſhom and Eliezer.

16. Of the Sons of Gerſhom, Shebuel was the chief.

17. And Eliezer's Sons were, Rehabiah the chief; Eliezer having no other Sons, but thoſe of Rehabiah were exceeding many.

18. Of the Sons of Izhar, Shelomith was the chief.

19. Of the Sons of Hebron, Jeriah the chief, Amariah the ſecond, Jahaziel the third, and Jekameam the fourth.

20. Of the Sons of Uzziel, Micah the chief, and Iſhiah the ſecond.

21. The Sons of Merari were, Mahli and Muſhi; the Sons of Mahli, Eleazar and Kiſh.

22. And Eleazar died, having no Sons but Daughters; and the Sons of Kiſh their Kinſmen married them.

23. The Sons of Muſhi were, Mahli, Eder and Jeremoth, three.

24. Theſe were the Sons of Levi, after the Houſhold of their Fathers, the chief of the Fathers, at the Muſtering of them by the Number of Names, after their Reckoning; who did the Buſineſs belonging to the Service of the Lord's Houſe, from their twentieth Year upward.

25. For David ſaid; The Lord God of Iſrael has given reſt to his People, that they may dwell in Jeruſalem for ever;

26. And alſo to the Levites, who are not to carry the Tabernacle, with all its Inſtruments for the Service of it.

27. For by the latter Words of David, they were the Number of the Poſterity of Levi, *who* were from their twentieth Year upward:

28. Becauſe their Station was at the Hand of the Aaronites, for the Service of the Lord's Houſe, in the Courts and Rooms, and for the cleanſing of every holy Thing, with the Work of the Service of God's Houſe;

29. As alſo for the Bread ſet in order, the fine Flour for the Meat-offering, the unleavened Biſcuits, both of a Pan and bliſtered in baking, and of every Meaſure and Dimenſion;

30. And withal to ſtand Morning by Morning, to give thanks and praiſe the Lord, and ſo at the Evening;

31. To offer up all the Burnt-offerings likewiſe to the Lord, at the Sabbaths, Newmoons and appointed Times, by Number, according to the Rule concerning them continually before the Lord.

32. Beſides they kept the Charge of the publick Tent, and the Charge of the Holy Place, with that of the Aaronites their Brethren, belonging to the Service of the Lord's Houſe.

CHAP. XXIV.

AND for the Sons of Aaron were their Partitions, his Sons being Nadab and Abihu, Eleazar and Ithamar;

2. But Nadab and Abihu died before their Father, and had no Sons; ſo Eleazar and Ithamar executed the Prieſthood:

3. Theſe David parted, both Zadok of the Sons of Eleazar, and Ahimelech of the Sons of Ithamar, to their Office in their Service.

4. However there were found more of Eleazar's Sons for chief Men than of Ithamar's, who were parted; of the Sons of Eleazar ſixteen for the Houſhold of the Fathers, and of the Sons of Ithamar eight for their Fathers Houſhold.

5. Thus were they parted by Lots, thoſe with theſe: for the Governors of the Holy Place, and the Governors for God, were of the Sons of Eleazar and thoſe of Ithamar.

6. And Shemaiah the Son of Nethaneel the Scribe, one of the Levites, wrote them down, before the King, the Governors, Zadok the Prieſt, Ahimelech the Son of Abiathar, and the chief of the Fathers belonging to the Prieſts and Levites: one Houſhold of a Father was taken for Eleazar, and that taken which had been taken for Ithamar.

7. Now the firſt Lot came out for Jehoiarib, the ſecond for Jedaiah,

8. The third for Harim, the fourth for Seorim,

9. The fifth for Malchijah, the ſixth for Mijamin,

Ver. 24. *twentieth*] The Difference between this and the 30th, may be accounted for as on *Num.* iv. 3.

Ver. 26. *not to carry*] So now they might be continued in their Office to their Lives End, Ver. 3. and not as before to the fiftieth Year only, *Num.* iv. 3. & viii. 25. and were likewiſe to begin at the 20th Year, Ver. 24, 27. which they did before five Years later, *Num.* viii. 24. ſince their Work at the Temple would be leſs laborious, and yet might require more Hands.

Ver. 28. *at the Hand*] as in *Neh.* xi. 24. ſo elſewhere in *Chron.*

Ver. 5. *for God*] in his Matters, as *Poole* obſerves, diſtinct from the King's, 2 *Chron.* xix. 11. the *Sanctuary* and *Houſe of God* being the ſame.

Ver. 6. *that taken which had been taken*] which is according to the *Heb.* and the *Jewiſh* Writers relate, that there having been eight of *Eleazar* and eight of *Ithamar* before, *David* now added eight more of the former, Ver. 4. and only thoſe of the latter were taken by turn who had been taken already; ſo *Sol. Jar.* and *Dav. Kimbi*, with the *Talmud*, *Taanith*, Cap. iv. f. 27. and *Jeruſ. Talm.* fol. 67.

10. The

10. The ſeventh for Hakkoz, the eighth for Abijah,

11. The ninth for Jeſhua, the tenth for Shechaniah,

12. The eleventh for Eliaſhib, the twelfth for Jakim,

13. The thirteenth for Huppah, the fourteenth for Jeſhebeab,

14. The fifteenth for Bilgah, the ſixteenth for Immer,

15. The ſeventeenth for Hezir, the eighteenth for Happizzez,

16. The nineteenth for Pethahiah, the twentieth for Ezekiel,

17. The twenty firſt for Jachin, the twenty ſecond for Gamul,

18. The twenty third for Delaiah, the twenty fourth for Maaziah.

19. Theſe were their Offices for their Service, to come to the Houſe of the Lord, according to their Rule by the Direction of Aaron their Father, as the Lord God of Iſrael commanded him.

20. And of the Poſterity of Levi there remained, of the Sons of Amram, Shubael; of the Sons of Shubael, Jehdiah;

21. Of Rehabiah, *that is*, of his Sons, the chief Iſhiah.

22. Of the Izharites, there was Shelomoth; of the Sons of Shelomoth, Jahath;

23. And the Sons *of Hebron*, Jeriah, Amariah the ſecond, Jahaziel the third, Jekameam the fourth;

24. *Of* the Sons of Uzziel, Micah; of thoſe of Micah, Shamir;

25. Micah's Brother Iſhiah; of his Sons, Zechariah;

26. The Sons of Merari, Mahli and Muſhi; *of* the Sons of Jaaziah, Beno;

27. The Sons of Merari by Jaaziah, Beno, Shoham, Zaccur and Ibri;

28. Of Mahli, Eleazar, who had no Sons;

29. Of Kiſh, his Sons, Jerahmeel;

30. As likewiſe the Sons of Muſhi, Mahli, Eder and Jerimoth: theſe were the Poſterity of the Levites, by the Houſhold of their Fathers.

31. And they alſo caſt Lots over againſt their Brethren the Aaronites, before King David, Zadok and Ahimelech, with the chief of the Fathers belonging to the Prieſts and Levites; the chief Fathers over againſt their younger Brethren.

CHAP. XXV.

AND David, with the Captains of the Army, ſeparated for the Service, of the Sons of Aſaph, Heman and Jeduthun, ſome to propheſy with Harps, Lutes and Bells; the Number of which Artiſts for their Service was:

2. Of the Sons of Aſaph, Zaccur, Joſeph, Nethaniah and Aſharelah, his Sons, at his own Hand, who himſelf propheſied at the King's Hands;

3. Of Jeduthun, his Sons Gedaliah, Zeri, Iſaiah, Haſhabiah, Mattithiah, *Shimei*, ſix, at the Hands of their Father Jeduthun with a Harp, who propheſied for giving thanks and praiſing the Lord;

4. Of Heman, his Sons, Bukkiah, Mattaniah, Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir, Mahazioth:

5. All theſe being the Sons of Heman, the King's Seer in the Words of God, to lift up the Horn; for God gave Heman fourteen Sons, and three Daughters.

6. All theſe were at the Hands of their Father, for Muſick at the Houſe of the Lord, with Bells, Lutes, and Harps, for the Service of God's Houſe: at the King's Hands being Aſaph, Jeduthun and Heman.

7. And the Number of them with their Brethren, who were inſtructed in Muſick for the Lord, all that had underſtanding, was two hundred and eighty eight.

8. They alſo caſt Lots one Ward over againſt *another*, as well the ſmall as the great, the Learned with the Learner.

9. And the firſt Lot came out to Aſaph, for Joſeph; the ſecond *for* Gedaliah, who with his Brethren and Sons were twelve;

10. The third *for* Zaccur, *who* his Sons and Brethren were twelve;

Ver. 15. *Happizzez*] as the *Heb.* Word is, whereas *Aphſes* is the old corrupt *Lat.* Name. The former *Eng. Bible*, by ſome Miſtake of the laſt Letter has it *Happizzer*.

Ver. 16. *Ezekiel*] the ſame Name as the Prophet's, whoſe *Book* we have.

Ver. 23. of Hebron] from Ch. xxiii. 19.

Ver. 29. Kiſh] of whom ſee Ch. xxiii. 21, 22.

Ver. 2. *who himſelf*] to ſhew which of them, or the Number; the *Vulg. Lat.* having it plural for *the Sons*.

Ib. *at the Hands*] as juſt before *at* not *under the Hand*, and ſo *Montan.* literally *ad manus*. The *Vulgat. Munſter*'s and the *Tigur. Verſion* have *juxta Regem*, *by* or *near the King*. And I do not know that *Hand* ever ſignifies *Order*.

Ver. 3. *Iſaiah*] the Prophet's Name; as alſo in Ver. 15.

Ib. Shimei] Not only one is here wanting to make ſix Sons of *Jeduthun*, but one is alſo lacking of the 24 that follow, for the Sons of *Aſaph*, *Jeduthun* and *Heman*, which by particularly comparing both Liſts, is *Shimei* mentioned Ver. 17.

Ver. 5. *Seer*] *Vulg. Seers*, according to that in Ver. 2.

Ib. *to lift up the Horn*] which I underſtand for, to make *Heman* powerful by his many Sons; though I know it is different from other great Interpreters.

Ver. 6. *at the King's Hands*] as at the Beginning of the Verſe, and here being the grand Partition of it.

Ver. 10. who] not twelve beſides himſelf, the total Sum being given, Ver. 7.

11. The fourth for Izri, *who* his Sons and Brethren were twelve;
12. The fifth *for* Nethaniah, *who* his Sons and Brethren were twelve;
13. The ſixth *for* Bukkiah, *who* his Sons and Brethren were twelve;
14. The ſeventh *for* Jeſharelah, *who* his Sons and Brethren were twelve;
15. The eighth *for* Iſaiah, *who* his Sons and Brethren were twelve;
16. The ninth *for* Mattaniah, *who* his Sons and Brethren were twelve;
17. The tenth *for* Shimei, *who* his Sons and Brethren were twelve;
18. The eleventh *for* Azareel, *who* his Sons and Brethren were twelve;
19. The twelfth for Haſhabiah, *who* his Sons and Brethren were twelve;
20. The thirteenth *for* Shubael, *who* his Sons and Brethren were twelve;
21. The fourteenth *for* Mattithiah, *who* his Sons and Brethren were twelve;
22. The fifteenth for Jeremoth, *who* his Sons and Brethren were twelve;
23. The ſixteenth for Hananiah, *who* his Sons and Brethren were twelve;
24. The ſeventeenth for Joſhbekaſhah, *who* his Sons and Brethren were twelve;
25. The eighteenth for Hanani, *who* his Sons and Brethren were twelve;
26. The nineteenth for Mallothi, *who* his Sons and Brethren were twelve;
27. The twentieth for Eliathah, *who* his Sons and Brethren were twelve;
28. The twenty firſt for Hothir, *who* his Sons and Brethren were twelve;
29. The twenty ſecond for Giddalti, *who* his Sons and Brethren were twelve;
30. The twenty third for Mahazioth, *who* his Sons and Brethren were twelve;
31. The twenty fourth for Romamti-ezer, *who* his Sons and Brethren were twelve.

CHAP. XXVI.

CONCERNING the Partitions of the Porters: of the Korhites there was Meſhelemiah the Son of Kore, of the Sons of Aſaph.
2. And Meſhelemiah's Sons, Zechariah the Firſt-born, Jediael the ſecond, Zebadiah the third, Jathniel the fourth,
3. Elam the fifth, Jehohanan the ſixth, Elihoenai the ſeventh.
4. And Obed-edom's Sons, Shemaiah the Firſt-born, Jehozabad the Second, Joah the third, Sachar the fourth, Nethaneel the fifth,
5. Ammiel the ſixth, Iſſachar the ſeventh, Peullethai the eighth: for God bleſſed him.
6. Shemaiah his Son had alſo Sons born, who were Rulers in their Father's Family; as being valiant Men:
7. His Sons were, Othni, and Rephael, and Obed, Elzabad, his Brethren being ſtout Men, Elihu and Semachiah.
8. All theſe of the Sons of Obed-edom, they with their Sons and Brethren, ſtout Perſons in Ability for Service, were ſixty two, belonging to him.
9. And Meſhelemiah had Sons and Brethren, eighteen ſtout Men.
10. Beſides Hoſah of the Sons of Merari had Sons, Shimri the chief (for though he was not the Firſt-born, yet his Father made him the chief)
11. Hilkiah the ſecond, Tebaliah the third, Zechariah the fourth: all the Sons and Brethren of Hoſah were thirteen.
12. Among theſe were the Partitions of the Porters, among the chief Men, with Wards over againſt their Brethren, to miniſter in the Houſe of the Lord.
13. They likewiſe caſt Lots, as well the ſmall as the great, according to the Houſhold of their Fathers, for each Gate.
14. And the Lot eaſtward fell for Shelemiah; then they caſt Lots *for* Zechariah his Son, a Counſellor of Underſtanding, whoſe Lot came out northward;
15. For Obed-edom ſouthward, and for his Sons the Houſhold of Aſuppim;
16. For Shuppim and Hoſah weſtward, with the Gate Shallecheth in the Road going up, Ward over againſt Ward.
17. Eaſtward were ſix Levites, northwards four for a Day, ſouthwards four for a Day, and towards Aſuppim two *and* two.
18. Towards Parbar weſtward, were four at the Road, two at Parbar.
19. Theſe were the Partitions of the Porters, among the Sons of the Korhites, and thoſe of the Merarites.
20. And of the Levites, Ahijah was over the Treaſures of the Houſe of God, with thoſe of the conſecrated Things.
21. *Of* the Sons of Ladan, thoſe of the Gerſhonite Ladan, *of* the chief Fathers belonging to him, there was Jehieli.
22. The Sons of Jehieli, Zetham, and his Brother Joel, were over the Treaſures of the Lord's Houſe.
23. There were ſome of the Amramites, Izharites, Hebronites, Uzzielites.

Ver. 11. *for*] Where [for] is not *Italick* in theſe Verſes, there is ל in *Heb.*

Ver. 17. *northwards*] *Heb. to the northward*, doubly denoted.

24. Moreover Shebuel, the Son of Gerſhom, the Son of Moſes, was Ruler over the Treaſures.

25. And his Kinſmen by Eliezer were, Rehabiah his Son, Iſaiah his Son, Joram his Son, Zichri his Son, and Shelomith his Son.

26. That Shelomith and his Brethren were over all the Treaſures of the conſecrated Things, which King David, and the chief Fathers, with the Captains of Thouſands and Hundreds, and the Captains of the Army conſecrated.

27. From the Battles and from the Spoil they conſecrated, to make the Lord's Houſe ſtrong.

28. Nay all that Samuel the Seer, Saul the Son of Kiſh, Abner the Son of Ner, and Joab the Son of Zeruiah conſecrated, whoever did conſecrate, it was in the Cuſtody of Shelomith and his Brethren.

29. Of the Izharites, Chenaniah and his Sons were for the outward Buſineſs over Iſrael, for Magiſtrates and Judges.

30. Of the Hebronites, Haſhabiah and his Brethren, ſtout Men, a thouſand and ſeven hundred, were in the Office of Iſrael on this ſide Jordan weſtward, for all Buſineſs of the Lord, and the King's Service.

31. Of the Hebronites, Jerijah was the chief, of them after their Generations, according to the Fathers: in the fortieth Year of David's Reign they were ſought, and there were found among them valiant Men, at Jazer of Gilead.

32. And his Brethren, ſtout Men, were two thouſand and ſeven hundred chief Fathers; whom King David ſet over the Reubenites, Gadites, and the half Tribe of Manaſſeh, for every Matter of God and that of the King.

CHAP. XXVII.

AND the Iſraelites after their Number, the chief Fathers and Captains of Thouſands and Hundreds, with their Officers that miniſtred to the King in every Matter of the Partitions, who came in and went out Month by Month, in all the Months of the Year, were of each Partition twenty four thouſand.

2. Over the firſt Partition for the firſt Month, was Jaſhobeam the Son of Zabdiel; in whoſe Partition were twenty four thouſand.

3. Of the Children of Pharez, was the the chief of all the Captains of the Armies for the firſt Month.

4. And over the Partition of the ſecond Month, was Dodai the Ahohite, of whoſe Partition alſo Mikloth was Ruler; and in his Partition were twenty four thouſand.

5. The third Captain of the Army for the third Month, was Benaiah the Son of Jehoiada the chief Prince; in whoſe Partition were twenty four thouſand.

6. That Benaiah was powerful among the thirty, and over the thirty; of whoſe Partition was Ammizabad his Son.

7. The fourth for the fourth Month, was Aſahel the Brother of Joab, and Zebadiah his Son after him; in whoſe Partition were twenty four thouſand.

8. The fifth Captain for the fifth Month, was Shamhuth the Izrahite: in whoſe Partition were twenty four thouſand.

9. The ſixth for the ſixth Month, was Ira the Son of Ikkeſh the Tekoite; in whoſe Partition were twenty four thouſand.

10. The ſeventh for the ſeventh Month, was Helez, the Pelonite of the Ephraimites; in whoſe Partition were twenty four thouſand.

11. The eighth for the eighth Month, was Sibbechai the Huſhathite of the Zarhites; in whoſe Partition were twenty four thouſand.

12. The ninth for the ninth Month, was Abiezer the Anthothite of the Benjaminites; in whoſe Partition were twenty four thouſand.

13. The tenth for the tenth Month, was Maharai the Netophathite of the Zarhites; in whoſe Partition were twenty four thouſand.

14. The eleventh for the eleventh Month, was Benaiah the Pirathonite of the Ephraimites: in whoſe Partition were twenty four thouſand.

15. The twelfth for the twelfth Month, was Heldai the Netophathite of Othniel;

Ver. 26. *with*] there being a *Heb.* Particle of ſuch a Signification, which is alſo confirmed by the following Chap. Ver. 1. By leaving this out in the *com. Eng.* the *chief fathers* may be taken for the *captains*.

Ver. 1. *Partitions*] So the original Word ſignifies, and is accordingly tranſlated, Chap. xxvi. 1, 12, 19. & xxiv. 1. *Joſh.* xi. 23. & xii. 7. & xviii. 10. *Neh.* xi. 36.

Ver. 4. *Dodai*] It is affirmed by the Author of the *Preſent State of the Printed Hebrew Text*, that [Eleazar the Son of] *is dropt in this place*, being in Ch. xi. 12. and 2 *Sam.* xxiii. 9. ſee his p. 134. but how much better may it be ſuppoſed, that *Eleazar*'s Father was this Officer, or that *Eleazar* himſelf was called *Dodai*, from his Father *Dodo!*

Ver. 5. *Prince*] He being not the Prieſt, 1 *King.* i. 8. & ii. 35, & iv. 4. ſee *Gen.* xli. 45.

Ver. 8. *Captain*] which the *Heb.* has only to the 3d and 5th.

Ver. 12. *Anthothite*] as Chap. xi. 28.

in

in whoſe Partition were twenty four thouſand.

16. And over the Tribes of Iſrael, the Ruler of the Reubenites, was Eliezer the Son of Zichri; of the Simeonites, Shephatiah the Son of Maachah;

17. Of the Levites, Haſhabiah the Son of Kemuel; of the Aaronites, Zadok;

18. Of Judah, Elihu one of David's Brothers; of Iſſachar, Omri the Son of Michael.

19. Of Zebulun, Iſhmaiah the Son of Obadiah; of Naphtali, Jerimoth the Son of Azriel.

20. Of the Ephraimites, Hoſea the Son of Azaziah; of the half Tribe of Manaſſeh, Joel the Son of Pedaiah;

21. Of the half of Manaſſeh at Gilead, Iddo the Son of Zechariah; of Benjamin, Jaaſiel the Son of Abner;

22. Of Dan, Azarel the Son of Jeroham: theſe were the Princes of the Tribes of Iſrael.

23. But David did not take the Number of them from their twentieth Year downward, becauſe the Lord ſaid he would multiply Iſrael to be as the Stars of Heaven.

24. Joab the Son of Zeruiah began numbering, but did not finiſh, there being Wrath for it upon Iſrael; nor was the Number put into that of the Chronicles of King David.

25. And over the King's Treaſures was Azmaveth the Son of Adiel; as was over thoſe in the Field, Cities, Villages and Towers, Jehonathan the Son of Uzziah;

26. Over ſuch alſo as did the Buſineſs of the Field, for the Tillage of the Ground, was Ezri the Son of Chelub;

27. And over the Vineyards was Shimei the Ramathite; but over what was in the Vineyards of the Wine-treaſures, Zabdi the Shiphmite;

28. Beſides over the Olive-trees, and the Sycamores which were in the Vale, was Baal-hanan the Gederite; and over the Treaſures of Oil Joaſh;

29. And over the Herds that fed in Sharon was Shitrai the Sharonite, as over thoſe in the Vallies was Shaphat the Son of Adlai;

30. Over the Camels likewiſe was Obil the Iſhmeelite; and over the Aſſes Jehdeiah the Meronothite;

31. And over the Flocks was Jaziz the Hagerite: all theſe were the Princes of the Subſtance which King David had.

32. As for Jehonathan David's Uncle, he was a Counſellor, wiſe Man, and a Secretary Jehiel the Son of the Hachmonite was with the King's Sons,

33. Ahithophel was a Counſellor to the King, Huſhai the Archite was the King's Friend,

34. After Ahithophel was Jehoiada the Son of Benaiah, and Abiathar, and the Captain of the Army belonging to the King was Joab.

CHAP. XXVIII.

AND David gathered together all the Princes of Iſrael, thoſe of the Tribes, and thoſe of the Partitions who miniſtred to the King, as alſo the Captains both of Thouſands and Hundreds, and the Stewards of all the Subſtance and Poſſeſſion, belonging both to the King and his Sons, with the Officers, ſtout ones and every valiant Man, to Jeruſalem.

2. Then King David ſtood up on his Feet, and ſaid: Hear me, my Brethren and People; it was in my own Mind to build a Houſe of Reſt for the Ark of the Lord's Covenant, and for the Foot-ſtool of our God, and I had prepared to build;

3. But God ſaid to me, Thou ſhalt not build a Houſe for my Name, becauſe thou haſt been a Man of War, and haſt ſhed Blood.

4. However the Lord God of Iſrael choſe me above any *other of* my Father's Family, to be King over Iſrael for ever: for he has choſen Judah to be Ruler, and of the Family of Judah that of my Father; and of my Father's Sons he liked me, to make King over all Iſrael.

5. And of all my Sons (for the Lord has given me many) he has likewiſe choſen my Son Solomon, to ſit upon the Throne of the Lord's Kingdom over Iſrael.

6. And he ſaid to me, Solomon thy Son himſelf ſhall build my Houſe and Courts: for him have I choſen for a Son to me, and I will be to him for a Father.

7. Moreover I will eſtabliſh his Kingdom even for ever, if he will be courageous to do my Commandments and Rules, as at preſent.

8. Now therefore in the Sight of all Iſrael, the Lord's Congregation, and in the

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Ver. 18. *Elihu*] ſuppoſed to be *David*'s eldeſt Brother, 1 *Sam.* xvi. 6, 7. and xvii. 13, 28.

Ver. 24. *being*] not *fell* as in the *com. Tranſ.*

Ib. *upon*] which would have alſo better agreed with *fell.*

Ib. *that*] *Heb. the Number* again.

Ver. 28. *Treaſures*] as before, Ver. 25, 27.

Ver. 32. *Hachmonite*] not only as being the ſame with that in Ch. xi. 11. but of the Termination for a People or Place; ſo *Jehiel* ſeems to have been *Jaſhobeam*'s Son.

Ver. 1. *Partitions*] as Chap. xxvii. 1.

Ver. 7. *be courageous*] in which Manner this *Heb.* Verb may be found frequently rendered in the *com. Tranſ.* but never elſe *conſtant.*

Hearing

Hearing of our God, obſerve, and ſeek all the Commandments of the Lord your God; that you may inherit the good Country, and cauſe your Children after you to poſſeſs *it* for ever.

9. As for thee, my Son Solomon, know the God of thy Father, and ſerve him with a perfect Heart and willing Mind; ſince the Lord examines all Hearts, and underſtands every Idea of the Thoughts: if thou ſeekeſt him, he will be found by thee; but if thou forſakeſt him, he will caſt thee off for evermore.

10. See now, ſince the Lord has choſen thee to build a Houſe for the Sanctuary; be courageous, and do *it*.

11. Beſides David gave his Son Solomon the Pattern of the Porch, and of its Houſes, Treaſuries, Chambers, and inner Rooms, with the Place of the Atonement-covering;

12. The Pattern likewiſe of all that was with him by the Spirit, of the Courts of the Lord's Houſe, and all the Parlours round about; for the Treaſures of the Houſe of God, and thoſe of the conſecrated Things;

13. As alſo for the Apartments of the Prieſts and Levites, for all the Buſineſs of the Service of the Lord's Houſe, and all the Inſtruments of its Service:

14. Of Gold by Weight for golden Things, for all the Inſtruments of each Service; for all Inſtruments of Silver by Weight, for all the Inſtruments of each Service;

15. Even the Weight for the Candleſticks of Gold, and their Lamps of Gold by Weight, each Candleſtick and its Lamps; and for the Candleſticks of Silver by Weight, for a Candleſtick and its Lamps, according to the Service of each Candleſtick;

16. And Gold in Weight for the Tables of the *Bread* ſet in order, for each Table, with Silver for the Tables of Silver;

17. And *for* the Forks, Bowls and Covers, pure Gold; as likewiſe for Baſons of Gold by Weight for each Baſon, and for Baſons of Silver the ſame:

18. For the Altar too of Incenſe, refined Gold by Weight; and Gold for the Pattern of the Chariot of the Cherubs that ſpread out, and covered over the Ark of the Lord's Covenant.

19. The whole in Writing by the Hand of the Lord upon me he taught, all the Work of the Pattern,

20. Said David, and to his Son Solomon; Be courageous and ſtrong, and act, do not fear, nor be daunted: for the Lord God, my God will be with thee, he will not neglect thee, nor forſake thee, till thou haſt finiſhed all the Work of the Service of the Lord's Houſe.

21. And behold there are the Apartments of the Prieſts and Levites, for all the Service of the Houſe of God; as there is with thee for all Work, every one who is noble in Wiſdom for all Service, and the Princes with all the People will be according to all thy Words.

CHAP. XXIX.

MOREOVER King David ſaid to all the Congregation: My Son Solomon, whom alone God has choſen, is young and tender; and the Work is great, ſince the Palace is not for Man, but for the Lord God.

2. Now I have prepared with all my Might for the Houſe of my God, Gold for golden Things, Silver for ſilver ones, Braſs for braſen ones, Iron for iron ones, and Wood for wooden ones; Onyx Stones, and *thoſe* to be ſet, Stones painted and variegated, with all manner of precious Stones, and Marble Stones abundantly.

3. And further in my Good-will to the Houſe of my God, I have a Property of Gold and Silver, which I have given for it, over and above all that I prepared for the holy Houſe;

4. Three thouſand Talents of Gold being that of Ophir, and ſeven thouſand Talents of refined Silver, to cover the Walls of the Houſes;

5. The Gold for golden Things, and the Silver for ſilver ones, and for all Work by the Hands of Artificers. Now who will offer himſelf freely to Day, to fill his Hand for the Lord?

6. Upon this the chief Fathers, and the Princes of the Tribes of Iſrael, as likewiſe the Captains of Thouſands and Hundreds,

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Ver. 9. *my Son*] *Phridun* the ancient and renowned King of *Perſia* with the oriental Writers, is ſaid to have adviſed his Son who was to ſucceed him thus, 'Believe, 'my Son, that the Days of thy Reign will be ſo many 'Leaves of a Book; in which therefore take care to write 'Nothing, that thou wouldeſt not have Poſterity ſee,' *D'Herbelot. Biblioth. Orient.* Art. *Feridoun.*

Ib. *if*] On this the great *Grotius's Annotation* is, *Agit Deus cum hominibus decretis conditionatis, God acts with Men by conditional Decrees.*

Ver. 18. *Chariot*] by which I underſtand the Oracle, or very holy Place, in which the Cherubs were, that was covered on the Inſide with Gold, 1 *King.* vi. 20, 23. of which I find Expoſitors ſaying Nothing, or what is the ſame, Nothing to the Purpoſe; ſince the Mercy-ſeat, as called, was not a Chariot to the Cherubs.

Ver. 4. *Talents*] *Gold of Ophir* and *refined Silver* here, may both diſtinguiſh this from that mentioned, Chap. xxii. 14. and alſo reconcile theſe Places.

Ib. *Houſes*] *The Gold for the Temple, and the Silver for Buildings joining to it, Jun.* and *Trem.*

with the Stewards of the King's Work offered freely;

7. And gave for the Service of the Houſe of God, five thouſand Talents and ten thouſand Drams of Gold, ten thouſand Talents of Silver, eighteen thouſand Talents of Braſs, and a hundred thouſand Talents of Iron.

8. They likewiſe with whom *precious* Stones were found, gave *them* to the Treaſure of the Lord's Houſe, by the Hand of Jehiel the Gerſhunnite.

9. Then were the People glad for their offering freely, for they did with a perfect Heart to the Lord; and King David too was affected with great Gladneſs.

10. So David bleſſed the Lord in the Sight of the whole Congregation in the following manner: Bleſſed be thou, O Lord God of Iſrael our Father, from everlaſting to everlaſting.

11. Of thee, O Lord, is Greatneſs, Power, Glory, Eternity and Majeſty; ſince all Things in Heaven and Earth are: of thee, O Lord is the Kingdom, and thou doſt raiſe up thy ſelf to be the Head of all.

12. Both Riches and Honour are from before thee, and thou ruleſt over all, and in thy Hand is Might and Power; nay it is in thy Hand to make any great and ſtrong.

13. Therefore now, our God, we give thee thanks, and praiſe thy glorious Name.

14. But yet who am I, and what is my People, that we ſhould have Ability to offer freely after this manner? For all is from thee, and what is from thy own Hand we give to thee.

15. For we are Strangers before thee, and Sojourners like all our Fathers: our Days upon the Earth are as a Shadow, without any *other* Hope.

16. O Lord our God, all this Abundance which we have prepared, to build thee a Houſe to thy holy Name, it is from thy Hand, and all is thy own.

17. I being alſo ſenſible, O my God, that thou trieſt the Heart, and likeſt upright Things; I have in the Uprightneſs of my Heart freely offered all theſe, and do now ſee thy People with Gladneſs, who are preſent to offer freely to thee.

18. O Lord of Abraham, Iſaac and Jacob, our Fathers, keep this for ever in the Idea of the Thoughts of thy People's Heart, and prepare their Heart for thee;

19. And give my Son Solomon a perfect Heart to keep thy Commandments, Teſtimonies and Ordinances, nay to do all things, particularly to build the Palace for which I have prepared.

20. David ſaid further to all the Congregation, Bleſs the Lord your God, I beſeech you: accordingly the whole Congregation bleſſed the Lord God of their Fathers, bowing, and doing reverence, to the Lord and the King.

21. And they ſacrificed Sacrifices to the Lord, and offered up Burnt-offerings to him the next Day after that, a thouſand Bullocks, a thouſand Rams, a thouſand Lambs, and their Drink-offerings, with Sacrifices abundantly for all Iſrael.

22. They eat and drank too, before the Lord that Day with great Gladneſs, and made Solomon the Son of David King the ſecond time, anointing *him* to the Lord, to be the Ruler, and Zadok to be the Prieſt.

23. Next Solomon ſate upon the Lord's Throne, to be King in the room of his Father David, and proſpered; whom all Iſrael obeyed.

24. Nay all the Princes, and the powerful ones, and likewiſe all King David's Sons, gave the Hand to be under King Solomon.

25. Thus the Lord magnified Solomon highly in the Sight of all Iſrael, and put upon him that royal Dignity which had not been upon any King before him in Iſrael.

26. Now David the Son of Jeſſe having reigned over all Iſrael;

27. The Time that he did being forty Years (ſeven Years he reigned at Hebron, as he did thirty three at Jeruſalem)

28. He died in good old Age, full of Days, Riches and Honour; and Solomon his Son reigned in his room.

29. As for King David's Affairs, the former and latter, behold they are written in the Affairs of Samuel the Seer, in thoſe of Nathan the Prophet, and thoſe of Gad the Beholder;

30. With all his Reign, and his Power, as alſo the Times which paſſed over him, over Iſrael, and all the Kingdoms of the Countries.

Ver. 11. *Eternity*] this with *eternal*, *eternally*, *perpetually*, being its frequent Signification; *Victory* perhaps never: ſo *Jun.* and *Trem.* have *æternitas*.

Ver. 14. *But what, or who are wee (alas)*
That wee in giving are ſo free!
Thine own before our Off'ring was,
And all wee have, wee have from thee.
Wither in *Hymnes and Songs of the Church.*

Ver. 15. *Hope*] This Word as the ſame, and differently pointed, is found beſides only in *Ezr.* x. 2. *Jer.* xiv. 8. and xvii. 13. and l. 7. in all which it is thus rendered by our *Tranſlators*; unleſs where it ſignifies *ſomething flowing* or *flowed together*, from thoſe different Meanings of the Root in *Kal* and *Niphal*.

Ver. 20. *doing reverence*] to *worſhip*, as the Word is now uſed, having none but God for its Object.

Ver. 24. *gave the Hand*] of which ſee at 2 *Chr.* xxx. 8.

NOTES

NOTES upon the SECOND BOOK of the CHRONICLES.

CHAP. I.

AND Solomon the Son of David became ſtrong in his Kingdom; ſince the Lord his God being with him, magnified him highly.

2. Then Solomon ſpeaking to all Iſrael, to the Captains of Thouſands and Hundreds, to the Judges, and every Prince of all Iſrael, the Heads of the Fathers;

3. He, and the whole Congregation with him, went to the Chapel that was at Gibeon: for the publick Tent of God was there, which Moſes the Lord's Servant made in the Wilderneſs.

4. But the Ark of God David had brought up from Kirjath-jearim, into the Place he had prepared for it; becauſe he pitched a Tent for it at Jeruſalem.

5. And the braſen Altar that Bezaleel, the Son of Uri, the Son of Hur made, he put before the Tabernacle of the Lord; to which Solomon and the Congregation ſought.

6. Thither alſo Solomon went up to the braſen Altar before the Lord, which was at the publick Tent, and offered up a thouſand Burnt-offerings upon it.

7. That Night God appeared to Solomon, and ſaid to him, Aſk for what I ſhall give thee.

8. Whom Solomon anſwered; Thou haſt not only ſhewn great Kindneſs to my Father David, but alſo made me reign in his room.

9. Now, O Lord God, let thy Word to him be confirmed; ſince thou haſt made me reign over a People *who* are many like the Duſt of the Earth.

10. Give me now Wiſdom and Knowledge, that I may go out before this People, and come in: for who can judge this thy great People?

11. And God replied to him; Becauſe this is in thy Heart, and thou doſt not aſk Riches, Subſtance, Honour, or the Life of thy Adverſaries, as thou doſt not alſo many Days; but aſkeſt Wiſdom and Knowledge for thy ſelf, that thou mayeſt judge my People, over whom I have made thee reign:

12. Wiſdom and Knowledge is given thee, I will likewiſe give thee Riches, Subſtance and Honour, ſuch as no Kings had who were before thee, and as none ſhall after thee.

13. So Solomon came from before the publick Tent, at the Chapel which was in Gibeon, to Jeruſalem, and reigned over Iſrael.

14. And he gathered Chariots and Horſemen, having a thouſand and four hundred Chariots, and twelve thouſand Horſemen; which he placed in the Chariot-cities, and with the King in Jeruſalem.

15. Where the King made Silver and Gold be like Stones, as he did Cedars like Sycomores, which are in the Vale abundantly.

16. Solomon had alſo Horſes brought out of Egypt, and Yarn; the King's Merchants taking the Yarn at a Price.

17. They likewiſe brought up a Chariot out from thence, for ſix hundred *Shekels* of Silver, and a Horſe for a hundred and fifty; and ſo for all the Kings of the Hittites, with thoſe of Syria, they were brought out by them.

CHAP. II.

AND Solomon concluded to build a Houſe to the Name of the Lord, as well as one for his Kingdom.

2. So he numbered ſeventy thouſand Men to carry Burdens, and eighty thouſand Men to cut on the Mountain, with three thouſand and ſix hundred who were chief over them.

3. And Solomon ſent Word to Huram King of Tyre: *Do* as thou didſt with my Father David, to whom thou ſenteſt Cedars to build him a Houſe, to dwell in it.

4. Behold I am about to build a Houſe to the Name of the Lord my God, to conſecrate to him for burning Incenſe of Odours before him, and for the continual *Bread* ſet in order, and the Burnt-offerings at the Morning and Evening, Sabbaths, New-moons, and the appointed Times of the Lord our God; this being for ever in Iſrael.

5. And the Houſe which I am about to build is great: for our God is the greateſt of all gods.

Ver. 1 *his God*] omitted by the *Lat. Vulgate.*

Ver. 5. *he put*] *David*, Ver. 4.

6. But

6. But who has Power to build him a Houſe, ſince Heaven and the Heaven of Heavens cannot contain him? Who then am I that I ſhould build him a Houſe, unleſs for burning incenſe before him?

7. Now therefore ſend me a Man ſkilful in working with Gold, Silver, Braſs, Iron, Purple, Crimſon, and Blue, and who knows how to make Engravings, with the ſkilful ones that are with me in Judah and Jeruſalem, whom my Father David prepared.

8. Send me alſo Trees of Cedar, Fir and Algum, from Lebanon (for I know that thy Servants underſtand cutting of Trees there) and behold my Servants ſhall be with thine;

9. Even to prepare me Timber abundantly: for the Houſe which I am about to build will be great and wonderful.

10. And behold I will give to thy Servants the Hewers who cut Timber, twenty thouſand Cors of threſhed Wheat, and the ſame of Barley, ſo many Baths of Wine, and the like of Oil.

11. And Huram King of Tyre anſwered in Writing, which he ſent to Solomon: Through the Lord's Love to his People, he has put thee King over them.

12. Bleſſed is the Lord God of Iſrael, continued Huram, that made the Heaven and Earth, who has given King David a wiſe Son, acquainted with Underſtanding and Ingenuity, that ſhall build a Houſe for the Lord, as well as one for his Kingdom.

13. And now I ſend thee a wiſe Man, acquainted with Ingenuity, of my Father Huram;

14. A Woman's Son of the Daughters of Dan, whoſe Father was a Man of Tyre, acquainted in working with Gold, Silver, Braſs, Iron, Stone, Wood, Purple, Blue, fine Linen and Crimſon; as alſo to make any Engraving, and to contrive any Contrivance, that may be put to him, with thy wiſe Men and thoſe of my Lord thy Father David.

15. Now therefore the Wheat, Barley, Oil, and Wine, which my Lord has ſpoken of, let him ſend to his Servants.

16. And we will cut Trees out of Lebanon, according to all thy Need, and bring them to thee in Floats by Sea to Joppa, that thou mayeſt fetch them up to Jeruſalem.

17. Upon this Solomon numbered all the ſtrange Men who were in the Country of Iſrael, after the Numbering which David his Father had made of them, and there were found a hundred fifty three thouſand and ſix hundred.

18. Seventy thouſand of whom he cauſed to carry Burdens, and eighty thouſand to cut on the Mountain, with three thouſand and ſix hundred to be the chief, to make the People work.

CHAP. III.

THEN Solomon began to build the Houſe of the Lord, at Jeruſalem on Mount Moriah, on which he appeared to his Father David, at the Place that David prepared in the Floor of Ornan the Jebuſite.

2. And he began building on the ſecond of the ſecond Month, in the fourth Year of his Reign.

3. Now theſe were for the Foundation, for Solomon to build the Houſe of God: the Length in Cubits by the firſt Meaſure was ſixty Cubits, and the Breadth twenty.

4. The Length alſo of the Porch which was in the Front, before the Breadth of the Houſe, was twenty Cubits, and the Height a hundred and twenty; which he overlaid on the inſide with pure Gold.

5. And the greater Houſe he covered with Fir-wood, as he did that with good Gold, upon which he wrought Palm-trees and Chains.

6. Beſides he overlaid the Houſe with precious Stones for Comelineſs, and the Gold was that of Parvaim.

7. He likewiſe covered the Houſe, the Beams, Poſts, its Walls and Doors, with Gold, and engraved Cherubs upon the Walls.

Ver. 10. *Cors*] In an old *Eng. Tranſ.* long before *Wiclif's*, *twenty thouſand chorus of Wheat, and ſo many chorus of Barly.*

Ibid. *ſo many Baths of Wine*] this too not in the *com. Lat.*

Ver. 13. *of my Father Huram*] but the *vulg. Lat. Hiram my Father.*

Ver. 16. *bring*] The ſame Way as here deſcribed, *Ruuwolff* went from *Lebanon* to *Jeruſalem*, An. Dom. 1575. of which ſee his *Travels* publiſhed by *Ray.*

Ver. 18. *ſix hundred*] Three hundred being the chief over the 3300, 1 *King.* v. 16. ſo Ver. 2, 17.

Ver. 1. *Mount Moriah*] towards the north-eaſt Corner of *Jeruſalem. A fitter Place for an auguſt Building*, *ſays* Maundrell, *could not be found in the whole World, than the Area of the Temple. It lies upon the Top of Mount* Moriah, *over againſt Mount* Olivet, *the Valley of* Jehoſhaphat *being between. It is, as far as I could compute by walking round it without*, 570 *of my Paces in length, and* 370 *in breadth* (of which ſee on *Pſa.* cxxii. 3.) *and one may ſtill diſcern Marks of the great Labour that it coſt, to cut away the hard Rock, and to level ſuch a ſpacious Area upon ſo ſtrong a Mountain. In the middle of the Area ſtands at preſent a Moſque of an octagonal Figure, Journ. to Jeruſ.* in 1697.

Ver. 3. *Foundation*] It is the ſame Word in *Ezr.* iii. 11. which *Trem.* and *Jun.* ſo render by *fundatio*, *Caſtel.* by *fundamentum*, the *vulg. Lat. fundamenta*, *Foundations.*

Ver. 4. *before*] as the ſame is rendered Ver. 17.

8. And

8. And he made the very holy Houſe, the Length of it being before the Breadth of the Houſe twenty Cubits, and its Breadth ſo many; which he covered with ſix hundred Talents of good Gold.

9. The Weight too of the Nails was fifty Shekels of Gold, and he covered the Chambers with Gold.

10. Moreover in the very holy Houſe he made two Cherubs of moveable Work, and overlaid them with Gold.

11. And the Wings of the Cherubs were twenty Cubits long: one Wing was five, reaching to *one* Wall of the Houſe, and the other the ſame, reaching to the Wing of the other Cherub.

12. A Wing likewiſe of the other Cherub was five Cubits, reaching to the *oppoſite* Wall of the Houſe, as the other Wing was ſo many, joining to the Wing of the firſt Cherub.

13. The Wings of theſe Cherubs ſpread twenty Cubits, they ſtanding on their Feet, and their Faces were inward.

14. He further made a Hanging of Blue, Purple, Crimſon and fine Linen, upon which he wrought Cherubs.

15. And he made two Pillars before the Houſe thirty five Cubits long, and the Crown that was upon the Top of each five Cubits.

16. So he did Chains *as* in the Oracle, and put upon the Top of the Pillars; making a hundred Pomegranates, which he put on the Chains.

17. In the next place he ſet up the Pillars before the Temple, one at the right Hand, and the other at the left; naming the former Jachin, and the latter Boaz.

CHAP. IV.

HE alſo made a braſen Altar, whoſe Length and Breadth was each twenty Cubits, and its Height ten Cubits.

2. As he did a molten Sea; which was ten Cubits from one Side of its Brim to the other, being of a round Compaſs, and its Height five Cubits, a Line of thirty compaſſing it about.

3. And there was the Likeneſs of Oxen under it, incloſing it quite round about, ten in a Cubit all round the Sea: they were caſt in two Rows when that was caſt.

4. It ſtood upon twelve Oxen, three looking to the North, three to the Weſt, three to the South, and three to the Eaſt, the Sea being upon them above; and all their hinder Parts were inward.

5. And the Thickneſs of it was a Hand's-breadth, having a Brim like the Work of that belonging to a Cup, with Flowers of Lillies; it was capable of containing three thouſand Baths.

6. Beſides he made ten Waſhing-veſſels, and put five on the right Hand and five on the left, to waſh in them, wherein they rinſed the Work of the Burnt-offering; but the Sea was for the Prieſts to waſh in.

7. And he made ten Candleſticks of Gold after the Manner of them, and put in the Temple, five on the right Hand, and five on the left.

8. He likewiſe made ten Tables, and placed in there in the ſame Manner; and made a hundred Bowls of Gold.

9. Moreover he made the Court of the Prieſts, the great Yard, and the Doors of it, overlaying their Doors with Braſs.

10. And he put the Sea on the right Side eaſtward, over againſt the South.

11. Huram too made the Pots, and Shovels, as well as the Bowls; ſo he finiſhed doing the Work which he made King Solomon for the Houſe of God:

12. The two Pillars, and the Balls even of the Chapiters upon the Top of them, and the two Infoldings to cover thoſe two Balls,

13. And the four hundred Pomegranates for the two Infoldings, two Rows of them for one Infolding, to cover the two Balls of the Chapiters that were atop of the Pillars.

14. He made alſo the Baſes, as he did the Waſhing-veſſels upon them,

15. One Sea, and the twelve Oxen under it,

Ver. 8. *twenty Cubits*] in the Inſide from one Wall to the other, as is certain by Ver. 11. ſo for the Body of the Temple.

Ver. 10. *moveable*] as *Buxtorf* ſhews in his *Lexicon*, and *Mercer* on that of *Pagninus*; there being a Verb of that Signification, from whence it may be regularly deduced, and muſt elſe be quite uncertain.

Ver. 15. *thirty five*] Being their Height from the Ground, the braſen Pillars of 18 Cubits long, as 1 *King*. vii. 15. 2 *King*. xxv. 17. *Jer*. lii. 21. ſtanding, I ſuppoſe, on Pedeſtals of Stone 17 Cubits high, concurrent with *Univer*. *Hiſt*. B. xvii. 7. not with *Lightfoot*, who reckons them 17 Cubits and a half long apiece, and half a Cubit within the Chapiter, *Harm*. *of old Teſt*. for that is not only far too ſhort for the Height of the Porch, Ver. 4. where they ſtood, Ver. 17. 1 *King*. vii. 21. but alſo diſproportionable to their Bigneſs, 1 *King*. i. 15. and the counting theſe Meaſures by different Cubits, as ſome do, may appear abſurd, eſpecially if it be conſidered, that none pretend there were Cubits in the Proportion of 18 to 35.

Ver. 16. *a hundred*] in one Row, there being two ſuch Rows on each Pillar, 1 *King*. vii. 20. Chap. iv. 13.

Ver. 5. *capable*] according to the *Note* on 1 *King*. vii. 26.

Ver. 12. *even of*] See 1 *King*. vii. 4. and Ver. 13.

16. And the Pots, Shovels and Forks: Huram his Father making King Solomon all their Things for the Houſe of the Lord of poliſhed Braſs.

17. On the Plain of Jordan did the King caſt them, in the Clay-places of the Ground, between Succoth and Zeredathah.

18. And Solomon made all theſe Things in great Abundance; for the Weight of the Braſs was not ſearched out.

19. Solomon likewiſe made all the Things which were at the Houſe of God: namely the Altar of Gold, and the Tables with the Preſence-bread upon them;

20. And the Candleſticks with their Lamps, to burn after the Manner before the Oracle, of preſerved Gold;

21. And the Flowers, as well as the Lamps, and Tongs of Gold, it being very compleat Gold;

22. With the muſical Inſtruments, Bowls, Spoons, and Cenſers of preſerved Gold; nay the Entrance of the Houſe, the inner Doors of it at the very holy Place, and the Doors of the Houſe at the Temple, of Gold.

CHAP. V.

THUS all the Work being finiſhed, which Solomon made for the Houſe of the Lord; he brought in the conſecrated Things of his Father David, and put the Silver, Gold and all the Inſtruments, among the Treaſures of God's Houſe.

2. Then he gathered together the Elders of Iſrael, and all the chief of the Tribes, the Princes of the Fathers of the Iſraelites, to Jeruſalem, to bring up the Ark of the Lord's Covenant, from the City of David, which is Zion.

3. So all the Men of Iſrael were gathered together to the King, at the Feaſt which was *in* the ſeventh Month.

4. All the Elders of Iſrael likewiſe came, and the Levites carried the Ark.

5. And *with* the Prieſts they brought up the Ark, the publick Tent, and all the holy Inſtruments that were in it.

6. And King Solomon with the whole Aſſembly of Iſrael, who were aſſembled to him before the Ark, ſacrificed Sheep and Oxen, that were not told, nor numbered for Multitude.

7. The Prieſts too brought in the Ark of the Lord's Covenant to its Place, at the Oracle of the Houſe, into the very holy Place, even under the Wings of the Cherubs.

8. For the Cherubs ſpread forth *their* Wings over the Place of the Ark; inſomuch that they covered over both that, and the Poles of it above.

9. And they drew forth the Poles, ſo that the Tops of them appeared from the Ark before the Oracle, but did not without: where it is to this Day.

10. There was Nothing in the Ark but the two Tables, which Moſes put in at Horeb; where the Lord made a Covenant with the Iſraelites, when they came out of Egypt.

11. And when the Prieſts came out of the holy Place (for all thoſe found were conſecrated, without any to keep the Apartments.)

12. The Levites that were Singers, all of them belonging to Aſaph, Heman, Jeduthun, with their Sons and Brethren, cloathed in fine Linen, having Cymbals, Lutes and Harps, ſtood at the Eaſt of the Altar, accompanied with a hundred and twenty Prieſts who blew Trumpets.

13. Then the Trumpeters and Singers being as one, in making one Sound be heard, in praiſing and giving thanks to the Lord; as they elevated the Voice with the Trumpets, Cymbals and Inſtruments of Muſick, and with praiſing the Lord, becauſe he is good, ſince his Kindneſs is for ever; the Houſe, *which* was that of the Lord, was filled with a Cloud:

14. Inſomuch that the Prieſts could not ſtand to miniſter by reaſon of it, for the Glory of the Lord filled God's Houſe.

CHAP. VI.

THEN ſaid Solomon; The Lord has ſpoken of dwelling in Darkneſs.

2. And I have built thee a Dwelling-houſe, even a Settlement for thy Habitation evermore.

3. And the King turning about his Face, bleſſed the whole Congregation of Iſrael; who all ſtood.

4. And he ſaid: Bleſſed be the Lord God of Iſrael, who has fulfilled with his Hands,

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Ver. 16. See 1 *King.* vii. 45.

Ib. *his Father*] the Father of the other *Huram*, Ver. 11. as likewiſe *Tr.* and *Jun.* put it; not *Solomon's Father*, as *Poole* writes. So that there were four *Hurams*, Ch. ii. 11, 13. but what Wonder! ſince two of them were the Sons of the other?

Ib. *making*] along with his Son.

Ver. 10. *where*] Look 1 *King.* viii. 9.

Ver. 11. *Apartments*] Since a long Parentheſis is prejudicial to the Reading, and the *Heb.* has none, I choſe to ſhorten the *com. Eng.* one thus, with the moſt elegant *Caſtalio*; which *Jun.* and *Trem.* lengthen out to the firſt *Lord* incluſive in Ver. 13.

Ver. 13. *becauſe*] See the *com. Tranſ.* Ch. vii. 6.

what

what he ſpoke with his Mouth to my Father David as follows;

5. From the Day that I brought my People out of the Country of Egypt, I have choſen no City out of all the Tribes of Iſrael to build a Houſe in, that my Name might be there, nor did I chooſe a Man to be Ruler over my People Iſrael:

6. Only I choſe Jeruſalem, that my Name might be there, as I did David to be over my People Iſrael.

7. And it was in the Heart of David my Father, to build a Houſe to the Name of the Lord God of Iſrael.

8. But the Lord ſaid to him; Foraſmuch as it is in thy Heart to build a Houſe to my Name, thou doſt well that it is ſo:

9. However thou ſhalt not build the Houſe, but thy Son who proceeds forth from thy ſelf ſhall build a Houſe to my Name.

10. Accordingly the Lord has confirmed his Word which he ſpoke, I being riſen up in the room of David my Father, and ſitting upon the Throne of Iſrael, as the Lord promiſed, and have built a Houſe to the Name of the Lord God of Iſrael.

11. I have alſo put there the Ark, where the Covenant of the Lord is, which he made with the Iſraelites.

12. And ſtanding before the Altar of the Lord, before all the Congregation of Iſrael, he ſpread forth his Hands,

13. (For Solomon had made a braſen Pulpit, and put it within the Yard, its Length and Breadth being five Cubits each, and Height three, upon which he ſtood, and kneeling upon his Knees before the whole Congregation of Iſrael, ſpread forth his Hands towards Heaven)

14. And prayed: O Lord God of Iſrael, there is no god like thee, in the Heaven, or on the Earth, keeping Covenant and Kindneſs with thy Servants, that walk before thee with their whole Heart.

15. Who haſt kept with thy Servant David my Father what thou ſpokeſt to him: not only ſpeaking with thy Mouth, but fulfilling with thy Hand, as at preſent.

16. Now therefore, O Lord God of Iſrael, keep with thy Servant David my Father what thou thus ſpokeſt to him, Thou ſhalt not have a Man fail from before me of ſitting upon the Throne of Iſrael; only if thy Children take heed to their Way, to walk in my Law, as thou haſt done before me.

17. Even now, O Lord God of Iſrael, let thy Word be verified, which thou ſpokeſt to thy Servant David.

18. Though will God indeed dwell with Men upon the Earth? Behold Heaven and the Heaven of Heavens cannot contain thee, much leſs this Houſe which I have built.

19. Yet have regard to the Prayer of thy Servant, and to his Supplication, O Lord my God, by hearkening to the Cry, and to the Prayer, which thy Servant prays before thee.

20. That thy Eyes may be open to this Houſe Day and Night, to the Place of which thou haſt ſaid, thou wouldeſt put thy Name there; that thou mayeſt hearken to the Prayer, which thy Servant ſhall pray towards this Place.

21. Thus hearken to the Supplication of thy Servant, and thy People Iſrael, which they ſhall pray towards this Place; do thou even hear from Heaven the Place of thy Habitation, and having heard, forgive.

22. If a Man ſins againſt his Neighbour, and an Oath is put on him to make him ſwear, which comes before thy Altar in this Houſe;

23. Hear thou from Heaven, and act, ſo that thou mayeſt judge thy Servants, by requiting the Wicked to render his Way on his Head, and by juſtifying the Virtuous to give him according to his Virtue.

24. And if thy People Iſrael are beat before the Enemy, becauſe they have ſinned againſt thee; and returning, ſhall confeſs thy Name, pray, and make ſupplication before thee in this Houſe;

25. Do thou hear from Heaven, and forgive their Sin; and bring them again to the Country which thou gaveſt to them and their Forefathers.

26. When the Heaven is ſhut up, ſo that there is no Rain, becauſe they have ſinned againſt thee; and they pray towards this Place, and confeſs thy Name, returning from their Sin, becauſe thou afflicteſt them:

27. Do thou hear at Heaven, and forgive the Sin of thy Servants and People Iſrael, when thou haſt taught them concerning the good Way that they ſhould go in; and give Rain upon thy Country, which thou haſt given thy People for a Poſſeſſion.

28. When there is Famine in the Country, when there is Peſtilence, when there is Blaſting or Mildew, Locuſts or Caterpillars, when their Enemies beſiege them in the Country at their Gates, *when* there is any Plague, or any Sickneſs;

29. All Prayer, all Supplication which

Ver. 16. *their Way*] *Vulg. my Ways.*

ſhall

ſhall be of any Man, or of all thy People Iſrael, who knowing their ſeveral Plagues and Griefs, ſhall ſpread forth their Hands towards this Houſe:

30. Do thou hear from Heaven thy ſettled Habitation, and forgive, and render to each one according to all his Ways, whoſe Heart thou knoweſt; ſince thou alone knoweſt the Hearts of Mankind:

31. That they may fear thee, to go in thy Ways, all the Days which they live upon the Surface of the Country, that thou gaveſt to our Forefathers.

32. As for a Stranger alſo, who is not of thy People Iſrael, but comes from a Country far off for thy great Name's ſake, thy ſtrong Hand and Arm ſtretched out; when ſuch ſhall come, and pray towards this Houſe:

33. Hear thou from Heaven thy ſettled Habitation, and do according to all for which the Stranger calls to thee; that all People of the Earth may know thy Name, even to fear thee like thy People Iſrael, and to know that this Houſe which I have built is called by thy Name.

34. When thy People ſhall go out to war againſt their Enemies, the Way that thou ſendeſt them, and ſhall pray to thee the Way to this City which thou haſt choſen, and to the Houſe which I have built to thy Name:

35. Hear from Heaven their Prayers and Supplications, and do that which is their Right.

36. When they ſin againſt thee, ſince there is no Man who does not ſin, ſo that thou being angry with them, delivereſt them up before the Enemy, and they carry them away their Priſoners, to a Country far off or near;

37. And they ſhall return in their Hearts in the Country whither they are carried away, and thereupon make ſupplication to thee in the Country of their Captivity, ſaying, We have ſinned, committed iniquity, and done wickedly:

38. When they return to thee with their whole Heart and Soul, in the Country of their Captivity, of thoſe who carried them away, and pray the Way to their Country that thou gaveſt their Forefathers, to the City that thou haſt choſen, and the Houſe that I have built to thy Name:

39. Hear from Heaven thy ſettled Habitation, their Prayer and Supplications, and do that which is their Right, and forgive thy People who have ſinned againſt thee.

40. Now, my God, let thy Eyes be open, I beſeech thee, and thy Ears attentive to the Prayer of this Place.

41. And now ariſe, O Lord God, to thy Reſt, with the Ark of thy Strength: let thy Prieſts, O Lord God, be cloathed with Salvation, and let thy pious ones be glad with Goodneſs.

42. O Lord God, turn not back the Face of thy anointed one: remember the Favours to thy Servant David.

CHAP. VII.

NOW when Solomon had done praying, there came down Fire from Heaven, which conſumed the Burnt-offering and Sacrifices, and the Glory of the Lord filled the Houſe:

2. Inſomuch that the Prieſts could not go into the Lord's Houſe, becauſe the Glory of the Lord filled it.

3. No ſooner did all the Iſraelites ſee the Fire come down, and the Lord's Glory in the Houſe, but they bowed with the Faces to the Ground upon the Pavement, and worſhipped, giving thanks to the Lord, becauſe he is good, ſince his Kindneſs is for ever.

4. Beſides the King and all the People offered Sacrifices before the Lord;

5. King Solomon offering a Sacrifice of twenty two thouſand Oxen, and a hundred and twenty thouſand Sheep: thus the King and all the People dedicated the Houſe of God.

6. The Prieſts alſo ſtood in their Charges, and the Levites with the Lord's Inſtruments of Muſick, which King David had made to give thanks to the Lord, becauſe his Kindneſs is for ever, when David praiſed by their Miniſtry; and the Prieſts blew Trumpets before them, all Iſrael ſtanding.

7. And Solomon conſecrated the middle of the Court, which was before the Houſe of the Lord; becauſe he offered there the Burnt-offerings, and Fat of the Peace-offerings: for the braſen Altar that he had made, could not contain the Burnt-offerings, Oblations, and the Fat.

8. He made a Feaſt too at that Time ſeven Days, and all Iſrael with him, a very great Congregation, from the Entrance of Hamath to the River of Egypt.

Ver. 29. *towards this Houſe*] the ſame as in 1 *King.* viii. 38. which is ſtrange, if their Negligence were not, that our *Tranſlators* ſhould ſo vary; and ſee *Luke* i. 10. ſo in Ver. 32. where it is ſtill worſe, as being for Strangers.

Ver. 38. *of thoſe who*] as appears not only by the parallel Text, 1 *King.* viii. 48. but the Want of a Subject otherwiſe to the Verb, or proper Antecedent to *they*, if אשר alone may be allowed to ſignify *whither*.

9. And

9. And they made of the eighth Day a ſolemn one: for they made the Dedication of the Altar ſeven Days, and the Feaſt ſo many.

10. And on the twenty third Day of the ſeventh Month he let the People go to their Tents, glad and of a chearful Heart; for the Goodneſs which the Lord had ſhewn to David, Solomon, and his People Iſrael.

11. Thus Solomon having finiſhed the Houſe of the Lord, and the King's Houſe, and made all proſperous that came into his Heart to do, at the Lord's Houſe and his own;

12. The Lord appeared to Solomon in the Night, and ſaid to him: I have heard thy Prayer, and choſen me this Place for a Houſe of Sacrifice.

13. If I ſhut up the Heaven, ſo that there is no Rain, or if I command the Graſhoppers to conſume the Country, or though I ſend Peſtilence among my People;

14. Yet ſhould my People who are called by my Name be humbled, and pray, ſeeking my Face, and turning from their evil Ways: then will I hear from Heaven, forgive their Sin, and heal their Country.

15. Now ſhall my Eyes be opened, and my Ears be attentive, to the Prayer of this Place.

16. And I have now choſen and conſecrated this Houſe, that my Name may be there for ever; where my Eyes and Heart ſhall be at all Times.

17. As for thee, if thou wilt go before me, as thy Father David went; even to do entirely as I have commanded thee, obſerving my Ordinances and Rules:

18. I will eſtabliſh the Throne of thy Kingdom, as I made a Covenant thus with thy Father David, Thou ſhalt not have a Man fail of ruling over Iſrael.

19. But if you turn back, and forſake my Ordinances and Commandments, which I have put before you; as alſo go, and ſerve other gods, and bow down to them:

20. I will pluck thoſe up from my Country which I have given them, and caſting this Houſe that I have conſecrated to my Name from my Face, will make it a Proverb and Taunt among all People.

21. And at this Houſe which is moſt high, ſhall every one who paſſes by it be aſtoniſhed, and ſay, Why has the Lord done thus to this Country and Houſe?

22. To which ſome ſhall anſwer, Becauſe they forſook the Lord God of their Fathers, who brought them out of the Country of Egypt, and taking hold of other gods, bowed down to them, and ſerved them; therefore has he brought upon them all this Harm.

CHAP. VIII.

AND at the End of twenty Years, wherein Solomon built the Houſe of the Lord, and his own Houſe;

2. Thoſe Cities which Huram gave him did Solomon build, and made the Iſraelites dwell there.

3. Solomon further went to Hamath-zobah, and prevailed againſt it.

4. And he built Tadmor in the Wilderneſs, with all the Cities of Stores which he did at Hamath.

5. He likewiſe built both the upper and lower Beth-horon, fortified Cities, with Walls, Gates and Bars;

6. And Baalath, and all the Cities of Stores which he had, together with all the Cities for Chariots, and thoſe for Horſemen, nay all that which he deſired to build at Jeruſalem, Lebanon, and in the whole Country of his Dominion.

7. *As for* all the People that were left of the Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites, who were not of Iſrael;

8. On ſuch of their Children as were left after them in the Country, whom the Iſraelites did not diſpatch, Solomon has put a Tribute to this Day.

9. Whereas of thoſe who were Iſraelites he made no Slaves for his Work: for they were Warriors, the chief of his Cap-

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Ver. 9. *eighth Day*] after the ſeven of the Feaſt, as on Ver. 10.

Ib. *Dedication—ſeven Days*] before thoſe of the Feaſt.

Ver. 10. *on the twenty third*] For the Feaſt of Booths or Tabernacles in this Month, beginning on the 15th Day, *Lev.* xxiii. 34. and beſides the ſeven Days for Offerings, the eighth being a ſolemn Day, Ver. 36. *Num.* xxix. 12—35. this 23d Day would be that after the Feſtival; and whereas *Solomon* is ſaid to have diſmiſſed the People on the eighth Day, 1 *King.* viii. ult. underſtand it to be in the Evening, when the eighth Day of the Feaſt ended, and the 23d of the Month began, and ſo partly on both.

Ver. 4. *Tadmor*] otherwiſe called *Palmyra:* where beſides the Ruins of a magnificent Temple, 99 feet long and about 40 wide, which appears to have been incloſed with a Row of Pillars 50 feet high, extending 177 feet in Length and 84 in Breadth, that might ſupport the Roof of a Cloiſter, about half of which, *viz.* 16 only remain; within a Court 220 Yards on each Side, having 58 other Marble Pillars 37 feet high, with fine carved Heads, being the Remains of two Ranks of them nigh the Walls, *&c.* there are alſo Marble Pillars ſcattered about, near a Mile in Length, and had been two Rows of Marble Pillars 26 feet high, above half a Mile in Length, the Rows being 40 feet apart, of which Pillars that might have been about 560 only 129 are ſtanding, with two Porphyry Pillars about 30 feet long and nine round; as alſo Towers four or five Stories high for Sepulchres, on both Sides of a hollow Way, more than a Mile in Length, *&c. &c. Philoſophical Tranſactions*, Num. 217.

Ib. *in the Wilderneſs*] being in a fertile Place, ſurrounded with a barren Wilderneſs.

tains, and the Governors of his Chariots and Cavalry.

10. And these were the chief of the Officers who belonged to King Solomon, two hundred and fifty, that ruled over the People.

11. Besides Solomon brought up Pharaoh's Daughter from the City of David, to the House that he had built for her: for he said, My Wife shall not dwell in the House of David King of Israel, because those Places are holy to which the Ark of the Lord is come.

12. Then he offered up Burnt-offerings to the Lord, upon the Lord's Altar, which he had built before the Porch;

13. Even each Day's Matter the same Day, by offering up according to the Commandment of Moses, at the Sabbaths, New-moons, and the appointed Times three times in a Year, in the Feast of unleavened Bread, in that of Weeks and that of Tabernacles.

14. Nay he appointed according to the Rule of his Father David, the Partitions of the Priests in their Service, and of the Levites in their Charges, to praise and minister before the Priests, for each Day's Matter the very same Day, as also the Porters in their Partitions at each Gate: for so had David the Man of God commanded.

15. Nor did they depart from the King's Commandment to the Priests and Levites, concerning any Matter, particularly the Treasures.

16. And all Solomon's Work was prepared against the Day of the founding of the Lord's House, and till it was finished; the House of the Lord being compleat.

17. Then Solomon went to Ezion-geber, and Eloth, at the Shoar of the Sea, in the Country of Edom.

18. Huram also by the Hand of his Servants sent him Ships, and Servants that knew the Sea, who went with Solomon's Servants to Ophir, and fetched from thence four hundred and fifty Talents of Gold, and brought to King Solomon.

CHAP. IX.

AND the Queen of Sheba hearing the Fame of Solomon, came to try him with difficult Questions at Jerusalem, with a very great Retinue, and Camels carrying Spices, as also Gold in abundance, and precious Stones; and when she was come to Solomon, she talked with him all that was in her Mind.

2. However he told her all her Matters, and there was Nothing hid from him which he did not tell her.

3. At length when the Queen of Sheba had seen the Wisdom of Solomon, the House that he had built,

4. The Meat of his Table, the sitting of his Servants, the standing of his Waiters with their Cloaths, and of his Butlers with theirs, and his Ascent by which he went up to the House of the Lord, there was Spirit no longer in her.

5. And she said to the King: It was a true Saying which I heard in my own Country, concerning thy Things, and concerning thy Wisdom.

6. Nevertheless I did not believe the Words, until I came, and my Eyes saw; whereas behold half the Greatness of thy Wisdom was not told me: thou exceedest the Report that I heard.

7. Happy are thy Men, and happy these thy Servants, who stand before thee continually, and hear thy Wisdom.

8. The Lord thy God be blessed, who delighted in thee, to put thee upon his Throne, to be King for himself: by the Love of thy God to Israel, to make it remain for ever, he also put thee for a King over them, to do what is right and just.

9. Besides she gave the King a hundred and twenty Talents of Gold, Spices very abundantly, and precious Stones: and there was not such Spice, as that which the Queen of Sheba gave King Solomon.

10. And the Servants too of Huram, with his Servants, who brought Gold from Ophir, brought Algum-trees, and precious Stones.

11. Then the King made of the Algum-trees Walks to the House of the Lord and the King's House, as likewise Harps and Lutes for the Singers: and there were no such as those seen before in the Country of Judah.

Ver. 9. *Governors of*] not the same as just before, according to the *vulg. Transl.* but the same as in 1 *King.* ix. 22.

Ver. 11. *is come*] as is apparently the Case, not *hath come*, to be gone again.

Ver. 14. *each Day's Matter the very same Day*] according as at the Beginning of the Ver. before, and *Lev.* xxiii. 37. *Heb. the Matter of a Day in its Day*; and how variously rendered by our *Translators* besides see in *Exod.* v. 13, 19. & xvi. 4. *Lev.* xxiii. 37. 1 *King.* viii. 59. & x. 25. 2 *King.* xxv. 30. 1 *Chron.* xvi. 37. 2 *Chron.* ix. 24. *Ez.* iii. 4. *Neh.* xi. 23. & xii. 47. and perhaps some more Places, being not easy to be found: as I know of no *Concordance* of the Scripture Idioms (but what is small or in Scraps) which would be exceeding useful, not only for translating, but comparing together, and so understanding it.

Ver. 18. *fifty*] thirty of which it seems were spent in the Charge of the Voyage, as so many less are named, 1 *King.* ix. 28. see *Raleigh's Hist.* B. ii. 18, 3.

Ver. 11. *Walks*] rather than the little known *terrises*; and how the *Walks* were made with them see upon 1 *King.* x. 12.

12. King Solomon alſo gave the Queen of Sheba all her Deſire which ſhe aſked, beſides what ſhe brought to the King: ſo ſhe turned, and went to her own Country, with her Servants.

13. And the Weight of Gold which came to him in one Year, was ſix hundred ſixty ſix Talents of Gold;

14. Beſide what was from Men finding *it* out, and Traders that brought *it*, with all the Kings of Arabia, and the Princes of the Country, who brought Gold and Silver to Solomon.

15. Moreover King Solomon made two hundred Bucklers of Gold hammered out, ſix hundred *Shekels* of which Gold were put into one Buckler.

16. There were likewiſe three hundred Shields of Gold hammered out, three hundred *Shekels* of Gold being put into one Shield; and the King put them into the Houſe of the Wood of Lebanon.

17. And he made a great Throne of Ivory, which he covered with pure Gold.

18. Now to the Throne were ſix Stairs, with a Step of Gold, faſtened to it, and Stays were on both Sides of the Sitting-place, two Lions ſtanding by the Stays.

19. Twelve Lions alſo ſtood there upon the ſix Stairs on both Sides: there was not ſuch made for any Kingdom.

20. All King Solomon's Drinking-veſſels too were Gold, and all the Veſſels of the Houſe of the Wood of Lebanon preſerved Gold: none were Silver, that was a Thing *not* eſteemed in the Time of Solomon.

21. For the King had Ships which went to Tarſhiſh, with the Servants of Huram: once in three Years came the Ships of Tarſhiſh, bringing Gold and Silver, Ivory, and Apes, and Peacocks.

22. And he was the greateſt of all the Kings of the Earth, in Riches and Wiſdom.

23. So that they all ſought the Preſence of Solomon, to hear his Wiſdom which God had put in his Heart.

24. And they brought their ſeveral Preſents, Inſtruments both of Silver and Gold, with Garments, Armour and Spices, Horſes and Mules; each Year's Things the ſame Year.

25. He too had four thouſand Stables for Horſes and Chariots, and twelve thouſand Horſemen; that he placed in the Chariot-cities, and with the King in Jeruſalem.

26. And he ruled over all the Kings, from the River to the Country of the Philiſtines, and to the Border of Egypt.

27. Nay the King made Silver to be in Jeruſalem like Stones, as he did Cedars like Sycomores, which are in the Vale abundantly.

28. They likewiſe brought Horſes out of Egypt for Solomon, and out of all Countries.

29. As for the Reſidue of his Affairs, the former and latter, are they not written in the Affairs of Nathan the Prophet, in the Prophecy of Ahijah the Shilonite, and in the Viſion of Iddo the Seer againſt Jeroboam the Son of Nebat?

30. And Solomon reigned at Jeruſalem over all Iſrael forty Years.

31. When he lay down with his Fathers, being buried in the City of his Father David; and Rehoboam his Son reigned in his room.

CHAP. X.

AND Rehoboam went to Shechem; for all Iſrael came thither to make him King.

2. Which when Jeroboam the Son of Nebat heard (who was in Egypt, to which he fled from the Preſence of King Solomon) he returned from Egypt;

3. They having ſent for him: ſo he and all Iſrael came, and ſpoke thus to Rehoboam,

4. Thy Father made our Yoke hard; now therefore make his hard Service lighter, and his heavy Yoke which he put upon us, and we will ſerve thee.

5. To whom he ſaid, Let there be yet three Days, and come again to me: accordingly the People went away.

6. And King Rehoboam conſulted thus with the old Men, who ſtood before Solomon his Father while he was alive, How do you adviſe, that I ſhould return Word to this People?

7. Who ſpoke to him as follows, If thou wilt be humane to this People, wilt pleaſe them, and give them good Words, they will be Servants to thee at all Times.

8. But he left the Counſel which the old Men gave him, and conſulted with the young Men that were bred up with him, who ſtood before him.

9. To theſe he ſaid, What do you adviſe, that we may return this People Word, who

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Ver. 27. *Sycomores*] accordingly *Rauwolff* ſays, that Abundance of them grow in *Cyprus*; and being at *Tripoli* in *Syria*, he found a great many, they growing in all Fields and Grounds, *Travels* by *Ray*, Part I. Chap. iv.

Ver. 4, 9, 10. *make—lighter*] as in 1 *King.* xii. 4, 9, 10. without *ſomewhat.*

have

have ſpoken thus to me, Make the Yoke lighter which thy Father put upon us.

10. And they ſaid to him as follows; Thus tell the People who have ſpoken ſo to thee, Thy Father made our Yoke heavy, and do thou make *it* lighter to us; My little *Finger*, ſay thou to them, ſhall be thicker than my Father's Loins.

11. For now whereas my Father loaded you with a heavy Yoke, I will add to your Yoke: my Father chaſtiſed you with Whips, but I *will* with Scorpions.

12. So Jeroboam and all the People came to Rehoboam the third Day; as the King had ordered, that they ſhould come again to him then.

13. And he gave them a ſurly Anſwer, King Rehoboam leaving the Counſel of the old Men.

14. For he ſpoke to them according to the Counſel of the young Men, as follows, Whereas my Father made your Yoke heavy, I will add to it: my Father chaſtiſed you with Whips, but I *will* with Scorpions.

15. Thus the King did not hearken to the People: for the Motive was from God, that the Lord might confirm his Word, which he ſpoke by the Miniſtry of Ahijah the Shilonite, to Jeroboam the Son of Nebat.

16. And when all Iſrael *ſaw* that the King hearkened not to them, the People returned this *Word* to him, What Part have we in David? Nor is there Poſſeſſion in the Son of Jeſſe; each one away to thy Tents, O Iſrael, now look home, David. Accordingly all Iſrael went to their Tents.

17. But as for the Iſraelites that dwelt in the Cities of Judah, Rehoboam reigned over them.

18. Then he ſent Hadoram, who was over the Tribute; but him the Iſraelites ſtoned with Stones, ſo that he died: upon which King Rehoboam ſtrengthened himſelf to get up into the Chariot, to flee to Jeruſalem.

19. And Iſrael have rebelled againſt the Family of David to this Day.

CHAP. XI.

HOWEVER when Rehoboam was come to Jeruſalem, he gathered together the Family of Judah and Benjamin, a hundred and eighty thouſand choſen Men Warriors; to fight with Iſrael, that he might reſtore the Kingdom to himſelf.

2. But Shemaiah the Man of God had the Lord's Commiſſion as follows:

3. Speak to Rehoboam the Son of Solomon King of Judah, and to all Iſrael in Judah and Benjamin, in this manner;

4. Thus ſays the Lord, You ſhall not go up, nor fight with your Brethren; return to your reſpective Homes, for this Thing is brought to paſs by me. And they hearkened to the Words of the Lord, for they returned from going againſt Jeroboam.

5. And Rehoboam dwelt at Jeruſalem, and built Cities of Fortification in Judah;

6. Namely Beth-lehem, Etam, Tekoa,

7. Beth-zur, Socho, Adullam,

8. Gath, Mareſhah, Ziph,

9. Adoraim, Lachiſh, Azekah,

10. Zorah, Aijalon and Hebron, which are fortified Cities in Judah and Benjamin.

11. And he made the Fortifications ſtrong, in which he put Rulers, with Magazines of Food, Oil and Wine;

12. Nay in every particular City Shields and Spears, and ſtrengthened them very much, as Judah and Benjamin belonged to him.

13. And the Prieſts and Levites who were in all Iſrael, preſented themſelves to him from all their Borders.

14. For the Levites left their Suburbs and Poſſeſſion, and went to Judah and Jeruſalem; becauſe Jeroboam and his Sons caſt them off from executing the Prieſthood to the Lord:

15. As he appointed him Prieſts for the Chapels, Devils, and the Calves that he made.

16. And after them out of all the Tribes of Iſrael, ſuch as gave their Hearts to ſeek the Lord God of Iſrael, came to Jeruſalem, to ſacrifice to the Lord God of their Fathers.

17. So they made the Kingdom of Judah ſtrong, and ſtrengthened Rehoboam the Son of Solomon three Years: for they went in the Way of David and Solomon ſo long.

18. And Rehoboam married Mahalath the Daughter of Jerimoth, the Son of David: Abihail the Daughter of Eliab, the Son of Jeſſe;

Ver. 16. Word] in another Character, being not here as in 1 *King.* xii. 16.

Ver. 18. *Daughter of Jerimoth*] If it were not for the *Heb.* Pointing, this would be *Son* in the Original Text. But the Author of the *Preſent State of the Printed Hebrew Text* does not let the Occaſion ſlip of turning it to another Uſe, *We read*, ſays he, *that* Rehoboam took him to Wife Mahalath, בן THE SON of Jerimoth! *And muſt this Nonſenſe too*, ſo he proceeds, *be aſcribed to EZRA!* p. 483. No, but to this Author himſelf, for the *Printed Heb. ban* is not *Son:* all that we have to aſcribe to *Ezra* is, that finding בן amiſs in his *Copy*, he put בת aright in the *Margin*, and the right Vowel for *Daughter* in the *Text*, the beſt he could have done.

Ib. *Jerimoth*] who might be *David*'s Son by a Concubine, 1 *Chr.* iii. 9. rather than *Abſalom*, as *Lightfoot* ſtrangely fancies.

19. And

19. And ſhe bore to him Children, Jeuſh, Shemariah and Zaham.

20. After her likewiſe he took Maachah the Daughter of Abſalom, who bore to him Abijah, Attai, Ziza and Shelomith.

21. He alſo loved Maachah the Daughter of Abſalom, the moſt of all his Wives and Concubines: for he took eighteen Wives and ſixty Concubines, and begot twenty eight Sons and ſixty Daughters.

22. Beſides he appointed Abijah the Son of Maachah to be the chief Ruler among his Brethren, becauſe he would make him King.

23. And being prudent, he diſperſed ſome of all his *different* Children to all the Countries of Judah and Benjamin, into all the fortified Cities, and gave them Victuals abundantly; he requiring Abundance of Wives.

CHAP. XII.

BUT when he had eſtabliſhed the Kingdom, and made himſelf ſtrong, he forſook the Law of the Lord, and all Iſrael with him.

2. So in the fifth Year of King Rehoboam, Shiſhak King of Egypt came up againſt Jeruſalem (becauſe they had done amiſs againſt the Lord)

3. With a thouſand and two hundred Chariots, and ſixty thouſand Horſemen; and the People were without Number who came from Egypt with him, the Lubites, Succhites and Ethiopians.

4. And taking the fortified Cities which belonged to Judah, he came to Jeruſalem.

5. Upon this the Prophet Shemaiah came to Rehoboam and the Princes of Judah, who were gathered together to Jeruſalem by reaſon of Shiſhak, and ſaid to them; Thus ſays the Lord, As you left me, I have alſo left you in the Power of Shiſhak.

6. Then the Princes of Iſrael, and the King became humbled, and ſaid, The Lord is righteous.

7. And when the Lord ſaw that they were humble, Shemaiah had his Commiſſion as follows; Since they are become humble, I will not deſtroy them, but give them ſome little Deliverance, and my Wrath ſhall not be poured out on Jeruſalem by the Power of Shiſhak.

8. But they ſhall become Servants to him, that they may not only know my Service, but that of the Kingdoms of *other* Countries.

9. Now Shiſhak King of Egypt coming up againſt Jeruſalem, took the Treaſures of the Houſe of the Lord, and thoſe of the King's Houſe, taking away all, as he did the Shields of Gold that Solomon had made.

10. Inſtead of which King Rehoboam made Shields of Braſs, and committed *them* to the Cuſtody of the chief of the Footmen who kept the Gate of the King's Houſe.

11. So that at the King's coming to the Houſe of the Lord, the Footmen came, and carried them, then brought them back to heir own Chamber.

12. However when he was humble the Lord's Anger turned back from him, ſo that he would not deſtroy wholly; nay even in Judah Matters were well.

13. And King Rehoboam ſtrengthening himſelf in Jeruſalem, reigned: for he was in his forty firſt Year when he began reigning, and reigned ſeventeen Years in Jeruſalem, the City which the Lord choſe out of all the Tribes of Iſrael to put his Name there, whoſe Mother was named Naamah, an Ammoniteſs.

14. He nevertheleſs did what was evil, becauſe he prepared not his Heart to ſeek the Lord.

15. As for his Affairs, the former and latter, are they not written in the Affairs of Shemaiah the Prophet, and Iddo the Seer concerning Pedigree? There being Wars with him and Jeroboam continually.

16. And Rehoboam lay down with his Fathers, being buried in the City of David, and Abijah his Son reigned in his room.

CHAP. XIII.

IT was in the eighteenth Year of King Jeroboam, when Abijah began reigning over Judah.

2. Three Years reigned he at Jeruſalem, whoſe Mother's Name was Michaiah, the Daughter of Uriel of Gibeah; and there was War between him and Jeroboam.

3. And Abijah ſet the Battle in order, with an Army of powerful Men for War, four hundred thouſand choſen ones; againſt

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Ver. 19. *And ſhe bore*] *Which*, and the Pointing in the *com. Eng.* leave it doubtful whether it was one or both.

Ver. 20. *Daughter*] for Grandaughter, as ſhewn on 1 *King.* xv. 10. and if this had been another *Abſalom*, as Expoſitors have thought, it might be expected he would have been diſtinguiſhed from that noted one.

Ver. 23. different *Children*] by his ſeveral Wives For what Senſe is *of all* without Diſtinction?

Ver. 2. *Michaiah, the Daughter of Uriel*] See on Chap. xi. 20. and 1 *King.* xv. 10.

Ver. 3. *four hundred thouſand—with eight hundred thouſand*] moſt of the men going to the War; ſee 1 *Chr.* xxi. 5. & Chap. xxv. 5.

whom Jeroboam put the Battle in order, with eight hundred thouſand choſen valiant Men.

4. Then Abijah roſe up from Mount Zemaraim, which is on Mount Ephraim, and ſaid: Hear me, Jeroboam and all Iſrael,

5. Is it not for you to know, that the Lord God of Iſrael gave the Kingdom over Iſrael, to David himſelf and his Children for ever, by an incorruptible Covenant?

6. Yet Jeroboam the Son of Nebat, a Servant of Solomon the Son of David, roſe up, and rebelled againſt his Lord.

7. And there gathered together to him vain Men, ungodly Perſons, who ſtrengthened themſelves againſt Rehoboam the Son of Solomon, when he was a Youth, and of a tender Heart, and was not ſtrong before them.

8. And now ye think to make your ſelves ſtrong before the Kingdom of the Lord, in the Power of the Sons of David; ye being a large Multitude, and the Calves of Gold with you, that Jeroboam made you for gods.

9. Have not ye driven away the Prieſts of the Lord, Aaron's Sons, and the Levites, and made you Prieſts like the People of the Countries? Any one upon coming to fill his Hand with a young Bullock of the Herd, and ſeven Rams, may be a Prieſt to ſuch as are not gods.

10. But as for us, the Lord is our God, whom we have not forſaken; and the Prieſts that miniſter to the Lord are Aaron's Sons, and the Levites are in the Buſineſs.

11. Who burn to the Lord Burnt-offerings each Morning and Evening, and Incenſe of Odours, as alſo *put* the Bread in order upon the pure Table, and the Candleſtick of Gold with its Lamps, to burn each Evening; for we keep the Charge of the Lord our God: whereas ye have forſaken him.

12. So behold God is with us for a Captain, and his Prieſts with ſounding Trumpets, to ſound forth againſt you: O Iſraelites, do not fight with the Lord God of your Fathers, for you will not proſper.

13. However Jeroboam brought about an Ambuſcade, to come behind them; ſo that they themſelves were before Judah, and the Ambuſcade behind them.

14. And Judah looking, behold they had the Battle before and behind; upon this they cried to the Lord, and the Prieſts blew the Trumpets.

15. The Men of Judah alſo ſhouted; and it came to paſs when they did, that God beat Jeroboam and all Iſrael, before Abijah and Judah:

16. Inſomuch that the Iſraelites fled from the Preſence of Judah, and God delivered them into their Power.

17. Whom Abijah and his People ſlew with a great Slaughter, there falling ſlain of Iſrael five hundred thouſand choſen Men.

18. Thus were the Iſraelites humbled at that Time; and the People of Judah were ſtrengthened, becauſe they depended upon the Lord God of their Fathers.

19. And Abijah purſuing after Jeroboam, took Cities from him, Beth-el, Jeſhanah and Ephraim, with their Towns.

20. Nay Jeroboam retained Strength no more in the Time of Abijah; and the Lord ſmote him, ſo that he died.

21. Whereas Abijah became ſtrong, took him fourteen Wives, and begot twenty two Sons and ſixteen Daughters.

22. As for the reſt of Abijah's Affairs, with his Ways and Sayings, they are written in the Hiſtory of the Prophet Iddo.

CHAP. XIV.

AND Abijah lay down with his Fathers, they burying him in the City of David, and Aſa his Son reigned in his room; in whoſe Time the Country was quiet ten Years.

2. And Aſa did what the Lord his God liked, and approved of.

Ver. 5. *gave the Kingdom*] So upon an Invaſion of the *Turks*, *Manugeher* King of *Perſia*, as *Tabari* an ancient Author of that Nation writing his Life relates, ſpoke piouſly thus; 'The moſt holy and high God delivered to 'me this Kingdom, that I might render him Praiſe and 'Glory by my Actions as a Prince, preſerving my People 'in Plenty and Peace, and impartially diſtributing Juſtice, 'that thereby the glorious Gift of God might in my Hand 'be ſtrengthened and increaſed. If contrary to this my 'Duty I had acted ungratefully towards my Creator, then 'I ſhould juſtly have deſerved to loſe my Kingdom here, 'and to ſuffer everlaſting Puniſhment for my Wickedneſs hereafter,' *Hyde's Relig. vet. Perſarum*, Cap. viii. p. 156.

Ib. *incorruptible*] The *Heb.* Word uſed elſewhere for *Salt* ſeems metaphorical here, unlike what it is *Num.* xviii. 19. for what was there of *Salt* literally in this Covenant, that it ſhould be called *a Covenant of Salt?*

Ver. 17. *five hundred thouſand*] *Such a Number as was never ſlain in any one Battle before or ſince, Uſher:* for *Hammond* on *Rev.* xx. 7. ſpeaking of the great Fight between the *Romans* under the Emperor *Marcion*, and the *Hunnes* under *Attilas*, An. Chr. 451. in which one hundred ſixty two thouſand were killed, calls it *The greateſt Slaughter that hath ever been read of.* But the Author of the *Vulg.* thinking theſe too many, put but *fifty thouſand*; which is more unlikely, that ſuch an Army, who fought with ſuch Advantage, under ſuch a Commander, ſhould be beat with the Loſs of ſo few.

Ver. 1. *ten*] Though *Uſher, &c.* have computed theſe Years to end at the War with *Zerah*, I have put them in the Tab. at the End of *Dan.* as commencing with *Aſa's* Reign; ſuppoſing it more likely there might be ſome Diſturbance or Hoſtility with *Zerah* or *Baaſha*, a few Years before they came to *Judah*, than in the Beginning of his Reign, before the ten Years Peace and Quietneſs: for

3. For

3. For he took away the Altars of the ſtrange *gods*, with the Chapels, as alſo broke down the Statues, and cut down the Groves.

4. Nay he ordered Judah to ſeek the Lord God of their Fathers, and to perform the Law and Commandment.

5. He even took away out of all the Cities of Judah, the Chapels and ſun-burnt Images; and the Kingdom was quiet before him.

6. Beſides he built fortified Cities in Judah; as the Country was quiet, and there was no War with him in theſe Years, becauſe the Lord gave him reſt.

7. So he ſaid to Judah; Let us build theſe Cities, and incloſe *each* with a Wall and Towers, Gates and Bars, while the Country is before us; ſince we have ſought the Lord our God, upon doing which he has given us reſt on every ſide. Accordingly they built, and proſpered.

8. And Aſa had an Army that carried Bucklers and Spears, out of Judah three hundred thouſand, and out of Benjamin that carried Shields and bended Bows, two hundred and eighty thouſand; all theſe being valiant Men.

9. And when Zerah the Cuſhite came out againſt them, with an Army of a thouſand thouſands, and three hundred Chariots, coming to Mareſhah;

10. Aſa went out before him, and they put the Battle in order in the Valley of Zephathah, at Mareſhah.

11. And Aſa called thus to the Lord his God, O Lord, it is no difference with thee to help between many and ſuch as have no Power, help us, O Lord our God; for we depend upon thee, and in thy Name go againſt this Multitude: O Lord thou art our God, let not Man rule with thee.

12. Then the Lord beat the Cuſhites before Aſa and Judah, ſo that they fled.

13. Whom Aſa and the People that were with him purſued to Gerar, and there fell of them, without their having Recovery; for they were broken before the Lord, and his Camp: and theſe carried away very much Spoil.

14. Moreover they ſmote all the Cities round about Gerar, for the Dread of the Lord was upon them; they alſo plundered all the Cities, for there was much Plunder in them.

15. And they likewiſe ſmote the Tents of Cattle, driving away Sheep and Camels abundantly, and returned to Jeruſalem.

CHAP. XV.

AND the Spirit of God being upon Azariah the Son of Oded,

2. He went out before Aſa, and ſaid to him: Hear me, Aſa, with all Judah and Benjamin, the Lord will be with you, while ye are with him; and if ye ſeek him, he will be found by you; but if ye forſake him, he will forſake you.

3. Now Iſrael has been a great while without the true God, without a teaching Prieſt, and without the Law.

4. However when they returned to the Lord God of Iſrael in their Diſtreſs, and ſought him, he was found by them.

5. And in thoſe Times there was no Peace to him who went out, or to him who came in: for great Vexations were upon all the Inhabitants of the Countries.

6. One Nation likewiſe was beat by another, and one City by another: for God did vex them with all Diſtreſs.

7. Be you therefore ſtrong, and let not your Hands be ſlack: for there will be a Reward for your Work.

8. Encouraged at hearing theſe Words, and the Prophecy of Oded the Prophet, Aſa took away the deteſtable Things out of the whole Country of Judah and Benjamin, and out of the Cities which he had taken from Mount Ephraim, and renewed the Altar of the Lord that was before the Lord's Porch.

9. Beſides he gathered together all Judah and Benjamin, as alſo the Strangers with them

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Jeroboam having been quite defeated by *Abijah*, and civil Wars following in the Kingdom of *Iſrael*, how can it be thought *Judah* ſhould be diſquieted from thence? And from whom elſe can it be made appear?

Ver. 11. *depend*] being the ſame as in Chap. xiii. 18. & xvi. 7, 8. and not *reſt*.

Ver. 12. *beat*] That this was in the Beginning of the fifteenth Year of *Aſa*'s Reign, is apparent from Chap. xv. 2, 10, 11. However in the late *Univerſal Hiſtory*, Book I. Ch. vii. Sect. 7. it is ſaid, 'Archbiſhop *Uſher* places this 'famous Action in the firſt Year of *Aſa*'s Reign, Ann. 'ſub A. M. 3063:' whereas his Words there are, 'Anno '15 Aſæ ineunte (in the Beginning of the 15th Year of '*Aſa*) Zerach Æthiops cum innumero exercitu Judæam 'invadit.' But it ſeems the Miſtake was made by conſulting only the *Eng. Tranſlation of Uſher's Annals*, which is incorrect, and evidently not done by himſelf, where the Words are, 'In the Beginning of *Aſa* his Reign;' which notwithſtanding is far from juſtifying the Quotation, and even there [15] ſtands againſt it for the Years of *Aſa*'s Reign.

Ver. 8. *and the Prophecy*] Though it may ſeem too bold to affirm, whether this was the ſame with the foregoing or not; yet I am inclined to think the former, and that *Oded* had ſome Hand in it, notwithſtanding his Son *Azariah* was inſpired to deliver it, Ver. 1. If they were diſtinct, why was not the Father's deſcribed as well as the Son's? Nor may the *and* between indicate two Things, but only two Terms to the ſame by Appoſition, and might be rendered *even*.

Ib. *Oded*] *Vulg. Azariah the Son of Obed.*

out

out of Ephraim and Manaſſeh, and out of Simeon: for they deſerted to him out of Iſrael abundantly, when they ſaw that the Lord his God was with him.

10. Thus they were gathered together at Jeruſalem in the third Month, at the fifteenth Year of the Reign of Aſa.

11. At which Time they ſacrificed to the Lord of the Spoil that they had brought, ſeven hundred of the Herd, and ſeven thouſand of the Flock.

12. They further entered into a Covenant to ſeek the Lord God of their Fathers, with their whole Heart and Soul;

13. And that whoever would not ſeek the Lord God of Iſrael ſhould be put to death, whether ſmall or great, whether Man or Woman.

14. Moreover they ſwore to the Lord aloud, and with Shouting, as likewiſe with Trumpets and Cornets.

15. And all Judah were glad for the Oath, as they ſwore with their whole Heart, and ſought him with their whole Will, ſo that he was found by them; and the Lord gave them reſt on every ſide.

16. Nay as to Maachah the Grandmother of King Aſa, he put her away from being Queen, becauſe ſhe made at a Grove a horrible Idol; Aſa too cut down, broke in pieces, and burnt her Idol, at the Brook Kidron.

17. But the Chapels were not taken away out of Iſrael; however the Heart of Aſa was perfect all his Days.

18. He alſo brought the conſecrated Things of his Father, and thoſe of his own, into the Houſe of God, Silver, Gold and Inſtruments.

19. Now there had been no War till the thirty fifth Year of the Kingdom of Aſa.

CHAP. XVI.

IN the thirty ſixth of Aſa's Kingdom, Baaſha King of Iſrael came up againſt Judah, and built Ramah, that he might not let any go out, or come in, to Aſa King of Judah.

2. Then Aſa took Silver and Gold, out of the Treaſures of the Houſe of the Lord and the King's Houſe, and tranſmitted to Benhadad King of Syria, who dwelt at Damaſcus, with this Meſſage,

3. There being a Treaty between me and thee, as there was between my Father and thine; lo I have ſent thee Silver and Gold: go, break thy Treaty with Baaſha King of Iſrael, that he may go up from me.

4. Accordingly Ben-hadad hearkened to King Aſa, ſending the Captains of the Armies who belonged to him, to the Cities of Iſrael; and they conquered Ijon, Dan, Abel-maim, and all the Store-cities of Naphtali.

5. And as ſoon as Baaſha heard *it*, he left off building Ramah, and let his Work ceaſe.

6. With that Aſa the King took all Judah, and they carried away the Stones of Ramah, and the Timber of it, with which Baaſha was building; and he built with them Geba and Mizpah.

7. At which Time Hanani the Seer came to Aſa King of Judah, and ſaid to him; For thy depending upon the King of Syria, and not depending upon the Lord thy God, therefore is the Army of the King of Syria eſcaped from thee.

8. Were not the Cuſhites and Lubites, an Army of a Multitude, of Chariots and Horſemen very many? Yet for thy depending upon the Lord, he delivered them into thy Power.

9. For *as to* the Lord, his Eyes go about through the whole Earth, to make himſelf ſtrong with them whoſe Heart is perfect to him. Thou haſt done fooliſhly in this; for henceforth there will be Wars with thee.

10. Diſpleaſed therefore at the Seer, Aſa put him into the Houſe of the Stocks, becauſe he had indignation with him for this; he alſo troubled

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Ver. 16. *Grandmother*] for which turn back to 1 *King.* xv. 10.

Ver. 19. *Now there had been*] For the War in the 35th Year appears to be that before mentioned with *Zerah*, which was in that Year by the Chronology, and it would be ſtrange to ſay *there was no War* from the 35th *unto the five and thirtieth Year*; as for [*more*] you may ſee it is an Addition of the *Tranſlators*, to the Injury of the Senſe and Trouble of Computation; and by the Verſe that follows this, the War with *Baaſha* began in the next Year. Though I ſuppoſed this *Interpretation* might be new, on looking I find *Jun.* and *Trem.* have tranſlated, *For there had been.*

Ver. 1. *Aſa's Kingdom*] *the Kingdom of Judah*, which was then *Aſa's*: ſo this was in the 16th Year of his Reign, according to the *Chron. Table*, and *Baaſha* died in the 26th, 1 *King.* xvi. 8. therefore could not do what is here related 10 Years after. Thus the laſt Verſe of the foregoing Chap. is to be underſtood; the *Heb.* Word properly ſignifying Kingdom. And thus *Lightfoot* expounds it, and ſays it ſhould be rendered, *Prolegom.* to *The Harm. of the four Evang. Elwood* by a Miſtake (of the Pen or Preſs) in the *Annotations* of *Jun.* and *Trem.* on Chap. xv. 19. and his own Miſtake of that Verſe for this, computing the 36th Year of the Kingdom to be in the 14th Year of *Aſa's* Reign, argues that this could not be the 36th Year of the Kingdom, becauſe it was after the 15th of *Aſa*, Chap. xv. 10. the Mention of which is Refutation ſufficient; yet *Howel*, it ſeems, thought it good enough to take for his own, and *Stackhouſe* to quote from him. *Bedford* places the Defeat of *Zerah* 10 Years in *Aſa's* Reign, Chap. xiv. 1. when this ſeems rather the Beginning of that or other Troubles, as it is very unlikely the Oxen and Sheep were kept five Years before they were offered, Chap. xv. 10, 11. But that being in the third Month of *Aſa's* 15th Year, and the Beginning of *Baaſha's* War at the End of the 16th, leaves Room for the *Reſt* mentioned, Ver. 15. and ſeems to adjuſt the whole in a Manner moſt agreeable to the ſeveral Texts.

troubled ſome of the People at the ſame Time.

11. Behold as for Aſa's Affairs, the former and latter, lo they are written in the Book of the Kings of Judah and Iſrael.

12. Now Aſa in the thirty ninth Year of his Reign was ill in his Feet, till his Diſeaſe was at a great Height; and even in his Diſeaſe he did not ſeek the Lord, but to the Phyſicians.

13. And Aſa lay down with his Fathers, dying in the forty firſt Year of his Reigning.

14. Whom they buried in his Sepulchres which he had dug for himſelf in the City of David, and laid in a Bed that was full of Spices of ſeveral Kinds, made into Balſam by the Apothecary's Work; they alſo made an exceeding great Burning for him.

CHAP. XVII.

AND Jehoſhaphat his Son reigned in his room, who made himſelf ſtrong againſt Iſrael.

2. For he put Forces in all the fortified Cities of Judah, as he did Garriſons in the Country of it, and in the Cities of Ephraim which Aſa his Father had taken.

3. And the Lord was with him, becauſe he went in the former Ways of David his Father, and did not ſeek to Baalim;

4. But ſought to the God of his Father, and went in his Commandments, and not according to the Work of Iſrael.

5. So the Lord eſtabliſhed the Kingdom in his Power, and all Judah gave Jehoſhaphat Preſents, and he had Riches and Honour abundantly.

6. Thus his Heart was exalted in the Ways of the Lord, that he might yet take away the Chapels and Groves out of Judah.

7. And in the third Year of his Reign he ſent to his Princes, namely Ben-hail, Obadiah, Zechariah, Nethaneel and Michaiah, to teach in the Cities of Judah;

8. With them alſo the following Levites, Shemaiah, Nethaniah, Zebadiah, Aſahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tob-adonijah; and with them Eliſhama and Jehoram, Prieſts.

9. Who taught in Judah, having the Book of the Lord's Law with them; and they went about in all the Cities of Judah, and taught the People.

10. And the Dread of the Lord was upon all the Kingdoms of the Countries, which were round about Judah, ſo that they did not make war with Jehoſhaphat.

11. Some of the Philiſtines too brought him Preſents and Tax-ſilver; as the Arabians did Flocks, ſeven thouſand and ſeven hundred Rams, and ſeven thouſand and ſeven hundred He-goats.

12. And Jehoſhaphat went on, and was exceeding great; building in Judah Palaces, and Store-cities.

13. Moreover he had much Buſineſs in the Cities of Judah. And there were Warriors, valiant ones at Jeruſalem.

14. Of whom theſe are the Numbers after the Family of their Fathers: of Judah, the Captains of Thouſands, Adnah the chief, and with him valiant men three hundred thouſand;

15. And at his Hand Jehohanan the chief, and with him two hundred and eighty thouſand;

16. At whoſe Hand was Amaſiah the Son of Zichri, who freely offered to the Lord, and with him two hundred thouſand valiant Men;

17. And of Benjamin, the valiant Eliada, and with him armed Men with Bow and Shield two hundred thouſand;

18. As likewiſe at his Hand Jehozabad, with whom were a hundred and eighty thouſand made ready for War.

19. Theſe waited on the King, beſides thoſe whom he put in the fortified Cities in all Judah.

CHAP. XVIII.

AND Jehoſhaphat had Riches and Honour abundantly, and allied himſelf by Marriage to Ahab.

2. So at the End of ſome Years he went

Ver. 3. *former*] which may remove the Objection, that it ſhould be *Aſa* inſtead of *David*.

Ver. 4. *God*] How unneceſſarily the *com. Tranſ.* has *LORD* added!

Ver. 6. *that he might*] for he did not the former, Ch. xx. 33. 1 *King.* xxii. 43. hindered, as appears there, by the People; but the latter only, Ch. xix. 3.

Ib. *Yet*] An Adverb, not a Prepoſition.

Ver. 11. *Arabians*] Of theſe People *Leo Africanus* counts three Sorts, Lib. i. 19. the *Iſhmeelites*, ſuch as were in that Country before them, and they who came in after them.

Ver. 14. *three hundred thouſand*] I account for theſe great Numbers, by the Probability that many People might come out of the Kingdom of *Iſrael*, and dwell in that of *Judah*, both for the ſake of Religion and other Advantages; as there were civil Wars in *Iſrael* before *Jehoſhaphat* came to the Crown, and the wicked tyrannical *Ahab* and *Jezebel* reigned there. So thoſe who dwelt in *Judah* and *Benjamin*, might be reckoned as belonging to either.

Ver. 1. *allied himſelf by Marriage*] The Verb being in *Hithp.* and it being done by the Marriage of his Son with *Ahab*'s Daughter, Chap. xxi. 6. ſo *Uſher*.

down to Ahab at Samaria, who killed Sheep and Oxen for him abundantly, and for the People that were with him, and perſuaded him to go up againſt Ramoth-gilead.

3. And when Ahab King of Iſrael aſked Jehoſhaphat King of Judah, Wilt thou go with me to Ramoth-gilead? He anſwered him, I am the ſame as thou art, and like thy People are mine, who ſhall be with thee in the War.

4. But added he to him, Enquire, I pray, the Word of the Lord preſently.

5. Upon this the King of Iſrael gathered together the Prophets, four hundred Men, and ſaid to them, Shall we go to war againſt Ramoth-gilead, or ſhall I forbear? And they declared, Go up, and God will deliver *it* into the King's Power.

6. However Jehoſhaphat aſked, Is here no Prophet of the Lord yet, of whom we may enquire?

7. And the King of Iſrael anſwered him, There is yet one Man, to enquire of the Lord from him; but I hate him, for he does not propheſy well concerning me, but ill all his Days, that is Micaiah the Son of Imla. To which Jehoſhaphat replied, Let not the King ſay ſo.

8. He therefore called an Officer, and ſaid, Make haſte for Micaiah the Son of Imla.

9. Now the King of Iſrael, and Jehoſhaphat King of Judah, ſate upon their reſpective Thrones, ſuitably cloathed, ſitting in the Floor at the Entrance of the Gate of Samaria; and all the Prophets propheſied before them.

10. And Zedekiah the Son of Chenaanah, having made him Horns of Iron, declared; Thus ſays the Lord, With theſe ſhalt thou puſh the Syrians, till they are conſumed.

11. All the Prophets likewiſe propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper, for the Lord will deliver *it* into the King's Power.

12. So the Meſſenger who went to call Micaiah, ſpoke thus to him, Behold the Words of the Prophets are good with one Conſent to the King; let thy Word, I pray, be like *that* of one of them, and ſpeak thou Good.

13. But Micaiah ſaid, By the Lord's living, what my God ſays, I will ſpeak.

14. And coming to the King, he aſked him, Micah, ſhall we go againſt Ramoth-gilead to war, or ſhall I forbear? Who anſwered, Go you up, and proſper, ſince it ſhall be delivered into your Power.

15. Yet when the King ſaid to him, How many times ſhall I require thee to ſwear that thou wilt ſpeak to me Nothing but the Truth in the Name of the Lord?

16. He replied, I ſaw all Iſrael ſcattered upon the Mountains, as Sheep which have no Shepherd; and the Lord ſaid, Theſe have no Maſter, let them return to their ſeveral Homes in Peace.

17. At which the King of Iſrael ſaid to Jehoſhaphat, Did not I tell thee, he would not propheſy well concerning me, but ill?

18. Beſides he ſaid: Therefore hear you the Word of the Lord; I ſaw him ſitting upon his Throne, and all the Army of Heaven were ſtanding on his right Hand and his left.

19. When the Lord ſaid, Who will perſuade Ahab King of Iſrael, that he may go up, and fall at Ramoth-gilead? To which one making a Propoſal after this Manner, and another after that;

20. There came forth a Spirit, and ſtood before the Lord, who ſaid, I will perſuade him; and upon the Lord's aſking him, By what?

21. He anſwered, I will go forth, and be a falſe Spirit in the Mouths of all his Prophets. And he replied, Thou ſhalt perſuade, and alſo prevail; go out, and do ſo.

22. Therefore now behold the Lord has put a falſe Spirit into the Mouths of theſe thy Prophets; and the Lord has ſpoken ill concerning thee.

23. With that Zedekiah the Son of Chenaanah going nigh, ſtruck Micaiah on the Cheek, and aſked, What Way was it the Spirit of the Lord paſſed from me to ſpeak to thee?

24. And Micaiah ſaid, Behold thou wilt ſee on that Day, in which thou ſhalt go into an inner Chamber to hide.

25. The King of Iſrael notwithſtanding ordered; Take Micaiah, and have him back to Amon the Governor of the City, and to Joaſh the King's Son.

26. And tell; Thus ſays the King, Put this Man into a Houſe of Reſtraint, and make him live upon both the Victuals and Drink of Oppreſſion, till I return in Peace.

27. Whereas Micaiah ſaid, If thou at all

Ver. 7. *all his Days*] So *Agamemnon*, in *Homer*'s firſt *Iliad*, raves at the Prophet *Calchas*,

Μάντι κακῶν, ἃ πώποτε μοι τὸ κρήγυον εἶπας
Αἰεί τοι τὰ κάκ' ἐστὶ φίλα φρέσι μαντεύεσθαι·
Ἔσθλὸν δ' οὐδέτι πω εἶπας ἔπος, οὐδ' ἐτέλεσσας.
Augur accurſt! denouncing Miſchief ſtill,
Prophet of Plagues, for ever boding Ill!
Still muſt that Tongue ſome wounding Meſſage bring,
And ſtill thy prieſtly Pride provoke thy King?

Ver. 14. *Micah*] by the *Original*, as *Ahab* might call him in Contempt.

Ib. *it*] which our *Tranſlators* add in 1 *King*. ult. 15. the *Heb.* indeed is plural, but in Conſequence of the Name *Ramoth* being ſo.

Ver. 27. *at all*] juſt as in the *com. Tranſ.* 1 *King*. xxii. 28. from the ſame *Heb.* of which *certainly* is quite wrong; being put as elſewhere for ſuch *Heb.* when affirmative, which is contrary to the dubitative; look at 1 *King*. ix. 6.

returneſt

returneſt in Peace, the Lord has not ſpoken by me; hear, added he, all theſe People.

28. So the King of Iſrael, and Jehoſhaphat King of Judah, went up againſt Ramoth-gilead.

29. And the former ſaid to Jehoſhaphat, I will diſguiſe my ſelf, and go into the Battle, but do thou put on thy Garments. Accordingly he diſguiſed himſelf, and they went into the Battle.

30. Now the King of Syria had thus commanded the Captains of the Chariots that he had, Do not fight with ſmall *or* great, but with the King of Iſrael alone.

31. And when they ſaw Jehoſhaphat, they ſaid, It is the King of Iſrael, and turned about to fight againſt him; at which he cried out, and the Lord helped him, God turning them away from him.

32. But as ſoon as they ſaw that it was not the King of Iſrael, they turned back from after him.

33. And a Man drawing a Bow undeſignedly, hit the King of Iſrael between the Breaſt-plate and the Joints; ſo that he ſaid to his Charioteer, Turn thy Hand, and have me out of the Army; for I am ſick.

34. The Battle alſo came to ſuch a Height that Day, that the King of Iſrael was made to remain in the Chariot before the Syrians till the Evening; but died at the Time of the Sun's going down.

CHAP. XIX.

AND Jehoſhaphat King of Judah returned home in Peace to Jeruſalem.

2. Into whoſe Preſence Jehu the Son of Hanani the Seer went forth, and ſaid to him; Doſt thou help the Wicked, and love thoſe who hate the Lord? So there is Wrath from before the Lord againſt thee for this.

3. But good Things are found with thee, becauſe thou haſt taken away the Groves out of the Country, and prepared thy Heart to ſeek God.

4. And Jehoſhaphat who dwelt in Jeruſalem, went out again among the People from Beer-ſheba to Mount Ephraim, and brought them back to the Lord God of their Fathers.

5. He alſo appointed Judges in the Country, in all the fortified Cities of Judah, at each City:

6. And ſaid to the Judges; See what ye do: for ye judge not for Man, but for the Lord, who is with you in a Matter of Judgment.

7. Therefore now let the Dread of the Lord be upon you, obſerve, and do *it:* for there is no Injuſtice with the Lord our God, or reſpecting of Faces, or taking of Bribes.

8. And likewiſe in Jeruſalem Jehoſhaphat appointed ſome of the Levites, Prieſts, and of the chief of the Fathers of Iſrael, for the Judgment of the Lord, and for Controverſy, when they returned to Jeruſalem.

9. To whom he gave command as follows; Thus ſhall ye do in the Fear of the Lord, in Faithfulneſs, and with a perfect Heart.

10. And whatever Controverſy comes to you, from your Brethren who dwell in their Cities, between Blood and Blood; between Law, Commandment, Ordinances and Rules; ye ſhall warn them, that they ſhould not treſpaſs againſt the Lord, and ſo Wrath be upon you and your Brethren: thus do, and ye will not treſpaſs.

11. Behold Amariah too the high Prieſt is over you in every Matter of the Lord, and Zebadiah the Son of Iſhmael is Ruler of the Family of Judah in every Matter of the King, and the Levites are Officers before you: be courageous, and act, and the Lord will be with the Good.

CHAP. XX.

AND after that the Moabites, Ammonites, and with them ſome beyond the Ammonites, came againſt Jehoſhaphat to war.

2. So ſome came, and told him thus, There is a great Multitude coming againſt thee from beyond the Sea, from Syria; and behold they are at Hazezon-tamar, which is En-gedi,

3. Upon this he was afraid, and put his Face to ſeek the Lord, and proclaimed a Faſt for all Judah.

4. Which alſo gathered together to enquire from the Lord, even out of all the

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Ver. 29. *I will diſguiſe myſelf*] This Paſſage ſuggeſts a Conjecture that *Ahab* had got Intelligence of the *Syrians* Intent, Ver. 30. and that his wicked Policy and Cowardice prompted him to this Expedient of ſaving himſelf, and procuring the Death of a good King, to whom his Son-in-law was Heir apparent, Chap. xxi. 6. as his Daughter would thereby the ſooner arrive at imperial Dignity: ſo *Ahab's* Death was a juſt Retribution for ſo much Falſehood and Treachery.

Ver. 2. *Preſence*] as the *Heb.* is, and no Verb. So *Jun.* and *Trem.* have *in conſpectum ejus, into his Sight*; *Pagn. ante eum, before him*; and *Montan. ad facies ejus, to his Face.*

Ib. *for this*] Thus the *Heb.* again: and *Jun.* with *Trem. propter hæc, for theſe Things*; *Pagn. propter hoc, for this*; *Munſt. ob id, for it*; *Leo Jud. ob hanc rem, for this Thing.*

Ver. 7. *Injuſtice*] I preſume, both more adequate to the Matter, and more reverent to the Omniſacred Being, than *iniquity.*

Ver. 1. *beyond*] So *Jun.* and *Trem.* render it, and explain it the *Syrians* mentioned in the next Verſe. The *Moabites* were *other beſide the Ammonites.*

Ver. 2. *from Syria*] the *from* being here in *Heb.* the ſame as juſt before, and never that I find, ſignifies *on this ſide. Jun.* and *Trem.* put it likewiſe *ex*, and others *de.*

Cities

Cities of Judah did they come to enquire of him.

5. Jehoſhaphat then ſtood among the Congregation of Judah and Jeruſalem, in the Houſe of the Lord, before the new Court,

6. And ſaid: O Lord God of our Fathers, art not thou God himſelf in Heaven, who ruleſt over all the Kingdoms of the Nations, in whoſe Hand is Strength and Power, and none can ſtand with thee;

7. Art not thou our God, who didſt expel the Inhabitants of this Country from before thy People Iſrael, and gaveſt it to the Offſpring of Abraham who loved thee for ever?

8. And they have dwelt in it, nay built thee a Sanctuary therein for thy Name, and ſaid,

9. If Harm coming upon us, the Sword, Judgment, or Peſtilence, or Famine, we ſtand before this Houſe and thee, as thy Name is in it, and cry to thee by reaſon of our Diſtreſs; thou wilt hear, and ſave.

10. And now behold the People of Ammon, Moab and Mount Seir, againſt whom thou wouldeſt not permit Iſrael to go, when they came from the Country of Egypt, ſo that they turned aſide from them, and did not deſtroy them;

11. Behold thus they requite us, by coming to drive us out of thy Inheritance, which thou haſt made us inherit.

12. Our God, wilt not thou bring Judgment on them? For there is no Strength in us, before this great Multitude that is coming againſt us; nor know we what we ſhall do, but our Eyes are upon thee.

13. And all Judah ſtood before the Lord, with their Babes, Wives and Children.

14. Then Jahaziel, the Son of Zechariah, the Son of Benaiah, the Son of Jeiel, the Son of Mattaniah, a Levite of the Poſterity of Aſaph, had the Spirit of the Lord upon him within the Congregation,

15. And ſaid: Hearken, all Judah, the Inhabitants of Jeruſalem, and King Jehoſhaphat, thus ſays the Lord to you; Do not be afraid nor daunted, by reaſon of the Abundance of the Multitude; for the Battle is not yours, but God's.

16. To Morrow go down againſt them, who behold are coming up by the Aſcent of Ziz; and you ſhall find them by the End of the Valley, at the Outſide of the Wilderneſs of Jeruel.

17. Ye need not fight in this Caſe: place your ſelves, ſtand ſtill, and ſee the Salvation of the Lord with you, O Judah and Jeruſalem; be not afraid nor daunted, go out to Morrow before them, and the Lord will be with you.

18. And Jehoſhaphat bowed with *his* Face to the Ground, all Judah likewiſe and the Inhabitants of Jeruſalem fell down before the Lord, to worſhip him.

19. The Levites alſo of the Poſterity both of the Kohathites and Korhites, ſtood up to praiſe the Lord God of Iſrael, with a loud Voice above.

20. Afterwards they roſe early in the Morning, and went out to the Wilderneſs of Tekoa, and when they were going out, Jehoſhaphat ſtood, and ſaid, Hear me, O Judah and the Inhabitants of Jeruſalem; believe the Lord your God, and you will be confirmed, believe his Prophets, and you will proſper.

21. Beſides he took counſel with the People, and appointed Singers to the Lord, even to praiſe thus in holy Comelineſs, while they were going out before the armed Men, Give thanks to the Lord, becauſe his Kindneſs is for ever.

22. And at the Time they began with Singing and Praiſe, the Lord put Ambuſcades againſt the People of Ammon, Moab and Mount Seir, that were coming againſt Judah, and they were ſmitten.

23. For the People of Ammon and Moab ſtood againſt the Inhabitants of Mount Seir, to overthrow and deſtroy; and as ſoon as they had made an end of the Inhabitants of Seir, they helped to ſlay one another.

24. So that when Judah was come by the Watch-tower to the Wilderneſs, they looked at the Multitude, and behold they were dead Bodies fallen to the Ground, and none eſcaped.

25. Now upon Jehoſhaphat's coming with his People to take the Spoil of them, they found among them Abundance as well of Subſtance as dead Bodies, and deſirable Inſtruments, which they took away for themſelves, till they could carry no more; nay they were three Days in taking the Spoil, becauſe it was much.

26. And on the fourth Day they aſſembled to the Vale of Bleſſing, for there they bleſſed the Lord: therefore have they called the Name of that Place The Vale of Bleſſing to this Day.

Ver. 13. *with their Babes*] being carried, and ſo put firſt as neareſt.

Ver. 23. *againſt the Inhabitants of Mount Seir*] For which the *Edomites* ſeem a little after to have joined with *Iſrael* againſt *Moab*, 2 *King*. iii. 9. this being in the Reign of *Ahaziah* King of *Iſrael*, Chap. xviii. ult. Ver. 1, 35. and that of his Succeſſor *Jeboram*, 2 *King*. iii. 6. This is left out by *Uſher* in his *Annals*, he having not allowed Time enough for the Tranſactions only of the laſt and preſent Chapters, when there is more in *Kings*, from the Death of *Ahab* to that of *Ahaziah*, which he reckons to be both in the ſame Year.

27. Next

27. Next they returned every Man to Judah and Jeruſalem, Jehoſhaphat being at the Head of them to return to Jeruſalem with Rejoicing: for the Lord made them rejoice over their Enemies.

28. Thus they entered Jeruſalem with Lutes, Harps and Trumpets, to the Houſe of the Lord.

29. And the Dread of God was upon all the Kingdoms of the Countries, when they heard that the Lord fought againſt the Enemies of Iſrael.

30. The Kingdom of Jehoſhaphat was afterwards quiet, his God giving him reſt on every ſide.

31. And he reigned over Judah, being in his thirty fifth Year when he began reigning, and reigned twenty five Years at Jeruſalem; whoſe Mother's Name was Azubah, the Daughter of Shilhi.

32. And he went in the Way of his Father Aſa, without turning aſide from it, doing what the Lord approved of.

33. However the Chapels were not taken away; as the People had not prepared their Hearts for the God of their Fathers.

34. As to the reſt of Jehoſhaphat's Affairs, the former and latter, behold they are written in the Affairs of Jehu the Son of Hanani, who is mentioned in the Book of the Kings of Iſrael.

35. And after that Jehoſhaphat King of Judah joined himſelf with Ahaziah King of Iſrael, who did wickedly:

36. He even joined himſelf with him, to make Ships to go to Tarſhiſh, and they made the Ships at Ezion-geber.

37. Whereupon Eliezer the Son of Dodavah of Mareſhah propheſied againſt Jehoſhaphat thus, For thy joining thy ſelf with Ahaziah, the Lord has broken thy Works; and the Ships were broke in Pieces, ſo that they could not hold out to go to Tarſhiſh.

CHAP. XXI.

AND Jehoſhaphat lay down with his Fathers, being buried with them in the City of David; and Jehoram his Son reigned in his room.

2. Who had Brothers by Jehoſhaphat, Azariah, Jehiel, Zechariah, Azariahu, Michael and Shephatiah; all theſe being the Sons of Jehoſhaphat King of Iſrael.

3. And their Father gave them great Gifts of Silver, Gold, and precious Things, with fortified Cities in Judah; but gave the Kingdom to Jehoram, becauſe he was the Firſtborn.

4. However Jehoram being riſen up in his Father's Kingdom, and having made himſelf ſtrong, ſlew all his Brothers with the Sword, and alſo ſome of the Princes of Iſrael.

5. Jehoram was in his thirty ſecond Year when he began reigning, and reigned eight Years at Jeruſalem.

6. And he went in the Way of the Kings of Iſrael, as the Family of Ahab did: for he had the Daughter of Ahab for a Wife, and did what the Lord was diſpleaſed with.

7. Yet the Lord would not deſtroy the Family of David, by reaſon of the Covenant that he had made with him, even according as he ſaid he would give him and his Sons a Lamp continually.

8. In his Time Edom revolted from under the Power of Judah, and made a King over them.

9. Whereupon Jehoram paſſing with his Princes, and all the Chariots with him; got ready at Night, and beat the Edomites who compaſſed him about, and the Captains of the Chariots.

10. Nevertheleſs Edom has revolted from under the Power of Judah to this Day: then did Libnah revolt at the ſame Time from under his Power, becauſe he had forſaken the Lord God of his Fathers.

11. He even made Chapels on the Mountains of Judah, and cauſed the Inhabitants of Jeruſalem to go a whoring, nay compelled Judah.

12. And there came to him this Writing from Elijah the Prophet: Thus ſays the Lord God of David thy Father; Foraſmuch as thou haſt not gone in the Ways of thy Father Jehoſhaphat, and in thoſe of Aſa King of Judah;

13. But haſt gone in the Way of the Kings of Iſrael, and made Judah and the In-

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Ver. 2. *Azariahu*] not the ſame as before.

Ver. 6. *he had*] In the 9th Year of his Father's Reign by the *Chronol. Tab.* as being likely but the Year before his Son *Ahaziah* was born, though there were ſome older, Chap. xxii. 1. but probably by other Mothers; ſince *Jehoram* was now but in his 17th Year, and if married much before, it muſt be incompleat; beſides I ſuppoſe it not done till after the death of *Jezebel*'s Father in the Year before, who being a foreign King and a Heathen, might be expected to hinder ſuch a Coalition; and *Elijah*'s prevailing over and deſtroying the falſe Prophets the Year before that, might incline both *Ahab* and *Jehoſhaphat* to marry their Children now together.

Ver. 8. *over them*] as at 2 *King.* viii. 20.

Ver. 11. *go a whoring*] with Idols, as in Ver. 13. with ſeveral other Places of Scripture, and here in the Chapels. Did our *Tranſlators* imagine it was fleſhly *fornication*, by turning it ſo, different from Ver. 13?

Ver. 12. *Writing*] It appears by 2 *King.* iii. 11. and ii. 11. that *Elijah* was not now on the Earth, and conſequently left this before; being foreſhewn what is mentioned in this and the next Verſe (like *Eliſha*, 2 *King.*

habitants of Jeruſalem go a whoring, as the Family of Ahab does, and haſt alſo ſlain thy Brothers of thy Father's Family, who were better than thou:

14. Behold the Lord will ſtrike with a great Stroke thy People, Children, Wives, and all thy Subſtance.

15. Thou too ſhalt be in great Diſeaſes, by a Diſtemper of thy Bowels, till they come out by reaſon of the Diſeaſe, Time after Time.

16. Beſides the Lord ſtirred up againſt Jehoram the Spirit of the Philiſtines, and of the Arabians who were at the Side of the Cuſhites.

17. Who came up againſt Judah, broke into it, and carried away all the Subſtance that was found at the King's Houſe, and alſo his Sons and Wives; ſo that he had no Son left, but Jehoahaz the youngeſt of his Sons.

18. Nay after all this the Lord ſmote him in his Bowels with an incurable Diſeaſe.

19. And when the Time was out, Term after Term, at the End of the Term of two Years, his Bowels came out with his Diſeaſe, and he died by bad Diſtempers; inſomuch that his People made no Burning for him, like that of his Fathers.

20. He was in his thirty ſecond Year when he began reigning, and reigned eight Years at Jeruſalem; thus he went away without being deſired, and they buried him in the City of David, but not in the Graves of the Kings.

CHAP. XXII.

AND the Inhabitants of Jeruſalem made Ahaziah his youngeſt Son King in his room, becauſe the Troop that came with the Arabians to the Camp had ſlain all the former: thus Ahaziah the Son of Jehoram King of Judah reigned.

2. It was in the forty ſecond Year when Ahaziah began reigning, and he reigned one Year at Jeruſalem; whoſe Mother's Name was Athaliah, the Daughter of Omri.

3. He went too in the Ways of the Family of Ahab: for his Mother was his Counſellor to do wickedly.

4. So he did what the Lord was diſpleaſed with, like that Family: for they were Counſellors to him after the Death of his Father, to his Deſtruction.

5. He even went in their Counſel, going with Jehoram the Son of Ahab King of Iſrael to war, againſt Hazael King of Syria, at Ramoth-gilead; and the Syrians ſmote Jora m.

6. Therefore he returned to be cured at Jezreel, becauſe there were Wounds with which they ſmote him at Ramah, when he fought againſt the King already mentioned; and Azariah the Son of Jehoram King of Judah, went down to ſee this Son of Ahab at Jezreel, becauſe he was ill.

7. And the treading down of Ahaziah was of God, by coming to Joram: for when he was come, he went out with Jehoram to

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viii. 12.) as he muſt be what is in the two following. *Lightfoot* indeed pretends, that *Jehoſhaphat* going to war againſt *Moab*, made his Son *Jehoram* King to rule at home, who ſlew his Brothers when his Father was gone; upon which *Elijah* writ this to him, and was taken up to Heaven, then *Eliſha* went to the Camp in *Moab*, *Harm. of Old Teſt.* But that is attended with too great Difficulties: for 1. by this, and Ve. 1, & 4. of this Chap. *Jehoſhaphat* ſeems plainly dead, nor is it likely *Jehoram* would have killed his Brothers while his Father was living, and had the Command of the Army. 2. The War with *Moab* ſeems to be ſoon after the Death of *Ahab*, 2 *King.* i. 1. and iii. 5, 6. and *Jehoram* did not begin reigning till ſix Years after, 2 *King.* viii. 16. and ſo *Uſher* places his receiving this Writing in the 8th Year after *Elijah*'s Death.

Ver. 17. *Jehoahaz*] The Author of the *Preſent State of the Printed Hebrew Text* finds fault with the *Heb.* as corrupted, that it has the Name tranſpoſed; but ſince it is a Tranſpoſition of ſix Letters, and there is alſo the ſame in Ch. xxv. 23, 25. it is incredible to be made by Miſtake in tranſcribing.

Ver. 19. *when the Time was out, Term after Term, at the End of the Term of two Years*] to follow the *Original* ſomething tolerably, which here is very particularly expreſſed; and perhaps has not been tranſlated before according to the Words with any Senſe.

Ver. 1. *Ahaziah*] called *Azariah*, Ver. 6. and *Jehoahaz*, Chap. xxi. 17.

Ib. *youngeſt Son*] who was notwithſtanding born when his Father was but 17 Years old, 2 *King.* viii. 17, 26.

Ib. *all the former*] who might be born not long before *Ahaziah*, from other Mothers.

Ver. 2. *It was in the forty ſecond Year*] As it ſeems of he *Omrite* Family being advanced to the Crown of *Iſrael*, which he himſelf was one of by his Mother, as the *Scripture* mentions, 2 *King.* viii. 27. But it is not to be counted from *Zimri*'s Death, from whence the Reign of *Omri* is firſt dated, but four Years after, when having prevailed over *Tibni*, he was ſettled on the Throne, 1 *King.* xvi. 15. compared with Ver. 23. as we may reckon from the Reſtoration of King *Charles*. It could not be *Ahaziah*'s own Age, becauſe it exceeded that of his Father, though he was the youngeſt Son, 2 *King.* viii. 17. 2 *Chron.* xxi. 20. & xxii. 1. Beſides his Age is told very different, 2 *King.* viii. 26. ſee *Lightf. Prol.* to *Harm. of Evang.* with *Harm. of Old Teſt.* as alſo *Jun. Annot. Broughton's Works*, p. 563. and *Ludov. de Dieu's Animadv.* But *Uſher* counts it his Mother's Age then.

Ib. *Daughter*] but as it ſeems in the 2d Deſcent, viz. *Grandaughter*, Chap. x. 6. She is alſo called thus 2 *King.* viii. 26. and I imagine it might be, becauſe *Omri* was King when ſhe was born: for this *Ahaziah* the youngeſt Son, Ver. 1. being born in the 14th Year of *Ahab*'s Reign, it is not to be ſuppoſed but that the Mother was born before.

Ver. 6. *becauſe*] In 2 *King.* viii. ult. it is a Prepoſition ſignifying *becauſe of*, but here a Conjunction, the ſame as before the End of the Verſe.

Ib. *Azariah*] The Author of the *Preſent State of the Printed Hebrew Text* does not allow this to be the King's Name, but ſtrangely imagines it given to him by the Tranſcribers of the *Scripture*, from that of one of his Captains, Chap. xxiii. 1. for which the Reader's Conſideration may be ſufficient Anſwer.

Jehu the Son of Nimſhi, whom the Lord anointed to cut off the Family of Ahab.

8. And when Jehu was executing Judgment againſt Ahab's Family, upon finding the Princes of Judah, and the Sons of Ahaziah's Brothers, who waited on Ahaziah, he ſlew them.

9. Beſides he ſought for Ahaziah, and they caught him, as he was hid in Samaria, and brought him to Jehu; and having killed him, they buried him, becauſe, ſaid they, he is the Son of Jehoſhaphat, who ſought the Lord with his whole Heart; and the Family of Ahaziah had none to retain Power for the Kingdom.

10. And Athaliah the Mother of Ahaziah ſeeing that her Son was dead, got ready, and deſtroyed all the royal Iſſue of the Family of Judah.

11. But Jehoſhabeath the King's Daughter took Joaſh the Son of Ahaziah, and ſtealing him away from among the King's Sons who were killed, put him and his Nurſe into a Bed-chamber: thus Jehoſhabeath the Daughter of King Jehoram, the Wife of Jehoiada the Prieſt (for ſhe was Ahaziah's Siſter) concealed him from the Preſence of Athaliah, ſo that ſhe did not kill him.

12. And he was with them in the Houſe of God hid ſix Years, while Athaliah reigned over the Country.

CHAP. XXIII.

AND in the ſeventh Year Jehoiada ſtrengthened himſelf, and took the Captains of Hundreds, Azariah the Son of Jeroham, Iſhmael the Son of Jehohanan, Azariah the Son of Obed, Maaſeiah the Son of Adaiah, and Eliſhaphat the Son of Zichri, into Covenant with him.

2. Who went round about in Judah, and gathered together the Levites out of all the Cities of Judah, with the chief of the Fathers of Iſrael; and they came to Jeruſalem.

3. Then all the Congregation made a Covenant with the King at the Houſe of God, and he ſaid to them; Behold the King's Son ſhall reign, as the Lord ſpoke concerning the Sons of David.

4. This is the Thing that you ſhall do; A third Part of you who come in on the Sabbath of the Prieſts and Levites, ſhall be Porters at the Doors,

5. Another ſhall be at the King's Houſe, and the other at the Gate of the Foundation; and all the People in the Courts of the Lord's Houſe.

6. But let none enter into the Houſe of the Lord, excepting the Prieſts, and thoſe who miniſter of the Levites, who may go in, becauſe they are holy; however all the People ſhall keep the Charge of the Lord.

7. The Levites ſhall alſo compaſs the King round, with their reſpective Weapons in their Hands; and let him who enters into the Houſe be killed: thus be you with the King, both when he comes in and goes out.

8. And the Levites and all Judah did entirely as Jehoiada the Prieſt commanded, taking their ſeveral Men who entered in on the Sabbath, with thoſe that went out on it: for he did not ſend away the Partitions.

9. Beſides he gave to the Captains of Hundreds, the Spears, Bucklers, and Shields which were King David's, that were at the Houſe of God.

10. And he made all the People ſtand, each having his Dart in his Hand, from the right Side of the Houſe to the left Side of it, at the Altar, and at the Houſe, by the King round about.

11. They next brought forth the King's Son, and put the Crown on him, with the Teſtimony, and made him King; whom Jehoiada and his Sons anointed, and they ſaid, Let the King live.

12. Now when Athaliah heard the Noiſe of the People, running, and praiſing the King, ſhe came to them at the Houſe of the Lord.

13. And looking, behold the King ſtood by his Pillar, at the Entrance, attended by the Princes and Trumpeters; while all the People of the Country rejoiced, and blew Trumpets, there were alſo Singers with Inſtruments of Muſick, and ſuch as informed how to praiſe: upon which ſhe tore her Cloaths, and ſaid, Conſpiracy, conſpiracy;

14. But Jehoiada the Prieſt brought forth the Captains of Hundreds, the Officers of the Army, ſaying to them, Have her out to the Inſide of the Ranks, and let him who comes after her be killed with the Sword: for the Prieſt ſaid, Ye ſhall not kill her at the Houſe of the Lord.

Ver. 9. *in Samaria*] See the *Note* on 2 *King.* ix. 27.

Ib. buried] that is permitted his own Servants to carry him home, and bury him, 2 *King.* ix. 28.

Ib. *Power for the Kingdom*] which being exactly to the *Heb.* does not admit of being turned as in the *com. Tranſ.* and there is Nothing for *ſtill.*

Ver. 10. *Houſe*] See 2 *King.* xi. 10, 11.

Ver. 12. *at the Houſe*] for doubtleſs ſhe did not go beyond the King, Ver. 13. beſides that only the Prieſts and Levites went in, Ver. 6, 7. Ch. xxvii. 2. *Luke* i. 10. ſee on *Mat.* xxi. 12.

Ver. 14. *brought forth*] by a little Variation in the *Heb.* Word from that in 2 *King.* xi. 15.

15. Accordingly

15. Accordingly they laid Hands on her, as ſhe went in the Entrance of the Gate of the Horſes at the King's Houſe; and they killed her there.

16. Afterwards Jehoiada made a Covenant between him, and all the People and the King, that they ſhould be the People of the Lord.

17. Whereupon all the People went into the Houſe of Baal, and broke it down: his Altars and Images did they break, and ſlew Mattan the Prieſt of Baal before the Altars.

18. Jehoiada too put the Offices of the Houſe of the Lord into the Cuſtody of the Prieſts, the Levites, whom David diſtributed in the Lord's Houſe, to offer up the Burnt-offerings of the Lord; as it is written in the Law of Moſes, with Rejoicing and Singing, by the Direction of David.

19. And he made the Porters ſtand at the Gates of the Lord's Houſe, that none might come in who was unclean in any Thing.

20. Laſtly he took the Captains of Hundreds, the Nobles, Governors of the People, and all the People of the Country, who brought the King down from the Houſe of the Lord, and went through the upper Gate to the King's Houſe; where they made the King ſit upon the Throne of the Kingdom.

21. And all the People of the Country were glad, and the City was ſtill, when they had killed Athaliah with the Sword.

CHAP. XXIV.

JOASH was in his ſeventh Year when he began reigning, and reigned forty Years at Jeruſalem; whoſe Mother's Name was Zibia of Beer-ſheba.

2. And he did what the Lord approved of, all the Time of Jehoiada the Prieſt.

3. Jehoiada alſo took for him two Wives, and he begot Sons and Daughters.

4. After which it was in the Mind of Joaſh to repair the Houſe of the Lord.

5. So gathering together the Prieſts and Levites, he ſaid to them, Go out to the Cities of Judah, and gather Money of all Iſrael, to mend the Houſe of your God Year by Year, and do ye make haſte in the Matter; but the Levites did not make haſte.

6. Then the King called Jehoiada the chief, and ſaid to him, Why haſt not thou required of the Levites, to bring from Judah and Jeruſalem, the Collection of Moſes the Servant of the Lord, and the Congregation of Iſrael, for the Tent of Witneſs?

7. For wicked Athaliah's Sons had broke open the Houſe of God, and alſo made ready all the conſecrated Things of the Lord's Houſe for Baalim.

8. And the King ordering, they made a Cheſt, and put it at the Gate of the Lord's Houſe without.

9. Beſides they made proclamation through Judah and Jeruſalem, that Men ſhould bring to the Lord the Collection of Moſes the Servant of God, for Iſrael in the Wilderneſs.

10. Upon which all the Princes and People were glad, and brought, and caſt into the Cheſt, till they had finiſhed.

11. And at the Time the Cheſt was brought into the King's Office by the Hands of the Levites, and when they ſaw that there was much Money, the King's Scribe, and the Officer of the high Prieſt came, and emptied the Cheſt, then took it, and carried it back to its Place: thus they did Day by Day, and gathered Money abundantly.

12. Which the King and Jehoiada gave to thoſe who did the Work of the Service of the Lord's Houſe, and hired Maſons and Carpenters, to repair the Houſe of the Lord, and alſo to ſuch as contrived with Iron and Braſs, to mend it.

13. So the Doers of the Work wrought, and the Work was made up firm by their Hands: for they made the Houſe of God ſtand in its Form, and ſtrengthened it.

14. And when they had done, they brought the Reſidue of the Money before the King and Jehoiada, and it was made into Inſtruments for the Houſe of the Lord, Inſtruments of miniſtring and offering up, with Spoons, and Inſtruments of Gold and Silver: and they were offering up Burnt-offerings in the Houſe of the Lord continually, all the Time of Jehoiada.

15. But Jehoiada was old, and being full of Days died, when he was in his hundred and thirtieth Year.

16. And they buried him in the City of David with the Kings, becauſe he had done well in Iſrael, both with God and his Family.

17. Now after the Death of Jehoiada, the Princes of Judah came, and bowed down to the King; who then hearkened to them.

18. And they forſook the Houſe of the

Ver. 16. *him*] the Lord, 2 *King.* xi. 17. referring to Ver. 14. or after in this.

Ver. 18. *Direction*] *Heb. Hands:* this our *Tranſlators* left out, and added in *as it was ordained*; when if they had not done the former, they need not have done the latter.

Ver. 5. *your*] *Vulg. Lat. our.*

Ver. 15. *Year*] ſo that he was born about the Time of dividing the two Kingdoms, 2 *King.* xii. 6, 7.

Lord

Lord God of their Fathers, ſerving Groves and Images; ſo that there was Fury againſt Judah and Jeruſalem, for this their Guilt.

19. Yet he ſent Prophets among them, to bring them back to the Lord; who teſtified againſt them, but they would not give ear.

20. In particular the Spirit of God cloathed Zechariah the Son of Jehoiada the Prieſt, who ſtood up above the People, and declared to them; Thus ſays God, Why do ye tranſgreſs the Commandments of the Lord, ſo that ye do not proſper? Becauſe ye forſook the Lord, he has alſo forſaken you.

21. But they conſpired againſt him, and ſtoned him with Stones, at the Commandment of the King, in the Court of the Lord's Houſe.

22. Thus King Joaſh remembred not the Kindneſs that his Father Jehoiada did to him, but ſlew his Son; who when he died ſaid, The Lord ſee, and require.

23. And at the Revolution of the Year the Syrian Army came up againſt him, and coming to Judah and Jeruſalem, they deſtroyed all the Princes of the People from them, all the Spoil of whom they ſent to the King of Darmaſcus.

24. Though the Syrian Army came with few Men, yet the Lord delivered into their Power an Army of exceeding many, becauſe they had forſaken the Lord God of their Fathers; and thoſe executed Judgments on Joaſh.

25. When they were alſo gone from him (for they left him in great Diſeaſes) his Servants conſpired againſt him, for the Blood of the Sons of Jehoiada the Prieſt, and ſlaying him upon his Bed, he died; and they buried him in the City of David, but did not bury him in the Graves of the Kings.

26. Even theſe conſpired againſt him, Zabad the Son of Shimath an Ammoniteſs, and Jehozabad the Son of Shimrith a Moabiteſs.

27. Concerning his Sons, and the Greatneſs of the Burden upon him, and the Foundation of the Houſe of God, behold the Things are written in the Hiſtory of the Book of the Kings: and Amaziah his Son reigned in his room.

CHAP. XXV.

AMAZIAH began reigning in his twenty fifth Year, and reigned twenty nine Years at Jeruſalem; whoſe Mother's Name was Jehoaddan of Jeruſalem.

2. And he did what the Lord approved of, only not with a perfect Heart.

3. And as ſoon as the Kingdom was confirmed to him, he killed his Servants that had ſlain the King his Father.

4. However he did not put their Children to death; but as it is written in the Law of the Book of Moſes, wherein the Lord thus commanded, Fathers ſhall not be put to death for the Children, nor ſhall Children for the Fathers, for they ſhall die each for his own Sin.

5. Moreover Amaziah gathered Judah together, and appointed according to the Family of the Fathers, Captains of Thouſands, and Captains of Hundreds, for all Judah and Benjamin; and muſtering them from their twentieth Year upward, he found them three hundred thouſand choſen Men to go out to War, who could handle Spear and Shield.

6. He further hired from Iſrael a hundred thouſand ſtout Men, for a hundred Talents of Silver.

7. But a Man of God came to him with this Meſſage; O King, let not the Army of Iſrael come with thee: for the Lord is not with Iſrael, *even* all the Ephraimites.

8. Yet do thou come, act, be ſtrong for the War: God can make thee fall before the Enemy, for there is Power in God, both to help, and cauſe to fall.

9. And upon Amaziah's ſaying to the Man of God, But what is to be done for the hundred Talents which I have given for the Troop of Iſrael? he anſwered, The Lord can give thee much more than this.

10. Then Amaziah ſeparated them, namely the Body of Troops that was come to him from Ephraim, to go to their Place: therefore were they exceeding angry with Judah, and returned to their Place in the Heat of Anger.

11. However Amaziah ſtrengthened himſelf, and leading his People, went to the Valley of Salt, and ſlew ten thouſand Men of Seir.

Ver. 26. *Zabad*] This appears to be a Contraction of *Jozachar*, 2 *King*. xii. 21. as *Shomir* there is of *Shimrith* here, being the ſame Letters in *Heb*. ſo far; and the laſt Letters of the former ד and ר ſeem through their Likeneſs altered one into the other.

Ver. 27. *the Things*] For what are [they?] not *his ſons are written* ſurely.

Ver. 5. *three hundred thouſand*] In the *vulg. Lat.* but *thirty thouſand*.

Ver. 8. *do thou come*] go on in the War without the *Iſraelites*: the Verb being imperative, and כִּי אִם uſually ſignifying only *yet* or *but*. So *Jun.* and *Trem.* have *ſed* with an imperative Verb; as likewiſe *Caſtal.* followed them with *alioquin*, *otherwiſe God will*.

12. And ten thouſand who were living the Men of Judah carried away, and bringing them to the Top of a Rock, threw them from thence, and all of them were burſt aſunder.

13. But the Men of the Troop whom Amaziah made return from going with him to the Battle, fell on the Cities of Judah from Samaria to Beth-horon, and ſlew of them three thouſand, taking much Spoil.

14. And after Amaziah came from ſlaying the Edomites, having brought the gods of the Men of Seir, he ſet them up for his own gods, bowed down before them, and burnt incenſe to them.

15. At which incenſed with Amaziah, the Lord ſent to him a Prophet, who ſaid to him, Why doſt thou ſeek to the gods of the People, that could not deliver their own People from thy Power?

16. To whom the other ſaid, while he was ſpeaking to him, Art thou made a Counſellor to the King? Forbear, why wouldeſt thou be ſlain? So the Prophet forbore, but ſaid, I know that God has purpoſed to deſtroy thee, becauſe thou haſt done this, and not hearkened to my Counſel.

17. Next Amaziah King of Judah took counſel, and ſent Word to Joaſh, the Son of Jehoahaz, the Son of Jehu, King of Iſrael, Come, let us look one another in the Face.

18. But he ſent Word to Amaziah King of Judah; A Bramble which was in Lebanon ſent to treat thus with a Cedar that was there, Give thy Daughter to my Son for a Wife; whereas a wild Beaſt that was in Lebanon went by, and trod down the Bramble.

19. Thou ſayeſt, behold thou haſt beat Edom, and thy Heart lifts thee up to glory: abide now at Home; why wilt thou make war for Hurt, that thou thy ſelf mayeſt fall, and Judah with thee?

20. Yet Amaziah would not hearken; for it was of God, that he might deliver them into the *other's* Power, becauſe they ſought to the gods of Edom.

21. So Joaſh King of Iſrael went up, and they looked one another in the Face, he and Amaziah King of Judah, at Beth-ſhemeſh which belonged to Judah.

22. And Judah was beat before Iſrael, ſo that they fled to their ſeveral Tents.

23. Amaziah alſo King of Judah, the Son of Joaſh, the Son of Jehoahaz, did Joaſh King of Iſrael take at Beth-ſhemeſh; and brought him to Jeruſalem, breaking down the Wall of it, from the Gate of Ephraim to the Corner-gate, four hundred Cubits.

24. Beſides *he took away* all the Gold, the Silver, and all the Inſtruments that were found in the Houſe of God with Obed-edom, and the Treaſures of the King's Houſe, as alſo Sons for Hoſtages; and returned to Samaria.

25. And Amaziah the Son of Joaſh King of Judah, lived after the Death of Joaſh the Son of Jehoahaz King of Iſrael, fifteen Years.

26. As to the reſt of Amaziah's Affairs, the former and latter, behold are they not written in the Book of the Kings of Judah and Iſrael?

27. And from the Time that Amaziah turned aſide from after the Lord, the People made a Conſpiracy againſt him at Jeruſalem, upon which he fled to Lachiſh; whither they ſent after him, and killed him there.

28. They nevertheleſs carried him upon Horſes, and buried him with his Fathers in the Metropolis of Judah.

CHAP. XXVI.

AT length all the People of Judah took Uzziah, when he was in his ſixteenth Year, and made him King in the room of his Father Amaziah.

2. He built Eloth, which he recovered to Judah, after the King was laid down with his Fathers.

3. Uzziah was in his ſixteenth Year when he began reigning, and reigned fifty two Years at Jeruſalem; whoſe Mother's Name was Jecholiah of Jeruſalem.

Ver. 13. *ſlew of them*] So is the Meaning and Order of the *Heb.* Words: for, as *Poole* obſerves, they did not ſmite 3000 Cities.

Ver. 19. *Heart lifts thee up*] *Archytas* in a *Treatiſe concerning a good and happy Man* has theſe Words at the End, Ὡς περ τὸ λαμπρὸν φάος μαραυγίαν περιτίθησι τοῖς ὀφθαλμοῖς· ἔτω καὶ ἀ ὑπερβαλλοῦσα τύτυχία τῳ νόῳ τὰς ψυχᾶς. *As too much Light hurts the Eyes, ſo does too much Proſperity the Mind.*

Ver. 20. *of God*] Thus *Homer* ſays of *Patroclus*, in *Pope's Tranſ.*

For he, the God, whoſe Counſels uncontroll'd
Diſmay the mighty, and confound the bold:
The God who gives, reſumes, and orders all,
He urg'd thee on, and urg'd thee on to fall.

Ver. 23. *Jehoahaz*] As *Amaziah's* Grandfather was alſo called, Chap. xxi. 17. & xxii. 1. I ſuppoſe before he reigned; and his Grandſon being now reduced, he is called ſo again.

Ver. 1. *AT length*] not *then* at his Father's Death, but 12 Years after; it being ſo long from the 15th Year of *Jeroboam* the Son of *Joaſh* King of *Iſrael*, when *Amaziah* died, Chap. xxv. 25. 2 *King.* xiv. 17. to *Jeroboam's* 27th Year, when this *Uzziah*, otherwiſe called *Azariah*, began reigning, 2 *King.* xv. 1. ſee the *Tab. of Chronol.*

Ib. *when*] ſee 2 *King.* xiv. 21.

Ver. 2. *Eloth*] or *the Parts of Elath*, 2 *King.* xiv. 22. & xvi. 6. as it may ſignify.

4. And

4. And he did what the Lord approved of, entirely as Amaziah his Father had done.

5. For he ſought God in the Time of Zechariah, who had underſtanding in the Viſions of God; and in the Time of his ſeeking the Lord, God made him proſper.

6. So that he went forth, and fighting againſt the Philiſtines, broke down the Wall of Gath, with thoſe of Jabneh and Aſhdod; as alſo built Cities by Aſhdod, and the Philiſtines.

7. And God not only helped him againſt the Philiſtines, but againſt the Arabians who dwelt at Gur-baal, and the Meunites.

8. Nay the Ammonites gave Preſents to Uzziah; and his Renown went to the Entrance of Egypt, for he became exceeding ſtrong.

9. Moreover Uzziah built Towers in Jeruſalem, at the Corner-gate, at the Valley-gate, and at the Angle; and made them ſtrong.

10. He likewiſe built Towers in the Wilderneſs, and dug many Wells, for he had many Cattle, both in the Vale and the Plain; Huſbandmen and Vine-dreſſers, on the Mountains and in Carmel, for he was a Lover of Huſbandry.

11. Uzziah too had an Army making war, that went out to Battle in Troops, by the Number of their Muſter, made by Jeiel the Scribe and Maaſeiah the Officer, at the Direction of Hanani one of the King's Princes.

12. The whole Number of the chief of the Fathers of the valiant Men, was two thouſand and ſix hundred.

13. In whoſe Management was an Army for Battle, of three hundred and ſeven thouſand and five hundred, making war with the Power of an Army; to help the King againſt the Enemy.

14. And Uzziah prepared for thoſe of the whole Hoſt, Shields, Spears, Helmets, Corſlets, Bows, and Slings for Stones.

15. Beſides he made at Jeruſalem Inventions by the Artificers Contrivance, to be upon the Towers and Corners, to ſhoot Arrows and great Stones with: thus his Renown went out far off, for he was wonderfully helped, until he was ſtrong.

16. But when he was ſtrong, his Heart was haughty to Deſtruction, and he did amiſs againſt the Lord his God; going into the Temple of the Lord, to burn incenſe upon the Incenſe-altar.

17. However Azariah the Prieſt went in after him, with whom were eighty of the Lord's Prieſts, Men of Valour.

18. And they withſtood King Uzziah, ſaying to him, It does not belong to thee, Uzziah, to burn incenſe to the Lord, but to the Prieſts the Sons of Aaron, who are conſecrated to do it: go out of the Sanctuary, for thou haſt done amiſs, and it is not for thy Honour from the Lord God.

19. Upon this Uzziah was in Indignation, having a Cenſer in his Hand to burn incenſe, and while he was in Indignation with the Prieſts, the Leproſy roſe in his Forehead, before them in the Houſe of the Lord, from off the Incenſe-altar.

20. And Azariah the high Prieſt, with all the others looking at him, behold he was leprous in his Forehead, ſo they hurried him from thence; nay he was even driven on to go out, becauſe the Lord had ſmitten him.

21. Thus was King Uzziah leprous to the Day of his Death, and dwelt leprous at a ſeparate Houſe, becauſe he was cut off from the Houſe of the Lord; and Jotham his Son was over the King's Houſe, judging the People of the Country.

22. Now the reſt of Uzziah's Affairs, the former and latter, Iſaiah, the Son of Amoz, the Prophet wrote.

23. And Uzziah lay down with his Fathers, they burying him with them in the burying Field which belonged to the Kings, though they ſaid, He is leprous; and Jotham his Son reigned in his room.

CHAP. XXVII.

JOTHAM was in his twenty fifth Year when he began reigning, and reigned ſixteen Years in Jeruſalem; whoſe Mother's Name was Jeruſha the Daughter of Zadok.

2. And he did what the Lord approved of, entirely as Uzziah his Father had done, only he went not into the Temple of the Lord; however the People ſtill did corruptly.

3. He built the higheſt Gate of the Lord's

Ver. 7. *Meunites*] called *Maonites*, *Judg.* x. 12. here being no more an *h* than there.

Ver. 19. *Leproſy*] It may ſeem as if *Uzziah* was inclined to unite the Prieſtly Office to the Kingly, as was anciently done, when he was in his 60th Year, the Time of Entrance into old Age, *Lev.* xxvii. 3, 7. as this is alſo repreſented to be ſeveral Years before his Death, Ver. 16, 21. 2 *King.* xv. 5. and on the other hand *Jotham* would not be fit to judge the People before he was in his 17th Year, which he then was: I cannot ſee where to ſet it in the *Table* with greater Probability.

Ver. 23. *though*] as *Gen.* viii. 21. of this *Tranſ.* where look, and compare it with this.

Ver. 2. *not into*] as *Uzziah* did, Ch. xxvi. 16. The connective Particle properly ſignifies *only*, and does not well bear an Adverſative, eſpecially with a great Point; *howbeit*, as *Johnſ.* in his *Dict.* has, being alſo *not now in uſe*.

Houſe,

Houſe, and on the Wall of the Aſcent he built abundantly.

4. Cities did he likewiſe build on the Mountains of Judah, as he did in the Woods, Palaces and Towers.

5. Beſides he fought with the King of the Ammonites, and prevailed againſt them; ſo that the Ammonites gave him the ſame Year a hundred Talents of Silver, ten thouſand Cors of Wheat, and ſo many of Barley: this the Ammonites rendered to him both the ſecond Year and the third.

6. So Jotham became ſtrong, becauſe he prepared his Ways before the Lord his God.

7. As for the reſt of Jotham's Affairs, all his Wars and his Ways, behold they are written in the Book of the Kings of Iſrael and Judah.

8. He was in his twenty fifth Year when he began reigning, and reigned ſixteen Years at Jeruſalem.

9. And Jotham lay down with his Fathers, they burying him in the City of David; and Ahaz his Son reigned in his room.

CHAP. XXVIII.

AHAZ was in his twentieth Year when he began reigning, and reigned ſixteen Years at Jeruſalem; but did not what the Lord approved of, like his Father David.

2. For he went in the Ways of the Kings of Iſrael; and alſo made molten Images for Baalim.

3. He burnt incenſe too in the Valley of the Son of Hinnom, and burnt his Sons in the Fire; according to the abominable Things of the Nations, that the Lord expelled from the Preſence of the Iſraelites.

4. Beſides he ſacrificed, and burnt incenſe, in the Chapels, upon the Hills, and under every green Tree.

5. Then the Lord his God delivered him into the Power of the King of Syria, ſo that they beat him, and carried away a great many of them priſoners, and brought to Damaſcus; and he was alſo delivered into the Power of the King of Iſrael, who ſmote him with a great Slaughter.

6. For Pekah the Son of Remaliah ſlew in Judah, a hundred and twenty thouſand in one Day, all Men of Valour; for their forſaking the Lord God of their Fathers.

7. And Zichri a powerful Man of Ephraim ſlew Maaſeiah the King's Son, Azrikam the Ruler of the Houſe, and Elkanah the next to the King.

8. The Iſraelites alſo carried away of their Brethren two hundred thouſand Women, Sons and Daughters, and likewiſe took much Spoil from them, which they brought to Samaria.

9. But a Prophet of the Lord was there, his Name being Oded, and he went out before the Army that came to Samaria, ſaying to them; Behold for the Wrath of the Lord God of your Fathers againſt Judah, he has delivered them into your Power, and ye have ſlain them with Indignation reaching to Heaven.

10 And now ye think to bring the People of Judah and Jeruſalem into ſubjection, for Servant-men and Maids to you: are there not however with you your ſelves guilty Things againſt the Lord your God?

11. Now therefore hearken, and reſtore the Priſoners that ye have carried away of your Brethren: for the ſervent Anger of the Lord is upon you.

12. Nay there roſe up Men of the chief of the Ephraimites, Azariah the Son of Jeho-

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Ver. 5. *prevailed againſt them*] Since the Reaſon of their paying Tribute but three Years, ſeems to be the Invaſion of *Judah* by *Syria* and *Iſrael*, 2 *King*. xv. 37. and that about the Year before *Jotham*'s Death, who died in his 16th by the 1ſt *Tab. of the Reigns*, conſequently this falls about the 12th.

Ver. 3. *his Sons*] viz. one of them, 2 *King*. xvi. 3. ſo Chap. xxxiii. 6. compared with 2 *King*. xxi. 6.

Ver. 5. *and he was alſo*] *Uſher*, with *Prideaux* his implicit Follower, ſtates this War, that the *Syrians* and *Iſraelites* firſt combined their Forces, and beſieged *Jeruſalem* ineffectually; but the next Year returned, and beat *Ahaz* with ſeparate Armies, according to *Prideaux* with *three*, and this, ſays *Uſher*, *they could not do being joined before*. Which is ſomething ſtrange, and if I may be allowed to reconſider it after ſuch great Authority, I ſhould think the two Kingdoms invaded *Judah* in different Places, agreeable to this Verſe, that *Rezin* took other Cities, as *Sennacherib* afterwards went on to do, Ch. xxxii. 1. 2 *King*. xviii. 13. and *Ahaz* going with his Army againſt *Pekah*, was defeated, Ver. 6. and that then he ſhut himſelf up in *Jeruſalem*, which they beſieged, 2 *King*. xvi. 5. *Iſa*. vii. 1. but not *took*, as *Prideaux* adds. I would ſubjoin a Conjecture, as moſt probable, that *Zichri*, who might be the Son of *Tabeal*, *Iſa*. vii. 6. made an Inſurrection in the City while *Ahaz* was gone out, and did what is told in the 7th Ver. the Perſons ſlain being likely ſuch as the King left at Home. As to the Time and Continuance of this War, the Conqueſt of *Iſrael* by the King of *Aſſyria* being in the 20th Year of *Hoſhea*'s and 4th of *Aſa*'s Reign, his Conqueſt of *Syria* the Year before, and the Siege of *Jeruſalem* in the Year before that, with the 1ſt Year of *Ahaz* and laſt of *Jotham* coincident, which for Perſpicuity ſee in the large *Table*; there is to be conſidered, whether it more probably began in the Year laſt mentioned, or the foregoing. Conſequent upon *Ahaz*'s reigning wickedly, God delivered him into the Power of the Kings of *Syria* and *Iſrael*, 2 *Chr*. xxviii. 2, 3, 4, 5. therefore he had firſt a ſufficient Time of Probation, which is not to be ſuppoſed very ſhort; and *Micah*, who propheſied before *Jotham* died, *Mic*. i. 1. ſpeaking of *Iſrael* riſing up *lately* (not *now* or juſt then) againſt *Judah*, Ch. ii. 8. both theſe, and this antecedent to the other, ſeem to extend the Time further back than that Year in which *Jotham* died, though it might be leſs than a Year before; and the Kingdom being ſtrong under him, might repel their Enemies a while.

hanan,

hanan, Berechiah the Son of Meſhillemoth, and Jehizkiah the Son of Shallum, and Amaſa the Son of Hadlai, againſt thoſe who came from the War,

13. And ſaid to them, Ye ſhall not bring the Priſoners hither: for ye intend *it* for Guilt againſt the Lord upon us, to add to our Sin and Guilt; when we have much Guilt, and there is fervent Anger upon Iſrael.

14. So the armed Men left the Priſoners and the Prey, before the Princes and the whole Congregation.

15. And the Men who were mentioned by Name got ready, and taking hold of the Priſoners, cloathed all that were naked of them with the Spoil, nay not only cloathed them, and ſhod them, as alſo made them eat and drink, but anointed them, and carried all thoſe who were feeble on Aſſes, bringing them to Jericho the City of Palm-trees by their Brethren; then they returned to Samaria.

16. At that Time King Ahaz ſent to the Kings of Aſſyria to help him.

17. For the Edomites had come again, beat Judah, and carried away ſome Priſoners.

18. The Philiſtines further invaded the Cities of the Vale, and the South of Judah, and had taken Beth-ſhemeſh, Aijalon, Gederoth, and Shocho with its Towns, as likewiſe Timnah and Gimzo with theirs; and they dwelt there.

19. For the Lord brought down Judah, by reaſon of Ahaz King of Iſrael, becauſe he made Judah naked, and did what was amiſs againſt the Lord.

20. And when Tilgath-pilneeſer King of Aſſyria came to him, he diſtreſſed him, and did not ſtrengthen him.

21. For though Ahaz took the Share of the Lord's Houſe, and of that of the King and Princes, and gave to the King of Aſſyria, he was not a Help to him.

22. And in the Time of his being diſtreſſed, he even did more amiſs againſt the Lord; that was King Ahaz.

23. For he ſacrificed to the gods of Damaſcus that beat him, ſaying, Becauſe thoſe gods of the Kings of Syria help them, I will ſacrifice to them, that they may help me: whereas they cauſed him to fall, and all Iſrael.

24. Moreover Ahaz gathered the Inſtruments of the Houſe of God, and cut them aſunder, and ſhutting up the Doors of the Lord's Houſe, he made him Altars in every Corner at Jeruſalem.

25. At every particular City likewiſe of Judah he made Chapels, to burn incenſe to other gods, provoking the Lord God of his Fathers.

26. As for the reſt of his Affairs, and all his Ways, the former and latter, behold they are written in the Book of the Kings of Judah and Iſrael.

27. And Ahaz lay down with his Fathers, and they buried him at the City of Jeruſalem, but did not bring him to the Graves of the Kings of Iſrael; and Hezekiah his Son reigned in his room.

CHAP. XXIX.

HEZEKIAH began reigning in the twenty fifth Year, and reigned twenty nine Years at Jeruſalem; whoſe Mother's Name was Abijah, the Daughter of Zechariah.

2. And he did what the Lord approved of, entirely as his Father David had done.

3. He, in the firſt Year of his Reign, in the firſt Month, opened the Doors of the Lord's Houſe, and mended them.

4. Beſides he brought the Prieſts and Levites, gathering them together at the eaſt Street,

5. And ſaid to them: Hear me, you Levites, now conſecrate your ſelves, and conſecrate the Houſe of the Lord God of your Fathers, carrying what is ſeparate out of the holy Place.

6. For our Fathers did amiſs, doing what the Lord our God was diſpleaſed with, and forſook him; they even turned about their Face from the Habitation of the Lord, putting the Back.

Ver. 19. *King of Iſrael*] as *Jehoſhaphat* is alſo called, Ch. xxi. 2. with reſpect to *Jacob* named *Iſrael*, which might be ſurely as well as to *Judah* his Son; beſides there being now no King in the particular Kingdom of *Iſrael*, as ſhewn by the *Chronology of the Kings*, they might put themſelves under the Protection of *Ahaz*, or he aſſume Authority over them; ſo that the *Sept.* and *Vulg.* having *Juda* is not to be regarded.

Ver. 20. *diſtreſſed*] which he might do by receiving the following Preſent of *Ahaz*, without helping him.

Ver. 21. *not a Help*] not aſſiſting *Ahaz*, as he required and expected; though he fell upon his Enemies the *Syrians*, and conquered them, 2 *King.* xvi. 9.

Ver. 1. *in the twenty fifth Year*] of his Grandfather *Jotham*'s beginning to repair the Temple of the Lord, 2 *King.* xv. 35. 2 *Chron.* xxvii. 3. according to *Bedford*, *Scrip. Chron.* B. 6. 2, 117. which *Hezekiah* went on with in the firſt Year of his Reign, as appears two Verſes further. The Reader may find ſeveral other ſuch particular Kinds of Reckoning in thoſe Times. If it be taken for *Hezekiah*'s Age, his Father would be 10 Years old when he was born, 2 *King.* xvi. 2. 2 *Chron.* xxviii. 1. Some *Annotators* have ſuppoſed it was ſo, even *Uſher* and *Lightfoot* reckon him but 11; and *Sanctius* brings an Inſtance of a noble Youth in *Spain*, who had a Child by his Nurſe about that Age: but as that was both a Time and Country for falſe Miracles, and as the Nurſe might probably want a rich Huſband, or at leaſt a Father to her Child, I think the Story is not entitled to much Credit.

Ver. 4. *at the eaſt Street*] The Entrance into the Temple being at that Side.

7. They further ſhut up the Doors of the Porch, put out the Lamps, did not burn incenſe, nor offer up Burnt-offerings in the holy Place, to the God of Iſrael.

8. Therefore was the Fury of the Lord upon Judah and Jeruſalem; ſo that he delivered them to Diſturbance, Aſtoniſhment and Hiſſing, as you ſee with your Eyes.

9. For behold our Fathers are fallen by the Sword, and our Sons, Daughters and Wives, have been in Captivity for this.

10. Now it is in my Heart to make a Covenant with the Lord God of Iſrael, that his fervent Anger may turn away from us.

11. My Sons, now be not erroneous: for the Lord has choſen you to ſtand before him, to wait on him, that ye may miniſter to him, and burn incenſe.

12. Then the Levites got ready, Mahath the Son of Amaſai, and Joel the Son of Azariah, of the Sons of the Kohathites; and of the Sons of Merari, Kiſh the Son of Abdi, and Azariah the Son of Jehalelel; and of the Gerſhonites, Joah the Son of Zimmah, and Eden the Son of Joah;

13. And of the Sons of Elizaphan, Shimri and Jeiel; and of the Sons of Aſaph, Zechariah and Mattaniah;

14. And of the Sons of Heman, Jehiel and Shimei; and of the Sons of Jeduthun, Shemaiah and Uzziel.

15. Who gathered together their Brethren, and conſecrating themſelves, came according to the Commandment of the King, by the Words of the Lord, to cleanſe the Lord's Houſe.

16. So the Prieſts went in within the Houſe of the Lord, to cleanſe *it*, and brought out all the Uncleanneſs which they found in the Temple of the Lord, into the Court of the Lord's Houſe; and the Levites took *it*, to carry out abroad to the Brook Kidron.

17. And they began on the firſt of the firſt Month to conſecrate, and on the eighth Day of the Month came to the Porch of the Lord, thus they conſecrated the Houſe of the Lord in eight Days; on the ſixteenth Day alſo of the firſt Month they made an end.

18. Next they went in within to King Hezekiah, and ſaid; We have cleanſed the whole Houſe of the Lord, the Altar of Burnt-offering with all its Inſtruments, and the Table ſet in order with all the Inſtruments of that.

19. All the Inſtruments too, which King Ahaz in his Reign threw away in his doing amiſs, have we prepared, and conſecrated; and behold they are before the Lord's Altar.

20. Upon which King Hezekiah roſe early, and gathering together the Princes of the City, went up to the Houſe of the Lord.

21. And they brought ſeven Steers, with the ſame Number of Rams, as likewiſe of Lambs, and of He-goats, for a Sin-offering, for the Kingdom, the Sanctuary and Judah; which he ordered the Sons of Aaron the Prieſts, to offer up on the Lord's Altar.

22. Accordingly they killed the Bullocks, and the Prieſts took the Blood, and ſprinkled on the Altar; they alſo killed the Rams, and ſprinkled the Blood on the Altar, as they did likewiſe the Lambs, ſprinkling it there.

23. They brought nigh the Goats too of the Sin-offering before the King and Congregation, and they leaned their Hands upon them.

24. Afterwards the Prieſts killed them, and offered their Blood for Sin on the Altar, to make atonement for all Iſrael; for the King ordered the Burnt-offering and Sin-offering ſhould be for all Iſrael.

25. And he ſet the Levites in the Houſe of the Lord with Cymbals, Lutes and Harps, by the Commandment of David, of Gad the King's Seer, and the Prophet Nathan: for by the Hand of the Lord was the Commandment by the Miniſtry of his Prophets.

26. Thus the Levites ſtood with the Inſtruments of David, and the Prieſts with Trumpets.

27. And Hezekiah ordered to offer up the Burnt-offering upon the Altar; and at the Time the Burnt-offering began, the Lord's Poem was begun, with the Trumpets, and the Inſtruments of David King of Iſrael that were in Hand.

28. The whole Congregation alſo worſhipped, the Singers ſung, and *the Prieſts* blew the Trumpets; all being till the Burnt-offering was finiſhed.

29. And when they had made an end of offering up, the King and all who were preſent with him fell down, and worſhipped.

30. Moreover King Hezekiah and the Princes ordered the Levites, to praiſe the Lord with the Words of David and Aſaph the Seer; and they praiſed even gladly, as alſo bowed, and worſhipped.

31. Then Hezekiah made anſwer, Now ye have filled your Hands for the Lord,

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Ver. 9. *have been*] Chap. xxviii. 8, 15. and ſuch as were carried away by the *Syrians*, Chap. xxviii. 5. probably returned at the Overthrow of the *Syrians* by the Ally of *Judah*, 2 *King*. xvi. 7, 8, 9. So the *Lat. Tranſlations* have it in the preterperfect Tenſe.

Ver. 27. *in Hand*] as the *Heb.* may literally be, and it is certain *the Inſtruments of David King of Iſrael* ſtand together ſo; and thus it affords good Senſe.

come

come nigh, and bring the Sacrifices and Thank-offerings to the Houſe of the Lord. The Congregation accordingly brought Sacrifices and Thank-offerings, and all who were of a free Heart Burnt-offerings.

32. Now the Number of the Burnt-offerings which the Congregation brought, was ſeventy Bullocks, a hundred Rams, two hundred Lambs: all theſe were for Burnt-offering to the Lord.

33. And thoſe that were conſecrated were, ſix hundred Oxen, and three thouſand Sheep.

34. However as the Prieſts were ſo few, that they could not ſtrip all the Burnt-offerings, their Brethren the Levites ſtrengthened them, till the Work was finiſhed, and till *other* Prieſts had conſecrated themſelves; for the Levites were more upright of Heart to conſecrate themſelves, than the Prieſts.

35. And there was alſo Burnt-offering abundantly, among the Fat of the Peace-offerings, and among the Drink-offerings belonging to the Burnt-offering. Thus was the Service of the Lord's Houſe prepared.

36. Inſomuch that Hezekiah was glad, with all the People, at God's preparing the People: for the Matter was on a ſudden.

CHAP. XXX.

MOREOVER Hezekiah ſent to all Iſrael and Judah, and alſo wrote Letters to Ephraim and Manaſſeh, that they ſhould come to the Houſe of the Lord at Jeruſalem, to keep the Paſſover to the Lord God of Iſrael:

2. The King, his Princes, and all the Congregation at Jeruſalem, having conſulted to keep the Paſſover in the ſecond Month.

3. For they could not keep it at that Time, becauſe the Prieſts had not conſecrated themſelves ſufficiently, nor were the People gathered to Jeruſalem.

4. Which Matter the King approved of, as did the whole Congregation.

5. They therefore appointed the Matter, to make proclamation throughout all Iſrael, from Beer-ſheba to Dan, that they ſhould come to keep the Paſſover to the Lord God of Iſrael at Jeruſalem: for they had not done *it* as it is written a great while.

6. So the Poſts went with Letters, from the Hand of the King and his Princes, through all Iſrael and Judah, and according to the King's Commandment, as follow; O Iſraelites, return to the Lord God of Abraham, Iſaac and Iſrael: ſo will he return to the Remnant of you who are left out of the Power of the Kings of Aſſyria.

7. And be not like your Fathers and Brethren, who did amiſs againſt the Lord God of their Fathers; and he delivered them to Deſolation, as you ſee.

8. Now do not make your Necks ſtiff, like your Fathers: give the Hand for the Lord, and go into his Sanctuary which he has conſecrated for ever, and ſerve the Lord your God, that his fervent Anger may turn away from you.

9. For when ye return to the Lord, your Brethren and Children will have compaſſion before thoſe who have taken them priſoners, even to return to this Country: for the Lord your God is gracious and compaſſionate, and will not turn aſide the Face from you, if ye return to him.

10. Thus the Poſts paſſed from City to City, through the Country of Ephraim and Manaſſeh, even to Zebulun; but they laughed at them, and made a ſcoff of them.

11. Yet ſome Men of Aſher, Manaſſeh and Zebulun, were humbled, and came to Jeruſalem.

12. In Judah alſo there was the Hand of God, to give them one Heart, to do the Commandment of the King and Princes, by the Word of the Lord,

13. And many People were gathered to Jeruſalem, to keep the Feaſt of unleavened Cakes in the ſecond Month, a Congregation in great Abundance.

14. Who got ready, and took away the Altars that were at Jeruſalem; and taking away all the Incenſe-altars, threw *them* into the Brook Kidron.

15. Then they killed the Paſſover on the fourteenth of the ſecond Month, and the Prieſts and Levites being aſhamed, conſecrated themſelves, and brought the Burnt-offerings to the Houſe of the Lord.

16. And ſtanding in their Station after their Manner, according to the Law of Moſes the Man of God, the Prieſts ſprinkled the Blood from the Hand of the Levites.

17. Since there were many in the Congregation who did not conſecrate themſelves, therefore the Levites were for the killing of the Paſſover for all that were not clean, to conſecrate to the Lord.

18. For a Multitude of the People, many of Ephraim and Manaſſeh, Iſſachar and Zebulun,

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Ver. 8. *give the Hand*] So the *Heb.* as alſo in *Lam.* v. 6. *Ezr.* x. 9. which *Jun.* and *Trem.* expound to *pray*; but I underſtand to *make an Engagement*, and here eſpecially it might be by ſigning it with the Hand; ſee alſo *Prov.* vi. 1.

Ver. 9. *have taken them priſoners*] 2 *King.* xv. 29. this Meſſage being to the *Iſraelites*, Ver. 1, 6. as before in Chap. xxix. 9. *Hezekiah* ſpoke to the Levites belonging to *Judah*, Ver. 5, 8.

bulun, had not cleanſed themſelves, yet they eat the Paſſover not as it is written; but Hezekiah prayed thus for them, The good Lord make atonement for

19. Every one who prepares his Heart to ſeek God, the Lord God of his Fathers, though there is not like the Cleanſing of the holy Place.

20. And the Lord hearkened to Hezekiah, and healed the People.

21. So the Iſraelites who were preſent at Jeruſalem, kept the Feaſt of unleavened Cakes ſeven Days with great Gladneſs; and the Levites and Prieſts praiſed the Lord Day by Day, with ſtrong Inſtruments to the Lord.

22. And Hezekiah ſpoke kindly to all the Levites, who taught the good Underſtanding of the Lord; and they did eat at the appointed Time ſeven Days, ſacrificing Sacrifices of Peace-offerings, and making confeſſion to the Lord God of their Fathers.

23. Beſides the whole Congregation took counſel to keep other ſeven Days, and they kept the ſeven Days with Gladneſs.

24. For Hezekiah King of Judah offered up for the Congregation, a thouſand Bullocks and ſeven thouſand Sheep, and the Princes offered up for the Congregation, a thouſand Bullocks and ten thouſand Sheep; the Prieſts conſecrating themſelves abundantly.

25. And the whole Congregation of Judah, with the Prieſts and Levites, and all the Congregation who came from Iſrael, nay the Sojourners who came from that Country, as well as they who dwelt in Judah, were glad.

26. Thus there was great Gladneſs at Jeruſalem: for from the Time of Solomon the Son of David King of Iſrael, there was not like this at Jeruſalem.

27. At length the Prieſts the Levites got ready, and bleſſed the People, ſo that their Voice was heard, and their Prayer came to his holy Habitation at Heaven.

CHAP. XXXI.

AND when all this was finiſhed, all Iſrael who were preſent went out to the Cities of Judah, broke the Statues, cut down the Groves, and broke down the Chapels and Altars, out of all Judah and Benjamin, and in Ephraim and Manaſſeh, till they were conſumed: then all the Iſraelites returned each to his Poſſeſſion, at their Cities.

2. Hezekiah too appointed the Partitions of the Prieſts, and the Levites in their Partitions each according to his Service, the Prieſts and Levites for Burnt-offerings and Peace-offerings, to miniſter, make confeſſion, and to praiſe, at the Gates of the Lord's Camps;

3. As alſo the King's Part out of his Subſtance for Burnt-offerings, for thoſe of the Morning and Evening, and thoſe for the Sabbaths, New-moons and appointed Times; as it is written in the Law of the Lord.

4. Moreover he ordered the People who dwelt at Jeruſalem, to give the Part of the Prieſts and Levites; that they might be ſtrengthened in the Law of the Lord.

5. And as ſoon as the Matter was made publick, the Iſraelites multiplied the Firſt-fruits of Corn, Wine, and Oil, and Honey, with all the Crop of the Field; and the Tenth of all did they bring abundantly.

6. As for the People of Iſrael and Judah, who dwelt in the Cities of Judah, they alſo brought the Tenth of the Herds and Flocks, and that of the holy Things conſecrated to the Lord their God, and put by Heaps.

7. In the third Month they began to lay the foundation of the Heaps, and finiſhed in the ſeventh Month.

8. Then Hezekiah and the Princes came, and ſeeing them, they bleſſed the Lord and his People Iſrael.

9. And when he enquired of the Prieſts and Levites concerning the Heaps;

10. Azariah the chief Prieſt of the Family of Zadok ſaid to him as follows, Since it was begun to bring the Offerings to the Houſe of the Lord, there has been to eat, be ſatisfied, and leave even abundantly; for the Lord has bleſſed his People, and what is left is this Abundance.

11. Next Hezekiah ordered to prepare Rooms at the Houſe of the Lord, which they did;

12. And brought in the Offerings, Tenths, and conſecrated Things faithfully: over whom Conaniah the Levite was Ruler, and his Brother Shimei the ſecond.

13. And Jehiel, Azaziah, Nahath, Aſahel, Jerimoth, Jozabad, Eliel, Iſmachiah, Mahath and Benaiah, were Officers at the Hand of Conaniah, and his Brother Shimei; by the Command of Hezekiah the King, and Azariah the Ruler of the Houſe of God.

14. Kore the Son of Imnah the Levite alſo was Porter at the Eaſt, over the Free-offerings of God, to give the Offerings of the Lord, and the very holy Things.

Ver. 1. *conſumed*] *utterly, them* and *all* are added by *King James's Tranſlators.*

Ver. 10. *ſaid to him as follows*] *Heb. ſaid and ſaid.* Ib. *to eat, &c.*] three infinitive Verbs.

15. And

15. And at his Hand were Eden, Miniamin, Jeſhua, Shemaiah, Amariah and Shechaniah, in the Cities of the Prieſts faithfully, to give to their Brethren by Partitions, as well to the great as the ſmall;

16. (Beſides their Pedigree of Males from their third Year upward) to every one who went into the Houſe of the Lord, each Day's Buſineſs the very ſame Day, for their Service in their Charges, after their Partitions:

17. Both the Pedigree of the Prieſts according to the Family of their Fathers, and the Levites from their twentieth Year upward, in their Charges, by their Partitions;

18. As likewiſe to the Pedigree of all their Children, Wives, Sons and Daughters, in the whole Congregation: for in their Faithfulneſs they conſecrated themſelves with Holineſs.

19. To the Poſterity of Aaron alſo the Prieſts, in the Fields of the Suburbs of their Cities, in every ſeveral City, the Men who were expreſſed by Name, were to give the Parts to all the Males among the Prieſts, and to all the Pedigree among the Levites.

20. And after this Manner Hezekiah did through all Judah, doing what was good, right and true, before the Lord his God.

21. Nay in every Work that he began in the Service of the Houſe of God, and in the Law and Commandment, to ſeek his God; he did *it* with all his Heart, and proſpered.

CHAP. XXXII.

AFTER theſe Things, and the Confirmation, Sennacherib King of Aſſyria came, and entering into Judah, encamped againſt the fortified Cities, and intended to break them open for himſelf.

2. But when Hezekiah ſaw that Sennacherib was come, and his Face was for War againſt Jeruſalem;

3. He took counſel with his Princes and powerful Men, to ſtop up the Water of the Fountains that were without the City; and they helped him.

4. And there were gathered together many People, who ſtopped up all the Fountains, and the Brook that overflowed in the midſt of the Country, ſaying, Why ſhould the Kings of Aſſyria come, and find much Water?

5. He alſo ſtrengthened himſelf, built up all the Wall that was broke down, making *it* up to the Towers, and another Wall without, as alſo repaired the Fortreſs of the City of David, and made Darts abundantly, with Shields.

6. Moreover he put Captains of War over the People, and gathering them together to him at the Street of the Gate of the City, ſpoke kindly to them as follows;

7. Be courageous and ſtout, be not afraid, nor daunted becauſe of the King of Aſſyria, nor by reaſon of all the Multitude that is with him: for there are more with us than with him.

8. With him is an Arm of Fleſh, but with us is the Lord our God, to help us, and to fight our Battles. And the People relied upon the Words of Hezekiah King of Judah.

9. After this Sennacherib King of Aſſyria ſent his Servants to Jeruſalem (while he was againſt Lachiſh, and all thoſe of his Dominion with him) to Hezekiah King of Judah, and to all Judah that were at Jeruſalem, with this Meſſage:

10. Thus ſays Sennacherib King of Aſſyria; Upon what do ye truſt, that ye abide in the Siege at Jeruſalem?

11. Does not Hezekiah perſuade you to give up your ſelves to die, with Hunger and Thirſt, by ſaying, The Lord our God will deliver us from the Power of the King of Aſſyria?

12. Has not the ſame Hezekiah taken away his Chapels and Altars, and ordered Judah and Jeruſalem thus, Ye ſhall worſhip before one Altar, and burn incenſe upon it?

13. Do not ye know what I and my Fathers have done to all the People of the Countries? Were the gods of the Nations of the Countries at all able, to deliver their Country from my Power?

14. Who was there among all the gods of thoſe Nations, which my Fathers utterly deſtroyed, that was able to deliver his People from my Power, that your God ſhould be able to deliver you from it?

15. Now therefore let not Hezekiah deceive you, nor perſuade you after this Manner, neither do ye believe him; ſince there was no god of any Nation or Kingdom able to deliver his People from my Power, and that of my Fathers: much more will your God not deliver you from my Power.

16. Nay his Servants ſpoke more againſt the Lord God, and his Servant Hezekiah.

17. Beſides he wrote Letters to reproach the Lord God of Iſrael, and to ſpeak thus againſt him, As the gods of the Nations of the Countries that did not deliver their People from my Power, ſo the God of Hezekiah will not deliver his People from it.

Ver. 15. *faithfully*] being the ſame Word as in Ver. 12.

18. And they called aloud in the Tongue of Judah, to the People of Jeruſalem who were upon the Wall, to make them afraid, and to trouble them; that they might take the City.

19. They alſo ſpoke againſt the God of Jeruſalem, as againſt the gods of the People of the Earth, the Work of Men's Hands.

20. And for this King Hezekiah, and Iſaiah the Son of Amoz the Prophet prayed, and cried to Heaven.

21. And the Lord ſent an Angel, who cut off all the valiant Men, with the Rulers and Captains, in the Camp of the King of Aſſyria; ſo he returned with Shame of Face to his own Country, and going into the Houſe of his god, thoſe who proceeded forth from himſelf made him fall there by the Sword.

22. Thus the Lord ſaved Hezekiah, and the Inhabitants of Jeruſalem, from the Power of Sennacherib King of Aſſyria, and from the Power of all, guiding them on every ſide.

23. Many then brought Preſents to the Lord at Jeruſalem, and precious Things to Hezekiah King of Judah; and he was advanced in the Sight of all the Nations after that.

24. In thoſe Days was Hezekiah ſick likely to die, and prayed to the Lord; who ſpoke to him, and gave him a Token.

25. But Hezekiah did not render according to the Benefit to him, for his Heart was exalted; whereby there was Wrath againſt him, as alſo againſt Judah and Jeruſalem.

26. However he was humbled for the Loftineſs of his Heart, together with the Inhabitants of Jeruſalem; ſo that the Wrath of the Lord did not come upon them in his Time.

27. And Hezekiah had Riches and Honour exceeding much, and made him Treaſuries for Silver, Gold, precious Stones, Spices, Shields, and all pleaſant Things;

28. Store-houſes likewiſe for the Crop of Corn, Wine and Oil; with Stalls for all manner of Beaſts, and Herds at the Stalls.

29. He further prepared him Cities, and Poſſeſſion of Flocks and Herds abundantly: for God gave him very much Subſtance.

30. And the ſame Hezekiah ſtopped up the uppermoſt Spring of the Water of Gihon, making it ſtraight down to the Weſt of the City of David; and he proſpered in all his Work.

31. But ſo it was among the Interpreters of the Princes of Babylon, who ſent to him to enquire of the Miracle which was in the Country, *that* God left him, to try him, that whatever was in his Heart might be known.

32. As for the reſt of Hezekiah's Affairs, and his Generoſity, behold they are written in the Viſion of the Prophet Iſaiah, the Son of Amoz, together with the Book of the Kings of Judah and Iſrael.

33. And Hezekiah lay down with his Fathers, they burying him in the higheſt of the Sepulchres of David's Sons, nay all Judah and the Inhabitants of Jeruſalem did him Honour at his Death; and Manaſſeh his Son reigned in his room.

CHAP. XXXIII.

MANASSEH was in his twelfth Year when he began reigning, and reigned fifty five Years at Jeruſalem.

2. And he did what the Lord was diſpleaſed with; according to the abominable Things of the Nations, that the Lord expelled from the Preſence of the Iſraelites.

3. For he built up again the Chapels which his Father Hezekiah had broke down, raiſed up Altars to Baalim, made Groves, worſhipped all the Army of Heaven, and ſerved them.

4. He alſo built Altars in the Houſe of the Lord, of which the Lord ſaid, My Name ſhall be in Jeruſalem for ever.

5. And he built Altars to all the Army of Heaven, in the two Courts of the Lord's Houſe.

6. Beſides he made his Sons paſs through the Fire in the Valley of the Son of Hinnom, uſed Soothſaying, Divination and Witchcraft, and had to do with familiar Spirits and Sorcerers; doing what the Lord was much diſpleaſed with, to provoke him.

7. Nay he put a carved Image of an Idol that he made, in the Houſe of God, of which God ſaid to David and his Son Solomon; In this Houſe and in Jeruſalem, that I have choſen out of all the Tribes of Iſrael, will I put my Name for ever.

8. And I will not turn aſide the Feet of

Ver. 25. *againſt*] *upon* does not ſeem well to conſiſt with the latter Part of the enſuing Verſe.

Ver. 28. *Herds at the Stalls*] or *for the Stalls:* which is the Order of the *Heb.* and literal Tranſlation of it; as *Montan.* has it, *greges ad ſtabula*, and *Pagnin. ordines gregum ad caulas, ſeveral Flocks at the Folds*; *Jun.* and *Trem. greges per ſtabula, Flocks throughout the Stalls.*

Ver. 29. *Cities*] *Com. Lat. ſix Cities.*

Ver. 31. *Interpreters*] as in *Gen.* xlii. 23, *Job* xxxiii. 23. not ſignifying *Ambaſſadors.*

Ib. *of the Miracle*] The *Babylonians* being noted for Aſtronomers.

Ib. *might be known*] See *Deut.* viii. 2.

Ver. 7. *out of*] not *before*; *Jeruſalem* being not a Tribe, as that Senſe would require. Thus the *Vulgate*, *Pagn.* and *Mont.* have *de*, *Caſt. ex*; ſee *Deut.* xii. 14. with 1 *King.* viii. 16. & xi. 32. & xiv. 21. *Deut.* xii. 5. & Chap. xii. 13. of this *Book*, where the Prepoſition is the ſame.

Iſrael

Iſrael again, from the Country which I appointed for your Forefathers; only if they obſerve to do all that I have commanded them, according to all the Law, Ordinances and Rules, by the Miniſtry of Moſes.

9. Thus Manaſſeh made Judah and the Inhabitants of Jeruſalem err, to do worſe than the Nations, that the Lord had deſtroyed from the Preſence of the Iſraelites.

10. And the Lord ſpoke to Manaſſeh and his People, but they would not hearken.

11. Therefore the Lord brought againſt them the Princes of the Army who belonged to the King of Aſſyria, and they took Manaſſeh among the Thorns, and binding him with Chains, carried him away to Babylon.

12. However when he was diſtreſſed, he made ſupplication before the Lord his God, and was humbled exceedingly in the Preſence of the God of his Fathers.

13. And upon his praying to him, he was intreated by him, and hearkening to his Petition, brought him back to Jeruſalem into his Kingdom: ſo Manaſſeh knew that the Lord himſelf was God.

14. And after that he built a Wall without the City of David, at the Weſt of Gihon in the Valley, even to the Entrance of the Fiſh-gate, and incloſed the Aſcent, making it very high; as alſo put Captains of the Army at all the fortified Cities in Judah.

15. Moreover he took away the gods of the Strangers, and the Idol out of the Houſe of the Lord, with all the Altars which he had built on the Mount of the Lord's Houſe and in Jeruſalem; and threw *them* without the City.

16. And he built up the Altar of the Lord, offering upon it Sacrifices of Peace-offerings and Thank-offering, and ordered Judah to ſerve the Lord God of Iſrael.

17. But the People ſacrificed yet in the Chapels, only it was to the Lord their God.

18. As for the reſt of Manaſſeh's Affairs, his Prayer to his God, and the Words of the Seers who ſpoke to him in the Name of the Lord God of Iſrael, behold they are in the Matters of the Kings of Iſrael.

19. So his Prayer, and *God's* being intreated by him, with all his Sin *and* Vice, as alſo the Places at which he built Chapels, and his ſetting up Groves and carved Images, before he was humbled, behold they are written in the Matters of the Seers.

20. And Manaſſeh lay down with his Fathers, they burying him at his own Houſe; and Amon his Son reigned in his room.

21. Amon was in his twenty ſecond Year when he began reigning, and reigned two Years at Jeruſalem.

22. He likewiſe did what the Lord was diſpleaſed with, as Manaſſeh his Father had done: for Amon ſacrificed to all the carved Images which the other made, and ſerved them.

23. And was not humbled before the Lord, as his Father Manaſſeh was; but he himſelf treſpaſſed much.

24. At length his Servants conſpired againſt him, and killed him in his own Houſe.

25. But the People of the Country ſlew all that conſpired againſt him; and the ſame made Joſiah his Son King in his room.

CHAP. XXXIV.

JOSIAH was in his eighth Year when he began reigning, and reigned thirty one Years at Jeruſalem.

2. And he did what the Lord approved of; going in the Ways of David his Father, without turning aſide to the right Hand or left.

3. Even in the eighth Year of his Reign, when he was yet a Youth, he began to ſeek the God of David his Father; and in the twelfth Year he began to cleanſe Judah and Jeruſalem, from the Chapels, Groves, carved Images and molten ones.

4. They alſo broke down the Altars of Baalim before him, and the ſun-burnt Images that were above he cut down from them, and the Groves, carved Images and molten ones he broke, beat ſmall, and ſprinkled upon the Surface of the Graves of thoſe who ſacrificed to them.

5. Moreover he burnt the Bones of the Prieſts upon their Altars, and cleanſed Judah and Jeruſalem.

6. In the Cities likewiſe of Manaſſeh, Ephraim and Simeon, even to Naphtali, with their Tools round about.

7. When he had thus broke down the

Ver. 11. *King*] that is *Eſar-haddon*, 2 *King*. xix. 37. who after an Interregnum of eight Years at *Babylon*, became King of that as well as *Aſſyria*, as appears by the Canon of *Ptolemy*, inſerted in the *Chronology*; ſee 2 *King*. xvii. 24. *Ezr*. iv. 2. which falling out when *Manaſſeh* had reigned 17 Years, this Conqueſt of *Judah* was probably ſoon after, as generally ſuppoſed in *Manaſſeh*'s 22d Year.

Ver. 14. *the Aſcent*] *Ophel* ſo ſignifying, and is in *Num*. xiv. 44. 2 *King*. v. 24. *Iſa*. xxxii. 14. *Mic*. iv. 8.

Ver. 16. *Thank-offering*] ſingular in *Heb*.

Verr 20. *at*] not *in his houſe*; for he was *buried in the Garden*, 2 *King*. xxi. 18.

Ver. 6. *Tools*] as at *Exod*. xx. 25. otherwiſe it is the common *Heb*. Word for *Sword*; but I ſuppoſe may ſignify occaſionally a Tool in general with a Handle ſomething like it, not any particular one.

Altars

Altars and Groves, and beat the carved Images in Pieces ſmall, and cut down all the ſun-burnt Images in the whole Country of Iſrael, he returned to Jeruſalem.

8. And in the eighteenth Year of his Reign, at the cleanſing of the Country and the Houſe, he ſent Shaphan the Son of Azaliah, Maaſeiah the Prince of the City, and Joah the Son of Joahaz the Recorder, to repair the Houſe of the Lord his God.

9. Who coming to Hilkiah the high Prieſt, delivered the Money that was brought into the Houſe of God, which the Levites who kept the Door had gathered from the Hands of Manaſſeh and Ephraim, from all the Reſidue of Iſrael, and from all Judah and Benjamin; then they returned to Jeruſalem.

10. And they delivered *it* into the Hands of ſuch as managed the Work, that were ſet over the Houſe of the Lord; who gave it to the Doers of the Work, that wrought in the Houſe of the Lord, to ſearch and repair the Houſe:

11. Even to the Artificers and Builders did they give it, to buy Stone that was cut, and Timber for Joinings, and to put the Houſes in frame which the Kings of Judah had deſtroyed.

12. And the Men acted faithfully in the Work, thoſe who were ſet over them being Jahath and Obadiah, of the Poſterity of Merari, and Zechariah and Meſhullam, of the Poſterity of the Kohathites, to be chief; and the Levites, all that underſtood Inſtruments of Muſick.

13. They were alſo over thoſe who carried burdens, and the chief of all that did the Work in each particular Service; and of the Levites there were Scribes, Officers and Porters.

14. Nay when they brought out the Money that was carried into the Houſe of the Lord, Hilkiah the Prieſt found the Book of the Lord's Law by the Hand of Moſes.

15. And Hilkiah ſaid thus to Shaphan the Scribe, I have found the Book of the Law in the Houſe of the Lord; he alſo gave the Book to him.

16. Then Shaphan brought the Book to the King, and brought him back Word again, ſaying, All that was delivered into the Hands of thy Servants they do.

17. For they have poured out the Money that was found in the Houſe of the Lord, and delivered it into the Hands of ſuch as were ſet over, and into the Hands of thoſe who managed, the Work.

18. Beſides he told the King thus, Hilkiah the Prieſt has given me a Book; and Shaphan read in it before him.

19. And as ſoon as the King heard the Words of the Law, he tore his Cloaths.

20. He alſo commanded Hilkiah, Ahikam the Son of Shaphan, Abdon the Son of Micah, Shaphan the Scribe, and Aſaiah a Servant of the King, as follows,

21. Go, enquire of the Lord for me, and for thoſe who are left in Iſrael and Judah, concerning the Words of the Book which is found: for the Wrath of the Lord is great which is poured out on us, becauſe our Fathers have not obſerved the Word of the Lord, to do according to all that is written in this Book.

22. So Hilkiah, and thoſe who belonged to the King, went to Huldah the Propheteſs, the Wife of Shallum, the Son of Tokehath, the Son of Haſrah, Keeper of the Garments, ſhe dwelling at Jeruſalem in the ſecond Part; and they ſpoke to her after that manner.

23. Who ſaid to them: Thus ſays the Lord God of Iſrael; Tell the Man that ſent you to me;

24. Thus ſays the Lord: Behold I will bring Ill to this Place, and upon the Inhabitants of it, even all the Curſes which are written in the Book that they have read before the King of Judah;

25. Becauſe they have forſaken me, and burnt incenſe to other gods, that they might provoke me by all the Works of their Hands; therefore ſhall my Wrath be poured out on this Place, and not be quenched.

26. But concerning the King of Judah who ſent you to enquire of the Lord, thus ſhall you tell him; Thus ſays the Lord God of Iſrael, *As for* the Words which thou haſt heard,

27. Foraſmuch as thy Heart is tender, and thou didſt humble thy ſelf before God, when thou heardeſt his Words againſt this Place, and the Inhabitants of it, and humbling thy ſelf before me, didſt tear thy Cloaths, and weep before me; I alſo heard, ſays the Lord.

Ver. 12. *to be chief*] See 1 *Chron.* xxiii. 4.

Ver. 14. *Book*] 'This is generally agreed to have been 'the *Archetype* written by *Moſes*, and by him ordered to 'be depoſited, with the Ark, in the moſt holy Place, 'Deut. xxxi. 24, 26. but which ſome pious High-prieſt 'had cauſed to be thus hid, in the Reign of *Ahaz* or 'Manaſſeh, to prevent its being deſtroyed,' *Univer. Hiſt.* B. I. Ch. vii. 7. 'We think with the far greater Number of Jews and Chriſtians, that it was the whole *Pentateuch*,' ibid.

Ver. 22. *ſecond Part*] as the *Heb.* is; rendered by *Jun.* and *Trem.* ſecunda parte *ab eo*, the ſecond Part *from it*; by *Caſtal. altera urbis parte, another Part of the City*; *Munſter* has *intra ſecundum (murum) within the ſecond (Wall;)* *Leo Jud. ſecunda parte*; the *Vulg.* and *Pagn.* only *ſecunda*: ſo that *colledge* may be allowed the Invention of our *Eng. Tranſlators.*

Ver. 24. *Curſes*] declared *Deut.* xxviii, & xxix. eſpecially.

28. Behold I will gather thee to thy Fathers, and thou ſhalt be gathered to thy Grave in Peace, and thy Eyes ſhall not ſee all the Harm which I will bring upon this Place, and the Inhabitants of it. And they brought back Word to the King.

29. Upon this he ſent, and gathered all the Elders of Judah and Jeruſalem.

30. He then went up to the Houſe of the Lord, with all the Men of Judah, and the Inhabitants of Jeruſalem, as alſo the Prieſts and Levites, nay all the People from the greateſt to the leaſt; where he read in their Hearing all the Words of the Book of the Covenant, that was found at the Houſe of the Lord.

31. And the King ſtanding at his Station, made a Covenant before the Lord, to go after him, and to keep his Commandments, Teſtimonies and Ordinances, with all his Heart, and all his Soul, to do the Words of the Covenant that were written in this Book.

32. And he made every one who was found in Jeruſalem and Benjamin ſtand *to it:* thus the Inhabitants of Jeruſalem did according to God's Covenant, the God of their Fathers.

33. After which Joſiah took away all the Abominations from all the Countries that belonged to the Iſraelites, and made every one who was found in Iſrael ſerve, namely the Lord their God: all his Time they did not turn aſide from after the Lord God of their Fathers.

CHAP. XXXV.

MOREOVER Joſiah kept a Paſſover to the Lord in Jeruſalem; and they killed it on the fourteenth of the firſt Month.

2. He alſo appointed the Prieſts in their Charges, and ſtrengthened them to the Service of the Lord's Houſe.

3. And ſaid to the Levites, who made all Iſrael that were holy to the Lord underſtand; Put the holy Ark into the Houſe, which Solomon the Son of David King of Iſrael built, not to be a Burden on your Shoulders: ſerve now the Lord your God, and his People Iſrael.

4. So prepare your ſelves after the Family of your Fathers, according to your Partitions, by the Writing of David King of Iſrael, and that of his Son Solomon.

5. And ſtand in the holy Place after the Diviſions of the Family of the Fathers, belonging to your Brethren, the Males of the People, and the Partition of the Family of the Father of the Levites.

6. Thus kill the Paſſover, conſecrate your ſelves, and prepare your Brethren, to do according to the Word of the Lord by the Miniſtry of Moſes.

7. And Joſiah took up for the Males of the People, Sheep, Lambs and young Goats, all for the Paſſover-offerings, for every one who was found, to the Number of thirty thouſand, with three thouſand Bullocks: theſe were of the King's Subſtance.

8. His Princes likewiſe took up freely for the People, Prieſts and Levites: Hilkiah, Zechariah and Jehiel, Rulers of the Houſe of God, gave to the Prieſts for the Paſſover-offerings two thouſand and ſix hundred, with three hundred Bullocks.

9. Conaniah too, Shemaiah and Nethaneel his Brethren, Haſhabiah, Jehiel and Jozabad, the chief of the Levites, took up for the Levites for the Paſſover-offerings five thouſand, with five hundred Bullocks.

10. The Service being thus prepared, the Prieſts ſtood in their Station, and the Levites in their Partitions, according to the King's Commandment.

11. And they killed the Paſſover, the Prieſts ſprinkling from their Hands, and the Levites ſtripping.

12. Then they took away the Burnt-offering, to give after the Diviſions in the Family of the Fathers, belonging to the Males of the People, that they might bring near to the Lord, as it is written in the Book of Moſes; and ſo for the Bullocks.

13. Beſides they boiled the Paſſover with Fire according to the Manner; and the holy Things did they boil in Pots, Kettles and Caldrons, and run *with them* to all thoſe of the People.

14. After which they prepared for themſelves, and the Prieſts; becauſe the Prieſts Aarons Sons were at offering the Burnt-

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Ver. 30. *Levites*] *Prophets*, 2 *King.* xxiii. 2.

Ver. 3. *into the Houſe*] from whence it muſt conſequently have been removed, as it ſeems either by King *Manaſſeh* or *Amon*, Chap. xxxiii. 4, 7, 23.

Ib. *not to be*] *Solomon* placing it there for that Reaſon, and there being no Conjunction to ſeparate it from the foregoing; nor is it likely the Levites carried it about now, as they had done before the Temple was built; ſee *Poole's Annot.*

Ver. 5. *the Males*] *Heb. Sons*, ſo in Ver. 7.

Ib. *Father*] namely *Levi*; though ſo retrenched by our *Tranſlators.*

Ver. 7. *took up*] out of the Flocks and Herds, not *gave* as in the latter Part of the next Verſe.

Ver. 12. *the Fathers, belonging to the Males of*] all left out of the *com. Tranſ.*

Ver. 13. *boiled*] being the ſame Verb that follows in this Verſe, of which ſee more at *Deut.* xvi. 7.

offerings, and Fat till Night: therefore the Levites prepared both for themſelves, and the Prieſts the Sons of Aaron.

15. And the Singers the Sons of Aſaph were in their Station, according to the Commandment of David, Aſaph, Heman, and Jeduthun the King's Seer, as were the Porters at each Gate: none of them were to depart from their Service; ſince their Brethren the Levites prepared for them,

16. So was all the Service of the Lord prepared the ſame Day, by keeping the Paſſover, and by offering up Burnt-offerings upon the Lord's Altar; according to the Commandment of King Joſiah.

17. And the Iſraelites who were preſent kept the Paſſover at that Time, as alſo the Feaſt of unleavened Cakes ſeven Days.

18. And there was not kept ſuch a Paſſover as that in Iſrael, from the Time of the Prophet Samuel, nor did any of the Kings of Iſrael keep a Paſſover like that which Joſiah kept, and the Prieſts, and Levites, with all Judah and Iſrael who were preſent, and the Inhabitants of Jeruſalem,

19. In the eighteenth Year of Joſiah's Reign was this Paſſover kept.

20. After all this when Joſiah had prepared the Houſe, Necho King of Egypt came up to fight againſt Carchemiſh by Euphrates, and Joſiah went out to meet him.

21. But he ſent Ambaſſadors to tell him; What haſt thou to do with me, O King of Judah? It is not againſt thee thy ſelf now, but to the Family that I have war with, and God has ordered me to make great haſte: refrain thyſelf from *oppoſing* God, who is with me, that he may not deſtroy thee.

22. Nevertheleſs Joſiah would not turn about his Face from him, but diſguiſed himſelf to fight with him, and without hearkening to the Words of Necho from the Mouth of God, went to fight in the Vale of Megiddo.

23. And the Archers ſhooting at King Joſiah, he ſaid to his Servants, Take me away, for I am very ill.

24. Accordingly his Servants took him away out of the Chariot, and carried him in the ſecond Chariot which he had, taking him to Jeruſalem, where he died, and was buried in the Graves of his Fathers; and all Judah and Jeruſalem mourned for Joſiah.

25. Jeremiah alſo lamented for him, nay all the Singing-men and Singing-women ſpeak of Joſiah in their Lamentations to this Day, and have made them an Ordinance in Iſrael; which behold are written in the Lamentations.

26. As for the reſt of Joſiah's Affairs, and his Kindneſs, according as it is written in the Law of the Lord;

27. Even his Affairs, the former and latter, behold they are written in the Book of the Kings of Iſrael and Judah.

CHAP. XXXVI.

THEN the People of the Country took Jehoahaz the Son of Joſiah, and made him King in the room of his Father at Jeruſalem.

2. Joahaz was in his twenty third Year when he began reigning, and reigned three Months at Jeruſalem.

3. At length the King of Egypt put him away at Jeruſalem; and fined the Country a hundred Talents of Silver, and a Talent of Gold.

4. The ſame too made Eliakim his Brother King over Judah and Jeruſalem, and turned his Name to Jehoiakim; and Necho took away Joahaz his Brother, bringing him to Egypt.

5. Jehoiakim was in his twenty fifth Year when he began reigning, and reigned eleven Years at Jeruſalem; and he did what the Lord his God was diſpleaſed with.

6. Againſt him came up Nebuchadnezzar King of Babylon, and bound him in Chains to carry him thither.

7. Nebuchadnezzar alſo brought ſome of the Inſtruments of the Lord's Houſe to Babylon, and put them in his Temple there.

8. As for the reſt of Jehoiakim's Affairs,

Ver. 25. *Lamentations*] That theſe were not the *Book of Lamentations* a Number of Paſſages there ſhew, beſides that they are too long for a funeral Solemnity, if not to be got ready againſt the Time, and the Singers inſtructed to ſing them.

Ver. 3. *at Jeruſalem*] which ſhews that *Necho* took it: accordingly *Herodotus*, Lib. ii. p. 67. ſays *Necus* King of *Egypt* fought a Battle againſt the *Syrians* in the Plains of *Magdolus*, and having got the Victory, took the great City *Cadytis*; the People of thoſe Parts being in general called *Syrians* by the heathen Writers afterwards, as the Place of the Battle by him mentioned was evidently the Scripture *Vale of Megiddo*, Ch. xxxv. 22. as for *Cadytis*, the ſame Author has taken notice of it further, Lib. iii. pag. 71. as being the City of the People of *Paleſtine*, and Part of the *Arabian* Territories, as likewiſe that it was about the Bigneſs of *Sardis*, the chief City of *Leſſer Aſia*; which ſufficiently prove it to be *Jeruſalem*; however ſee *Prideaux*, *Connect.* An. 610. and concerning that Conqueſt, *Joſephus Ant. Jud.* Lib. x. 7.

Ver. 6. *to carry him*] It is probable he either died in *Jeruſalem* after he was taken, or in the Journey to *Babylon*, ſee alſo *Joſeph. Ant.* B. x. 8. who ſays he was ſlain; and ſo the Prophecies of *Jeremiah* were fulfilled concerning him, *Jer.* xxii. 19. & xxxvi. 30. the firſt of which does not ſuit well with his dying at *Babylon*: and that he was not carried thither, appears alſo by its being *to carry him*, not *and carried him*; notwithſtanding thoſe Words on *Jer.* xxii. 19. in *Poole's Annotations*, "The "Scripture ſaith expreſsly he was carried to *Babylon*,

and

and his Abominations that he did, with what was found in him, behold they are written in the Book of the Kings of Iſrael and Judah; and Jehoiachin his Son reigned in his room.

9. It was in the eighth Year when Jehoiachin began reigning, and he reigned three Months and ten Days at Jeruſalem; and did what the Lord was diſpleaſed with.

10. And at the Return of the Year King Nebuchadnezzar ſent, and brought him to Babylon, with the valuable Inſtruments of the Lord's Houſe; and made Zedekiah his Kinſman King over Judah and Jeruſalem.

11. Zedekiah was in his twenty firſt Year when he began reigning, and reigned eleven Years at Jeruſalem.

12. He likewiſe did what the Lord his God was diſpleaſed with, nor was humbled before the Prophet Jeremiah at the Command of the Lord.

13. And he alſo rebelled againſt King Nebuchadnezzar, who had made him ſwear by God; but he ſtiffened his Neck, and ſtrengthened his Heart, from returning to the Lord God of Iſrael.

14. Moreover all the chief of the Prieſts and People did what was much amiſs, according to all the Abominations of the Gentiles, and defiled the Houſe of the Lord that he had conſecrated in Jeruſalem.

15. And when the Lord God of their Fathers ſent to them by the Miniſtry of his Meſſengers, and that early, becauſe he had compaſſion upon his People and Habitation;

16. They derided God's Meſſengers, deſpiſed his Words, and erred againſt his Prophets, till the Wrath of the Lord aſcended againſt his People, and there was no Remedy.

17. Therefore he brought up againſt them the King of the Chaldeans, who ſlew their young Men with the Sword in the Houſe of their Sanctuary, and had no compaſſion upon young Man or Virgin, the Elder or very aged Perſon: he delivered all into his Power.

18. As for all the Inſtruments of the Houſe of God, great and ſmall, and the Treaſures of the Lord's Houſe, with thoſe of the King and his Princes, he carried all to Babylon.

19. Nay they burnt the Houſe of God, broke down the Wall of Jeruſalem, burnt all its Palaces with Fire, and deſtroyed all the valuable Inſtruments of it.

20. And thoſe who were left from the Sword he carried away to Babylon, and they became Servants to him and his Sons, till the Reign of the Kingdom of Perſia;

21. To fulfil the Word of the Lord by the Mouth of Jeremiah, till the Country had finiſhed its Sabbaths: it keeping Sabbath all the Time it was deſolate, to fulfil ſeventy Years.

22. Now in the firſt Year of Cyrus King of Perſia, the Lord, to accompliſh his Word by the Mouth of Jeremiah, ſtirred up the Spirit of that King, ſo that he ſent Word through all his Kingdom, and it was alſo in Writing as follows;

23. Thus ſays Cyrus King of Perſia, The Lord God of Heaven having given me all the Kingdoms of the Earth, and appointed me to build him a Houſe at Jeruſalem, which is in Judah; whoever there is among you of all his People, the Lord his God be with him, and let him go up.

" 2 *King.* xxiv. 15." for that was *Jehoiachin* his Succeſſor. *Prideaux* repreſents it, that in the Siege he was taken Priſoner in ſome Sally, and ſlain wi h the Sword, *Connec.* An. 599. whereas it is improbable the King ſhould go out, and be taken in that Manner. But this Opinion of *Prideaux* ſeems to ſpring from another wrong one, that *Jeruſalem* was not now taken, the ſame Siege ſtill continuing under *Jehoiachin*, till he ſurrendered it up, Idem An. 598. On the contrary *Nebuchadnezzar* carried ſome of the Things of the Lord's Houſe to *Babylon* in *Jehoiakim*'s Time, 2 *Chron.* xxxvi. 7. and muſt therefore take the City; beſides that the Siege in the Reign of *Jehoiachin* was a new one, 2 *King.* xxiv. 10.

Ver. 9. *It was in the eighth Year*] of the *Babylonian* Captivity, that being in the 4th Year of his Father's Reign, *Jer.* xxv. 1, 11. who died in the 11th as by the *Table*. For *Jehoiachin* himſelf was then in his 18th Year, 2 *King.* xxiv. 8. 1 *Eſdr.* i. 43. by which thoſe Places are reconciled; ſee the like Chap. xxii. 2. To put this for his Age, does not accord with his *doing that which was evil in the Sight of the Lord*, and having *Wives*, 2 *King.* xxiv. 15. And that his Father made him his Aſſociate in the Kingdom ſo young, when he had reigned but one Year, and that under the King of *Egypt*, Ver. 4, 5. (as ſome will have it) is to me unlikely, conſidering too how well it agrees with the Date above-mentioned; which is alſo the Mind of *Lightfoot*.

Ver. 10. *Kinſman*] being not his *Brother*, but his *Uncle*, 2 *King.* xxiv. 17.

Ver. 22. *Newton*, in his *Obſervations upon the Prophecies of Daniel*, Chap. 1. has theſe Words: " The " Book of *Ezra* was originally a part of the Book of the " *Chronicles*, and has been divided from it. For it be- " gins with the two laſt Verſes of the Books of *Chro-* " *nicles*, and the firſt Book of *Eſdras* begins with the two " laſt Chapters thereof. *Ezra* was therefore the Com- " piler of the Books of *Kings* and *Chronicles*, and brought " down the Hiſtory to his own Time." The Author of the *Preſent State of the Printed Hebrew Text* ſuſpects theſe two laſt Verſes have been added improperly, p. 492. but to make a happy Concluſion it is very properly; nay his Complaint of their *breaking off in the very midſt of a Sentence* in *Ezra* i. 3. makes them not leſs proper, ſince it was proper for this to end, as ſoon as a perfect Sentence could be made out of the other, even ſuppoſing it taken from thence; and it may be ſeen that theſe two laſt Verſes make compleat Senſe.

NOTES

NOTES upon the BOOK of EZRA.

CHAP. I.

NOW in the firſt Year of Cyrus King of Perſia, the Lord, to accompliſh his Word from the Mouth of Jeremiah, ſtirred up the Spirit of that King, ſo that he ſent Word through all his Kingdom, and it was alſo in Writing as follows:

2. Thus ſays Cyrus King of Perſia; The Lord God of Heaven having given me all the Kingdoms of the Earth, and appointed me to build him a Houſe at Jeruſalem, which is in Judah;

3. Whoever there is among you of all his People, his God be with him, and let him go up thither, and build the Houſe of the Lord God of Iſrael, who is God at Jeruſalem.

4. And every one that is left at any of the Places, let the Men of the Place where he ſojourns, convey him away with Silver, Gold, Goods and Cattle, together with a Free-offering for the Houſe of God in Jeruſalem.

5. With that the chief Fathers of Judah and Benjamin got ready, as alſo the Prieſts and Levites, with all whoſe Spirit God ſtirred up, to go up to build the Houſe of the Lord there.

6. All thoſe likewiſe who were round about them ſtrengthened their Hands with Inſtruments of Silver, with Gold, Goods, Cattle and precious Things, beſides all that was offered freely.

7. King Cyrus alſo brought forth all the Inſtruments of the Lord's Houſe, which Nebuchadnezzar had taken out of Jeruſalem, and put in the Houſe of his gods.

8. This he did by the Hand of Mithredath the Treaſurer, who counted them out to Sheſhbazzar the Prince of Judah.

9. Of which theſe are the Numbers; thirty golden Bowls, a thouſand ſilver ones, nine and twenty Knives,

10. Thirty golden Baſons, four hundred and ten ſilver ones of the ſecond Sort, *and* a thouſand other Veſſels.

11. All the Inſtruments of Gold and Silver were five thouſand and four hundred; all which Sheſhbazzar brought up with thoſe of the Captivity, who came up from Babylon to Jeruſalem.

CHAP. II.

AND theſe are the People of the Province that came up from Captivity, the Captives whom Nebuchadnezzar King of Babylon carried away thither, who returned to Jeruſalem and Judah, to their reſpective Cities;

2. The Number of which Men of the Iſraelites, that came with Zerubbabel, Jeſhua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilſhan, Miſpar, Bigvai, Rehum *and* Baanah, were:

3. The Poſterity of Paroſh, two thouſand a hundred ſeventy two;

4. The Poſterity of Shephatiah, three hundred ſeventy two;

5. The Poſterity of Arah, ſeven hundred ſeventy five;

6. The Poſterity of Pahath-moab, belonging to thoſe of Jeſhua *and* Joab, two thouſand eight hundred and twelve.

7. The Poſterity of Elam, a thouſand two hundred fifty four;

Ver. 1. *King of Perſia*] A Liſt of the *Perſian* Kings for many Ages before, and the Hiſtory of their Times, is given by the *Perſian* Writers, eſpecially *Mirkhond* in his *Raoudhat al Safa*, a Hiſtory from the Beginning of the World to the Year 900 of the *Hegira* or Æra of *Mahomet*; by *Hamdallah ben Abibekr* in *Tarikh Khozideh*, *The choſen Chronicle*, extending up to An. *Heg.* 730; and *Johia ben Abdallathif* in *Lob al Taovarikh* (commonly called *Lebtarik*) *The Marrow of Hiſtories*, reaching to A. H. 948: an Extract of which from *D'Herbelot. Biblioth. orient.* and *Les Eſtats Empires & Principautes du Monde*, is publiſhed in *Univer. Hiſt.* B. I. Ch. xi. 5.

Ver. 9. *Knives*] for the Sacrifices.

Ver. 11. *Inſtruments*] which is the general Signification of the *Heb.* Word, as *Veſſels* in the foregoing Verſe is the particular, whereby thoſe Numbers are reconciled.

Ver. 1. *came up*] It has been thought this Accompt was taken in *Chaldea* before they began their Journey, and that in *Neh.* vii. when they arrived at *Jeruſalem*: ſo ſome altering their Minds, and ſtaying behind, after they had delivered in their Names to go, and others dying on the Way, leſſened Part of the Numbers in *Neh.* as on the contrary, ſome coming to them afterwards, made others of the latter greater. *Prideaux* ſpeaking of this in the 1ſt Year of *Cyrus* ſays, he ſhall not take upon him to determine it; but in the 21ſt of *Artaxerxes* he tells us, that *Nehemiah* altered the former Regiſter according to the Alterations which were in the Families, and *Stackhouſe* cites *Lightfoot* with Commendation to the ſame Purpoſe; which certainly cannot agree with *found written therein*, *Neh.* vii. 5.

8. The

8. The Poſterity of Zattu, nine hundred forty five;
9. The Poſterity of Zaccai, ſeven hundred and ſixty;
10. The Poſterity of Bani, ſix hundred forty two;
11. The Poſterity of Bebai, ſix hundred twenty three;
12. The Poſterity of Azgad, a thouſand two hundred twenty two;
13. The Poſterity of Adonikam, ſix hundred ſixty ſix;
14. The Poſterity of Bigvai, two thouſand fifty ſix;
15. The Poſterity of Adin, four hundred fifty four;
16. The Poſterity of Ater, belonging to Hezekiah, ninety eight;
17. The Poſterity of Bezai, three hundred twenty three;
18. The Poſterity of Jorah, a hundred and twelve;
19. The Poſterity of Haſhum, two hundred twenty three;
20. The Poſterity of Gibbar, ninety five;
21. The Poſterity of Beth-lahem, a hundred twenty three;
22. The Men of Netophah, fifty ſix;
23. The Men of Anathoth, a hundred twenty eight;
24. The Poſterity of Azmaveth, forty two;
25. The Poſterity of Kirjath-arim, Chephirah and Beeroth, ſeven hundred and forty three;
26. The Poſterity of Ramah and Gaba, ſix hundred twenty one;
27. The Men of Michmas, a hundred twenty two;
28. The Men of Bethel and Ai, two hundred twenty three;
29. The Poſterity of Nebo, fifty two;
30. The Poſterity of Magbiſh, a hundred fifty ſix;
31. The Poſterity of the other Elam, a thouſand two hundred fifty four;
32. The Poſterity of Harim, three hundred and twenty;
33. The Poſterity of Lod, Hadid and Ono, ſeven hundred twenty five;
34. The Poſterity of Jericho, three hundred forty five;
35. The Poſterity of Senaah, three thouſand ſix hundred and thirty;
36. The Prieſts were: the Poſterity of Jedaiah, belonging to the Family of Jeſhua, nine hundred ſeventy three;
37. The Poſterity of Immer, a thouſand fifty two;
38. The Poſterity of Paſhhur, a thouſand two hundred forty ſeven;
39. The Poſterity of Harim, a thouſand and ſeventeen.
40. The Levites were: the Poſterity of Jeſhua and Kadmiel, belonging to the Poſterity of Hodaviah, ſeventy four.
41. The Singers were: the Poſterity of Aſaph, a hundred twenty eight.
42. The Poſterity of the Porters, namely of Shallum, Ater, Talmon, Akkub, Hatita, Shobai, all were a hundred and thirty nine.
43. The Aſſiſtants were the Poſterity of Ziha, Haſupha, Tabbaoth,
44. Keros, Siaha, Padon,
45. Lebanah, Hagabah, Akkub,
46. Hagab, Shalmai, Hanan,
47. Giddel, Gahar, Reaiah,
48. Rezin, Nekoda, Gazzam,
49. Uzza, Paſeah, Beſai,
50. Aſnah, Meunim, Nephuſim,
51. Bakbuk, Hakupha, Harhur,
52. Bazluth, Mehida, Harſhah,
53. Barkos, Siſera, Thamah,
54. Neziah, Hatiphah.
55. The Poſterity of Solomon's Servants, namely of Sotai, Sophereth, Peruda,
56. Jaalah, Darkon, Giddel,
57. Shephatiah, Hattil, Pochereth-zebaim, Ami;
58. All the Aſſiſtants, and the Poſterity of Solomon's Servants, were three hundred ninety two.
59. And theſe came up from Tel-melah, Tel-harſa, Cherub, Addan, Immer; but they could not tell the Family of their Fathers, and their Offspring, whether they were of Iſrael:
60. The Poſterity of Delaiah, Tobijah, Nekoda, ſix hundred fifty two.
61. Of the Poſterity alſo of the Prieſts, that of Habaiah, Koz, Barzillai, who taking a Wife of the Daughters of Barzillai the Gileadite, was called by their Name;
62. Theſe ſought for their Regiſter *among* them whoſe Pedigree was reckoned up, but were not found; ſo they were held to be polluted from the Prieſthood.
63. For the Tirſhatha ſaid of them, that they ſhould not eat of the very holy Things,

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Ver. 43. *Aſſiſtants*] as ſhewn Chap. viii. 20. They are thought to be the Poſterity of the *Gibeonites* ſpoken of *Joſh.* ix. for which I find a very good Reaſon, beſides their Employment, though I do not obſerve any Author who mentions it; that the Word in the *Original* comes from the Verb uſed *Joſh.* ix. ult. for *made*, as they were then inſtituted. *Nethinim* is plural without *s*, as obſerved of *Cherubim* at *Gen.* iii. 24. and ſhould be for a Name *Nethinites*,

till there ſtood up a Prieſt with Urim, and with Thummim.

64. The whole Congregation together, were forty two thouſand three hundred ſixty:

65. Beſides their Servant-men and Maids, theſe being ſeven thouſand three hundred thirty ſeven; and they had two hundred Men and Women who were Singers.

66. Their Horſes were ſeven hundred thirty ſix, their Mules two hundred forty five,

67. Their Camels four hundred thirty five, the Aſſes ſix thouſand ſeven hundred and twenty.

68. And ſome of the chief Fathers, when they were come to the Lord's Houſe in Jeruſalem, offered freely for the Houſe of God, to ſet it up upon its Baſe;

69. Giving to the Treaſure of the Work, according to their Ability, ſixty one thouſand Drams of Gold, five thouſand Manehs of Silver, and a hundred Prieſts Coats.

70. So the Prieſts, Levites, and ſome of the People, with the Singers, Porters, and Aſſiſtants dwelt in their Cities; nay all Iſrael in theirs.

CHAP. III.

AND when the ſeventh Month approached, after the Iſraelites were in the Cities, the People gathered together as one Man to Jeruſalem.

2. Then Jeſhua the Son of Jozadak got ready, and his Brethren the Prieſts, as likewiſe Zerubbabel the Son of Shealtiel, with his Brethren, and built the Altar of the God of Iſrael, to offer up Burnt-offerings upon it, as it is written in the Law of Moſes the Man of God.

3. As ſoon as they had prepared the Altar upon its Baſes, becauſe of the Dread that was upon them by reaſon of the People of the Countries, they offered up Burnt-offerings upon it to the Lord, and that both Morning and Evening.

4. They alſo kept the Feaſt of Tabernacles, as it is written; and the Burnt-offerings were Day by Day in Number, according to the Manner of each Day's Buſineſs on the very ſame Day;

5. And after that the continual Burnt-offering, and the conſecrated Things of the new Moons, of all the Lord's appointed Times, and of every one who offered a Free-offering to the Lord.

6. From the firſt Day of the ſeventh Month they began to offer up Burnt-offerings to the Lord, when the Foundation of his Temple was not laid.

7. Moreover they gave Money to the Fellers, and Artificers, as alſo Meat, Drink, and Oil to the Zidonians, and Tyrians, to bring Cedar-trees from Lebanon to the Sea of Joppa, according to the Licence of Cyrus King of Perſia to them.

8. And in the ſecond Year of their coming to the Houſe of God at Jeruſalem, in the ſecond Month, Zerubbabel the Son of Shealtiel, Jeſhua the Son of Jozadak, and the reſt of their Brethren the Prieſts and Levites, with all that were come out of the Captivity to Jeruſalem began, and placed the Levites from twenty Years old upward, to be chief over the Work of the Lord's Houſe.

9. So Jeſhua, his Sons and Brethren, Kadmiel, and his Sons, the Poſterity of Judah, ſtood as one to be chief over the Doers of the Work in the Houſe of God; *with* the Sons of Henadad, their Sons and Brethren, the Levites.

10. And when the Builders laid the Foundation of the Lord's Temple, they placed the Prieſts cloathed having Trumpets, and the Levites that were the Poſterity of Aſaph with Cymbals, to praiſe the Lord according to the Hands of David King of Iſrael.

11. Who anſwered in praiſing, and giving thanks to the Lord, becauſe he was good, ſince his Kindneſs was upon Iſrael for ever; and all the People ſhouted with a loud Noiſe in praiſing the Lord, for the Foundation of his Houſe being laid.

12. But many of the Prieſts, Levites, and chief Fathers, that were Elders, who had ſeen the former Houſe when it was ſtanding, upon their Sight of this, wept aloud; while many were loudly ſhouting for Joy:

Ver. 64. *forty*] The particular Numbers probably were only the Families of *Levi*, *Benjamin* and *Judah*, which belonged to that Kingdom; and the total Sum here, which exceeds the Particulars, might be made up with People of the other Tribes who were mixed among them; ſee Ch. vi. 17.

Ver. 66. *ſeven hundred*] The *vulg. Lat.* has *ſix hundred.*

Ver. 69. *ſixty*] for which in the *vulg. Lat.* is *forty.*

Ver. 1. *approached*] as the Word ſignifies, and Ver 6. ſhews.

Ver. 7. *Fellers*] who cut down the Trees, which the *Carpenters* uſed, the Verb alſo ſignifying to *cut.*

Ver. 8. *chief*] See 1 *Chron.* xxiii. 4.

Ver. 10. *Hands*] the Tunes he played with them on the muſical Inſtruments: and neither *Hands* nor *Hand*, that I know of, ever mean *ordinance.*

Ver. 12. *when*] or *while.*

Ib. *when it was ſtanding*] which by the *Original*, both in Prepoſition and Accent, evidently belongs to *the former Houſe*, and not to *this Houſe*; as alſo the *Septuagint*, *old Lat. Tranſlator*, *Pagn. Mont.* with *Jun.* and *Trem.* turn it.

Ib. *ſtanding*] *Heb. founded.*

13. Inſomuch that the People did not know the Voice of Shouting in Joy, from that of thoſe who were weeping, though the People ſhouted with ſuch a loud Noiſe, that the Sound was heard far off.

CHAP. IV.

AND when the Enemies of Judah and Benjamin heard, that the Captives were building a Temple for the Lord God of Iſrael;

2. They came to Zerubbabel, and the chief Fathers, and ſaid to them; Let us build with you, for we are as you, ſeeking your God, to whom we have ſacrificed from the Time of Eſar-haddon King of Aſſyria, who brought us up hither.

3. But Zerubbabel, Jeſhua, and the reſt of the chief Fathers of Iſrael anſwered them, You have Nothing to do with us, to build a Houſe for our God; for we together will build for the Lord God of Iſrael, as King Cyrus King of Perſia has commanded us.

4. Then the People of the Country made the Hands of the People of Judah ſlack, and troubled them in building.

5. They alſo hired Counſellors againſt them, to fruſtrate their Purpoſe, all the Time of Cyrus, and till the Reign of Darius, Kings of Perſia.

6. And in the Beginning of the Reign of Ahaſuerus, they wrote an Accuſation againſt the Inhabitants of Judah and Jeruſalem.

7. In the Time likewiſe of Artaxerxes King of Perſia, Biſhlam, *with* Mithredath, Tabeel, and the reſt of his Society, wrote to him; and the Writing of the Epiſtle was done in Syriack, and interpreted out of it.

8. Rehum the Preſident, and Shimſhai the Scribe, wrote a Letter againſt Jeruſalem, to King Artaxerxes after this Manner:

9. Then with them the reſt of their Society, the Dinites, Apharſathchites, Tarpelites, Apharſites, Archevites, Babylonians, Shuſhanchites, Dehavites, Elamites,

10. And the reſt of the Nations whom the great and honourable Oſnappar brought away, and made them dwell in the City of Samaria, and the Reſidue beyond the River, and at ſuch a Time:

11. This is the Copy of the Letter which they ſent to him. To King Artaxerxes, thy Servants the Men beyond the River, and at ſuch a Time.

12. Let it be known to the King, that the Jews who came up from thee to us, are come to Jeruſalem, building the rebellious and bad City, and make up the Walls, and join the Foundations together.

13. Let it now be known to the King, that if this City be built, and the Walls made up, they will not give Toll, Tax and Tribute, by which thou wilt bring damage to the Revenue of the Kings.

14. Now ſince we have a Salary of the Palace, and it is not fit for us to ſee the King's Reproach, upon this we have ſent, and made it known to the King;

15. That Somebody may ſeek in the Book of the Records of thy Fathers, where thou wilt find, and know, that this City has been a rebellious one, and brought damage to Kings and Provinces, and that the People made Conſpiracy within it of old time, whereupon this City was laid waſte.

16. We make known to the King, that if this City be built, and the Walls made up, by this means thou wilt have no Part beyond the River.

17. The King ſent Account to Rehum the Preſident, Shimſhai the Scribe, the reſt of their Society who dwelt in Samaria, and the Reſidue beyond the River: Peace, and at ſuch a Time.

18. The Epiſtle which you ſent to us was read plainly before me;

19. And Order being given by me, ſome ſought, and found that this City of old time has been lifting up it ſelf againſt Kings, as alſo Rebellion and Conſpiracy have been made in it;

20. Nay there have been powerful Kings

Ver. 5. *till*] as Ver. 24.

Ib. *Darius*] namely *Darius Hyſtaſpis*, as plainly appears by Ver. 24. *Hag.* i. 14, 15. *Zech.* i. 7, 12. compared together.

Ver. 6. *Ahaſuerus*] *Cambyſes* the Son of *Cyrus* being ſo called, according to *Uſher*, *Prideaux*, *Univer. Hiſt.* &c. as ſeems moſt likely, though *Newton* would have it to be *Xerxes*, who reigned after *Darius Hyſtaſpis*, *Chron. of ant. King. amend.* Ch. 6.

Ver. 7. *Artaxerxes*] who ſeems to be *Smerdis* by Ver. 24. the *Perſian* Kings being, 1. *Cyrus*, 2. *Cambyſes*, 3. *Smerdis*, 4. *Darius Hyſtaſpis*, in the Order they here ſtand. Nor is *Darius* mentioned Ver. 5. as reigning before *Ahaſuerus* and *Artaxerxes*, though *Newton* miſtakes it to be ſo.

Ib. *Mithredath*] the ſame as in Chap. i. 8.

Ib. *Society*] of *Samaritans*, mungrel *Jews*, continued to this Time, Chap. iv. 2. 2 *King.* xvii. as well as the original Word ſo ſignifying.

Ib. *out of*] *in* being inconſiſtent.

Ver. 8. This Verſe and ſo on to Chap. vi. 19. is *Chaldee* in the *Original*, which begins again Chap. vii. 12. and continues to Ver. 27.

Ver. 9. *Then*] *Rehum* and *Shimſhai* ſeem firſt to have compoſed and written the Letter, then the others to have agreed to it, or ſigned it.

Ver. 10. *beyond*] from the Metropolis of the *Perſian* Empire, the ſame as Ver. 17, 20. ſo *Jun.* and *Trem.* have *trans* here and Ver. 11, 16. Ch. v. 3, 6.

Ib. *River*] *Euphrates*.

Ver. 11. *To King Artaxerxes*] I can ſcarce doubt, but this was at the Head of the Epiſtle, as the Manner was in former Times.

in

in Jeruſalem, who were Rulers over all beyond the River, and Toll, Tax, and Tribute was given to them.

21. Give Order now to make theſe Men ceaſe, that this City may not be built till Order is given by me.

22. And be warned of doing amiſs about this: why ſhould Hurt increaſe to bring damage to the Kings?

23. So after the Copy of the Epiſtle of King Artaxerxes was read before Rehum, Shimſhai the Scribe, and their Society; they went away in haſte to Jeruſalem againſt the Jews, and made them ceaſe by Force, and Might.

24. At which Time the Work of the Houſe of God in Jeruſalem ceaſed, and continued ſo till the ſecond Year of the Reign of Darius King of Perſia.

CHAP. V.

THEN the Prophets, Haggai for one, and Zechariah the Son of Iddo, propheſied to thoſe Jews who were in Judah and Jeruſalem, in the Name of the God of Iſrael.

2. At that Time Zerubbabel the Son of Shealtiel, and Jeſhua the Son of Jozadak got ready, and began to build the Houſe of God in Jeruſalem; with whom were God's Prophets ſupporting them.

3. At the ſame Time there came to them Tatnai the Governor beyond the River, Shethar-boznai, and their Society, and ſaid thus to them, Who gave you Order to build this Houſe, and make up this Wall?

4. When we told them after the ſame Manner, what were the Names of theſe Men who erected this Building.

5. And upon the Elders of the Jews was the Eye of their God, ſo that thoſe could not make them ceaſe, till the Cauſe came to Darius; and then they brought back an Epiſtle about this.

6. The Copy of the Letter which Tatnai Governor beyond the River, Shethar-boznai, and his Society, the Apharſechites who were there, ſent to King Darius.

7. In the Account which they ſent to him it was written after this Manner. To King Darius be all Peace.

8. Let it be known to the King, that we went into the Province of Judea, to the Houſe of the great God, and it is building with huge Stones, Timber is laying in the Walls, and this Work is done ſpeedily, and proſpers in their Hands.

9. We then aſked thoſe Elders, ſaying to them after this Manner, Who gave you Order to build this Houſe, and make up this Wall?

10. And we alſo aſked them their Names, to make them known to thee, that we might write the Names of the Men who were ſome of the chief of them.

11. Upon which they returned us an Account after the following Manner: We are the Servants of the God of Heaven and Earth, and are building the Houſe that was built many Years before this, which a great King of Iſrael builded, and made up.

12. However after our Fathers provoked the God of Heaven, he delivered them into the Power of Nebuchadnezzar the Chaldean, King of Babylon, who deſtroyed this Houſe, and carried the People away thither.

13. But in the firſt Year of Cyrus King of Babylon, he gave Order to build this Houſe of God.

14. And moreover thoſe Inſtruments of God's Houſe, of Gold and Silver, which Nebuchadnezzar took away out of the Temple that was in Jeruſalem, and carried them away into the Temple of Babylon; did King Cyrus take from thence, and they were given to one whoſe Name was Sheſhbazzar, whom he made Governor.

15. And he ſaid to him, Take theſe Inſtruments, go, carry them down into the Temple in Jeruſalem; and let the Houſe of God be built in its Place.

16. Then this Sheſhbazzar being come, laid the Foundations of the Houſe of God in Jeruſalem: and from that Time till now it has been building, and is not finiſhed.

17. Now therefore if it is well to the King, let Somebody ſeek in the Houſe of the King's Treaſure which is there at Babylon, whether it is *ſo*, that Order was given by King Cyrus to build this Houſe of God in Jeruſalem; and let the King's Mind be ſent to us about it.

CHAP. VI.

AT the ſame Time King Darius gave Order, and ſome ſought in the Library, where the Treaſures were laid up in Babylon.

Ver. 4. *what were*] Thus not only the *vulg. Lat. Bib.* but alſo the *Tigur.* with that of *Jun.* and *Trem.* have *quæ eſſent nomina*, *what were the Names*, not in a Queſtion; which the Senſe of the Relation does not admit of, that the *Jews* ſhould aſk the others, *What are the Names?* And the contrary too is manifeſt by Ver. 10. *Caſtal.* likewiſe tranſlates in the ſame Manner.

2. And

2. And there was found in a Cheſt at the Palace, that was for the Province of the Medes, one Volume, in which was a Record thus written:

3. In the firſt Year of King Cyrus, he gave Order; Let the Houſe of God in Jeruſalem be built, the Place in which they offer Sacrifices, and the Foundations of it be firmly laid, let its Height be ſixty Cubits, the Breadth of it the ſame;

4. With three Rows of huge Stones, and a Row of new Timber; and let the Expence be given out of the King's Houſe.

5. And moreover let the Inſtruments of God's Houſe, of Gold and Silver, which Nebuchadnezzar took away out of the Temple that was in Jeruſalem, and brought away to Babylon, be carried back, and had into the Temple in Jeruſalem to their Place, and laid up in the Houſe of God.

6. Now, *ſaid he*, Tatnai the Governor beyond the River, Shethar-boznai, and your Society, the Apharſechites who are beyond the River, be you far from thence.

7. Let the Work of the Houſe of God alone; let the Governor of the Jews, and their Elders, build the ſame in its Place.

8. Beſides I give Order concerning what you ſhall do for theſe Elders of the Jews, to build this Houſe of God, that out of the King's Riches, the Toll beyond the River, the Expence ſhall be ſpeedily given to theſe Men, that they may not be made to ceaſe.

9. And what there is Need of, as Bullocks, Rams and Lambs, for the Burnt-offerings of the God of Heaven, Wheat, Salt, Wine and Oil, according to the Command of the Prieſts who are in Jeruſalem, let it be given them Day by Day without Failing.

10. That they may offer delicious Things to the God of Heaven, and pray for the Life of the King and his Sons.

11. I alſo give Order, that any Man who ſhall alter this Matter, Timber ſhall be pulled down from his Houſe, and being ſet up, he ſhall be deſtroyed upon it, and his Houſe ſhall be made a Dunghil for the ſame.

12. God likewiſe, who cauſes his Name to remain there, caſt down every King and People, who ſhall put forth their Hand to alter *it*, to deſtroy this Houſe of God in Jeruſalem. I Darius give Order, let it be done ſpeedily.

13. Then Tatnai the Governor beyond the River, Shethar-boznai, and their Society, by reaſon of what King Darius ſent, did ſpeedily after that Manner.

14. So the Elders of the Jews built, and proſpered by the propheſying of Haggai the Prophet, and Zechariah the Son of Iddo; building and making *it* up, as well by the Order of the God of Heaven, as by that of Cyrus, Darius, and Artaxerxes King of Perſia.

15. And this Houſe was finiſhed by the third Day of the Month of Adar, which was in the ſixth Year of the Reign of King Darius.

16. Upon which the Iſraelites, the Prieſts, Levites, and the reſt of the Captives, kept the Dedication of this Houſe of God with Joy.

17. For the Dedication of which they offered a hundred Oxen, two hundred Rams, four hundred Lambs; and twelve He-goats for a Sin-offering for all Iſrael, after the Number of their Tribes.

18. And they ſet the Prieſts in their Diviſions, with the Levites in their Partitions, for the Service of God in Jeruſalem; according to the Writing of the Book of Moſes.

19. The Captives too kept the Paſſover on the fourteenth of the firſt Month.

20. For the Prieſts and Levites cleanſed themſelves together, *and* were all of them clean; and the latter killed the Paſſover for all the Captives, for their Brethren the Prieſts, and for themſelves.

21. Which the Iſraelites who were returned from Captivity, and all that had ſeparated themſelves to them, from the Uncleanneſs of the Nations of the Country, to ſeek the Lord God of Iſrael, did eat.

22. And they kept the Feaſt of unleavened Cakes ſeven Days with Gladneſs: for the Lord had made them glad, and turned about the Heart of the King of Aſſyria towards them, to ſtrengthen their Hands in the Work of the Houſe of God, the God of Iſrael.

Ver. 2. *in a Cheſt*] So *Munſt.* and *Ar. Montan.* tranſlate *in Scrinio*, as likewiſe *Sol. Jarhi* and *Ab. Ezra* interpret it, the Word being alſo found thus in the *Targum* of *Eſt.* i. 4. with the ſame Verb, וְאַשְׁכַּח תַּמָּן שִׁית מְאָה אַמְיָתִין *and he found there ſix hundred Cheſts.* If we next conſider the Context that this was in the City of *Babylon*, Ver. 1. it could not be *at Achmetha*, or *Ecbatan* as ſome have it, another and diſtant City.

Ib. *for*] There was a Cheſt as it ſeems kept to hold the Records belonging to the Province of the *Medes*. And beſides the Impropriety of ſaying the Palace was in ſuch a Province, the Expreſſion may ſhew the Writing was found where it was ſought for.

Ver. 14. *Artaxerxes*] *Artaxerxes Longimanus*, of whom ſee the next Chapter; not the ſame as in Chap. iv. 7. their Characters being very different.

CHAP. VII.

NOW after theſe Things, in the Reign of Artaxerxes King of Perſia, Ezra, being the Son of Seraiah, the Son of Azariah, the Son of Hilkiah,

2. The Son of Shallum, the Son of Zadok, the Son of Ahitub,

3. The Son of Amariah, the Son of Azariah, the Son of Meraioth,

4. The Son of Zerahiah, the Son of Uzzi, the Son of Bukki,

5. The Son of Abiſhua, the Son of Phinehas, the Son of Eleazar, the Son of Aaron the chief Prieſt;

6. This Ezra came up from Babylon, and he was a ready Scribe in the Law of Moſes, which the Lord God of Iſrael gave; to whom the King had granted all his Requeſt, according to the Hand of the Lord his God upon him.

Ver. 1. *Son of Seraiah*] As they were not all immediate Sons, there being ſix left out between *Azariah* and *Meraioth*, 1 *Chron.* vi. 7, 8, 9, 10. and as *Seraiah* had now been dead 130 Years, 2 *King.* xxv. 18, 21. *Jer.* lii. 24, 27. & *Chronol. Tab.* 5. inſtead of putting *Ezra* for the Brother of *Jehozadak* in 1 *Chr.* vi. 14, 15. with other *Commentators*, I much rather ſuppoſe he might be as far off at leaſt as *Jehozadak*'s Grandſon, by the Space of Time, and his Son being high Prieſt at the End of the Captivity, Ch. iii. 2. *Hag.* i. 1, 12, 14. *Zech.* iii. 1. and his Grandſons being in the Time of *Ezra*, Ch. x. 18. *Neh.* xii. 26.

Ver. 6. *a ready Scribe*] A Notion has prevailed among the Criticks of the *Scripture*, that *Ezra* wrote it out into another Character; that the *Hebrew* Letters before were the ſame with the *Samaritan* now, and that the preſent *Hebrew* are *Chaldee* ones. This how merely theorical ſoever it may ſeem, has been attended with a very pernicious Conſequence, the preferring the *Samaritan Pentateuch*, which is the whole of the *Scripture* in that Character, to the *Hebrew* in particular Places where they differ. The *Samaritan Copy* is not another Language, but the ſame as the *Hebrew* in other Letters, with ſome Alterations and Additions; but there is alſo a *literal Verſion* made from that, both in the *Samaritan* Character and Language. Now it is evident this *Copy* was compoſed after *Ezra*, ſince it has the *marginal Readings*, which are generally allowed to be his; and alſo ſome of its Alterations from the *Hebrew* plainly aroſe through Miſtake of ſuch *Hebrew* Letters as are nearly alike, whereas thoſe Alterations may be obſerved not to come by making the *Hebrew Copy* from the *Samaritan*, becauſe the Letters of the laſt are ſo different: for inſtance, inſtead of the *Heb.* Word וירק *Gen.* xiv. 14. the *Samarit.* is צחקץ where the Letter ץ does not anſwer to ר but to ד by Miſtake, as is viſible; for is it ſo likely on the contrary that ץ ſhould be miſtaken for ף that ſtands for ר? which muſt have been the Caſe, had the *Hebrew Exemplar* been taken from the *Samaritan*. To ſet this Matter yet in a clearer Light, as well as ſave Words in the enſuing Examples, I will put down ſome of the *Hebrew* ſimilar Letters, with the *Samaritan* correſponding ones, which are thus:

Heb.	*Sam.*		*Heb.*	*Sam.*		*Heb.*	*Sam.*		*Heb.*	*Sam.*	
ד	ץ	Daleth	ה	ץ	He	ו	ץ	Vau	ב	פ	Beth
ר	ף	Reſh	ח	ת	Heth	י	ת	Jod	כ	ג	Caph

An Example of the firſt kind we have ſeen already, as there is another of the ſame in *Num.* xvi. 15. where for *Aſs* the *Sam.* has *deſirable Thing*; and שהם in *Exod.* xxviii. 20. being in the *Sam. Copy* שחם ſhews obviouſly that the Difference of the middle Letters came by miſtaking the *Heb.* not the *Sam. He* for a *Heth*: the Conſequence of which muſt have been, that the *Samaritan* was made from and after the *Hebrew*. And this will be more confirmed by the *Samaritan Pentateuch* having the ſame Word ſignifying *an Onyx-ſtone*, like the *Heb.* elſewhere, as *Gen.* ii. 12. *Exod.* xxv. 7. Again in *Exod.* xxii. 11. the Diſagreement of ישלם and צאנצ demonſtrates to the Sight, that it was not the *Sam. Vau* which was taken to be a *Jod*, they being ſo very much unlike; the Difference therefore leaves us only to conclude, that the *Heb. Jod* was taken for a *Vau* through their Likeneſs, by him that made the *Samaritan Codex* from the *Hebrew*. But to prove that the *Samaritan Text* is not authentick, is according to *Walton* himſelf in the *Polyglot Bible*, *De Sam. Verſionibus*, Sect. 17. *cum umbra propria contendere*, *to fight with one's own Shadow*. Nevertheleſs thoſe who are unacquainted with ſuch Proof may, as Experience ſhews is done, eſteem the *Samaritan* before the *Hebrew*, while the Learned now generally hold that the *Scripture* was before the *Babylonian* Captivity in *Samaritan* Letters, which they give out to be the ancient *Hebrew* ones, and the *Samaritans* pretend their preſent *Copy* is a true one from that before the Captivity. I will therefore purſue the Matter further, and venture to give my Sentiments, why I think the *Hebrew* Letters were the ſame formerly as now.

It would be contrary to what is found in other Languages, if the *Hebrew* and *Chaldee* had not always the ſame Letters, ſince they have ſo great Affinity with each other. How many Languages more different are there round about us, all having the *Latin Alphabet*? If we look to thoſe with different Letters, as the *Hebrew*, *Greek*, *Latin*, *Arabick*, *Chineſe*, *&c.* what a vaſt odds is there in their Words, Declenſion, and Conſtruction? Another Thing, by which it has been evident to me, that the *Hebrew* had the ſame Letters before the Captivity as ſince, is that ſeveral of the Differences between the Keris and Chetibs, or the *Heb. Margin* and *Text*, are one having the Letter ו and the other י which eſpecially could not be miſtaken from the *Samaritan* Characters, as may be ſeen before. *Ezra* is ſuppoſed to put thoſe *marginal Readings* to the *Books* that were written before his Time, as *Simon* called the Juſt might to the others; and if the *Copy Ezra* peruſed had the wrong Letter of theſe two, by the Error of the Tranſcriber through their Likeneſs, he probably placed the right one in the *Margin*; as in *Jer.* lii. 1. where the *Text* has חמיטל and the *Margin* חמוטל which is incredible ſhould come from the *Samaritan* Letters. So the firſt in the *Bible*, *Gen.* viii. 17. is in the *Text* הוצא in the *Marg.* היצא the former of which is plainly a Miſtake, the Root being יצא and muſt needs be made from the preſent *Hebrew* Character. There is alſo ſuch a Difference from *Beth* and *Caph*, *Joſh.* iv. 18. with divers others elſewhere; ſee Baron *Spanheim*'s *De Uſu & Præſt. Num. Ant. Diſſert.* 2. *Conringius de Num. Hebr. Carpzovius Crit. Sacr. Vet. Teſt.* P. I. Cap. v. Sect. 6. p. 229—231. *Cellarius Hiſt. Samarit.* Nay the like may be found in the ſame or parallel Words of the *Heb. Text* only. *Jacob* called a Place פניאל that is *the Face of God*, *Gen.* xxxii. 30. agreeable to the Reaſon there rendered for it; but it was afterwards called פנואל Ver. 31. *Judg.* viii. 8. by the Change of the middle Letters ſo nearly alike, eſpecially if the Tail of the former was extended too much, as might eaſily be done in Writing: this *Moſes* has put right when he tells what *Jacob* called it, but Cuſtom having prevailed for the other, it was not proper to alter its real Name, though of wrong Etymology. Now how came the latter but by Miſtake of the former, and that from the *Hebrew*, not the *Samaritan* Letters? So חירם King of *Tyre*, as he is commonly called, is in 2 *Chron.* חורם On the other hand עלון *Gen.* xxxvi. 23. is עלין 1 *Chron.* i. 40. where the latter Name being obtained through an ocular Miſtake of thoſe Letters, was left unaltered by the Compiler of *Chronicles*. In the ſame Verſes are alſo שפו and שפי and in the ſame Chapters beſides, צפו *Gen.* xxxvi. 11. צפי 1 *Chron.* i. 36. פעו *Gen.* xxxvi. 39. פעי 1 *Chron.* i. 50. עלוה *Gen.* xxxvi. 40.

7. There

7. There likewiſe came up ſome of the Iſraelites, of the Prieſts, Levites, Singers, Porters, and Aſſiſtants to Jeruſalem, in the ſeventh Year of King Artaxerxes.

עליה 1 *Chron.* i. 51. הימם *Gen.* xxxvi. 22. הומם 1 *Chron.* i. 39, *&c.* as alſo with the Letter *Daleth* changed into *Reſh* המדן *Gen.* xxxvi. 26. חמרן 1 *Chron.* i. 41. and with *Reſh* into *Daleth* הדר *Gen.* xxxvi. 39. הדד 1 *Chron.* i. 50, 51. (as *Gen.* xxv. 15. & 1 *Chron.* i. 30.) there is alſo a particular Change of ועקן *Vaakan* rather than *and Akan*, *Gen.* xxxvi. 27. into יעקן *Jaakan*, 1 *Chron.* i. 42. which is evidently of the ſame Kind. Thus דעואל *Num.* vii. 42, 47. & x. 20. is called רעואל Chap. ii. 14. חדר *Gen.* xxv. 15. הדד 1 *Chron.* i. 30. ראה *a Glede*, *Deut.* xiv. 13. דאה *Lev.* xi. 14. and הדרעזר 2 *Sam.* viii. 3. *&c.* חדרעזר 1 *Chron.* xviii. 3. *Harodite*, 2 *Sam.* xxiii. 25. *Harorite*, 1 *Chr.* xi. 27. *Hiddai*, 2 *Sam.* xxiii, 30. (the Letter *d* being doubled only by a Point) *Hurai*, 1 *Chr.* xi. 32. The *Heb.* מ likewiſe being obſcure, and ſo the ſmall Stroke on the left Side not appearing, is nearly like ב hence doubtleſs we have מראדך *Iſa.* xxxix. 1. and בראדך 2 *King.* xx. 12. דיבון *Iſa.* xv. 2. *Jer.* xlviii. 18. 22. and דימון *Iſa.* xv. 9 twice; which could not happen through any Analogy of the *Samaritan* Letters ב and ע and hence the Difference of *Copies* with ב and כ *by* and *according to*, *Hoſ.* xiii. 2. That of יוזכר *Jozachar*, 2 *King.* xii. 21. by Contraction זבד 2 *Chr.* xxiv. 26. with two of the three Letters altered through their Likeneſs, is very remarkable for this Purpoſe, though I have never met with it remarked by any.

As more Inſtances of this Kind may be ſuperfluous, let it be conſidered in the next place, how utterly unlikely it is, that the *Hebrew* and *Chaldee* Letters, had they been different as is pretended, ſhould have admitted of ſuch a Change of the Words as *Ezra* is imagined to have made. Who can think thoſe Languages would have had each the ſame Number of Letters, and every ſingle Letter in the ancient *Hebrew* have been matched by another in the *Chaldee* of the ſame Nature and Sound, if they had been in ſuch different Characters? It is far from being ſo with the Tongues mentioned above, which have diverſe Letters. I grant there is an Exception in the *Syriack* Tongue, which nearly agrees with the *Chaldee*, and yet has Letters of other Forms; but *Syriack* appears to be only a Dialect of *Chaldee*, and *Walton* obſerves that the *Syriack* Letters were introduced by the *Chriſtians* of *Antioch*, that they might not be like thoſe uſed by the *Nazarites* and *Ebionites*: ſo that this does not invalidate the Obſervation on the others. In like manner the Retortion of the Argument will be prevented concerning the *Samaritan* Character: for whereas it might be ſaid, A Change of the *Scripture* from the *Heb.* to the *Sam.* Letters would be as unlikely as a Change the contrary Way, but it is certain one of them was made, becauſe the five *Books* of *Moſes* are extant in both Sorts of Letters; in Anſwer to this, the *Samaritan* might admit of ſuch a Change as well as the *Syriack*, and yet neither of them be any Exception to the mutual Nature and Order of fundamental Languages: for the Law was not improbably written in the preſent *Samaritan* Character, by that People in oppoſition to the *Jews*, they having been long at great Enmity with each other, as in *John* iv. 9. & *Joſephus Ant.* xii. & xx. 5. nay perhaps thoſe Letters were but then invented, and called *Samaritan* to make their *Copy* be thought ancient, and ſo might have been fitted to the *Hebrew* or any Language. *Samaritan* ſeems a Dialect of the *Chaldee*, both by their being ſo nearly the ſame at this Time, and by the Account from whence thoſe People firſt came, 2 *King.* xvii. 24. on which *Text* ſee the *Note*. Or if their old Language at their firſt inhabiting *Samaria* had ſuch Letters, it being become obſolete when their *Pentateuch* was compoſed, the Letters might be either made more or fewer, and ſuited in Sound to the *Heb.* ones, as if they were newly invented. Thus there appears no Difficulty how the *Samaritans* might make their *Exemplar* from the *Hebrew*. But the Caſe turns out very different, by duly conſidering the Notion of *Ezra*'s tranſcribing the *Scripture* out of *Samaritan* into the *Chaldee* Letters, which bears a Reſemblance to the meeting of Mountains: for *Ezra* could not make the ancient Language and Character of the *Jews* otherwiſe than it was, and as the Number, Forms and Sounds of the *Chaldee* Letters were confined by common Uſe, they muſt alſo remain the ſame: I conſequently conclude, that *Ezra* did no ſuch Thing, but that the ancient *Heb.* Letters were the ſame with the preſent and with the *Chald.* ones, little Variations perhaps, as we find in other Languages, excepted. And what ſhould *Ezra* make the pretended Alteration for? What can be anſwered, but that it was becauſe the *Heb.* Language or Letters were loſt, or forgotten, and therefore changed for the *Chaldean*. Which appears not to be true, ſince the Books of *Haggai*, *Zechariah*, *Malachi*, *Nehemiah*, *Eſther*, Part of *Ezra* and *Daniel*, were afterwards written in *Hebrew*; and if it had been neceſſary to have the *Scripture* in a *Chaldee* Character, would it not have been as neceſſary that thoſe Parts of it ſhould be in that Language? Beſides *Joſephus* ſays, that after *Ezra*'s Death the *Jews* converſed in *Hebrew*, *Antiq.* B. xi. Ch. 5. though it is probable the *Chaldee* might be moſtly uſed among the Vulgar: but having theſe two Sorts of Letters, as ſuppoſed by the Objectors, in Uſe; would they prefer that of their Enemies before their own, when they were returned into their own Country? And if the Knowledge of the very *Heb.* Letters was loſt, would not the Language much more? Whereas according to that Opinion it ſeems that thoſe *Jews* retained their Language, and forgot their Letters; ſince the latter only are pretended to be altered. Or if they loſt both, what would the Service of the Letters be without knowing the Words? They might have learned the ſuppoſed ancient Letters, without changing them, much eaſier than the Language. Nay how ſoon might 22 Letters have been learned! I cannot think *Ezra* would have done ſuch an abſurd, and what may be called profane, Piece of Work. Nor is there any ancient authentick Teſtimony for it, either in the *Scripture*, *Apocrypha*, or in *Ariſteas*, *Philo*, *Joſephus*, *&c.* on the contrary *Ariſteas*, who wrote the *Hiſtory* of the *Septuagint's Tranſlation*, about two hundred Years before the Time of *Chriſt*, ſays τυγχάνει ἑβραϊκοῖς γράμμασι καὶ φωνῇ λεγόμενα, *the Letters and Language were both Hebrew*; and ſo *Joſephus* calls them, *Proœm. ad Antiq.*

But there remains a grand Objection, which *Prideaux* ſays he *thinks cannot be anſwered*, *Connect.* Anno 446. There are ſome Medals or Coins that have on them in the *Samaritan* Character *Holy Jeruſalem*, which it is pleaded were not made after the *Babylonian* Captivity, becauſe the *Samaritans* would not have put *Jeruſalem* on them, nor called it *Holy*, and ſo that it was done by the Kingdom of *Judah* before the Captivity, conſequently that their Letters were the ſame as the *Samaritan*. On which there is room to doubt, whether it is unqueſtionable that theſe Coins are authentick, as there are I ſuppoſe no others extant ſo ancient. Some of the famous *Darics* mentioned by *Herodot.* Lib. 4. and *Plutarch in Artax.* might be coined about a Century after, but as others went under that Name which were made both by the *Perſian* and *Macedonian* Race of Kings, *Univer. Hiſt.* B. I. xi. 2. the Diſtance of Time will be conſiderable. 'There is great Reaſon to believe, ſays the *Univ. Hiſt.* 'B. III. Ch. xxxvii. that not one of the *Samaritan* 'Coins is genuine, at leaſt not one of them is indiſputably ſo:' for which is quoted *Reland*, *Ottius* & *Spanheim*; ſee *Adrian Reland De vet. Hebr. Num. Diſſert.* and none might be more ready for Impoſitions of that Kind than the *Samaritans*, to ſet their *Scripture* and Religion above thoſe of the *Jews*, as the Credit of ſuch Coins made before the Captivity would do: and if they ſhould not be genuine, which it cannot be proved they are, the whole Objection would be void; and is uncertain now, ſo that Nothing can be determined from it. But that there are ſuch forged Coins or Medals is well known, and

8. And

8. And he came to Jeruſalem in the fifth Month, which was in the ſame Year.

9. For on the firſt of the firſt Month he began to come up from Babylon, and on the

even *Walton* owns he had ſeen ſome. Beſides the Cheat or Miſtake, if it be either, might partly at leaſt be chargeable on the Papiſts, as *Morinus*, *Souciet*, &c. from whom we have the Account of theſe Pieces; who no doubt would be willing to have it ſo, to depreciate our *Scripture*, and who are known to deal in ſuch Ware. But ſuppoſing them not to be made after the Captivity, neither does it ſeem likely to me, that they were ſtamped by the Kings of *Judah* before; becauſe there are no Kings Heads on them, which ſhews as if the Regal Government at *Jeruſalem* was then over. And if any other Time can be allotted for them without Abſurdity, it will be ſufficient. What remains is only that of the Captivity, which I take to be the Time when thoſe Pieces were made, if not Counterfeits, by the *Samaritans*; being before they were at Variance with the *Jews*, and while they worſhipped the true God, 2 *King*. xvii. 26, 27, 28, 41. *Ezr*. iv. 2. and conſequently had an eſteem for *Jeruſalem* the peculiar Place for his Worſhip. Their being termed *Adverſaries*, *Ezr*. iv. 1. might be with reſpect to what they were afterwards, or at the Time of writing it; beſides that the original Word ſignifies *ſuch as ſtreighten others*, which another People would the *Jews* by only endeavouring to join with them. Thoſe People accuſtomed to Conqueſts, and not ſettling at home like the *Jews*, but being more acquainted both with the World and remarkable Affairs, might be much more likely to make Medals than the *Iſraelites*, of whom we find no ſuch Thing. They, when the Inhabitants of *Judah* were carried away into Captivity at laſt, might look on the whole Country as their own, and dwell there, *Ezr*. iv. 4. nay the King of *Babylon*, who was alſo King of *Aſſyria*, ſeems to have deſigned or allowed it ſhould be ſo, by not tranſplanting others thither; and they having embraced the *Jewiſh* Religion, might then eſteem *Jeruſalem* their Metropolis, however in an Eccleſiaſtical Senſe, and ſo put the Epithet of *Holy* to it on their Coins or Medals.

Let us now examine thoſe eight Pieces of which *Walton* has exhibited the Figures, eſpecially ſince he pretends they are ſufficient without any other Arguments, to make it certain that the *Samaritan* were the ancient *Hebrew* Letters. The firſt has on one Side in the *Samaritan* Character *A Shekel of Iſrael*, round a Figure taken for the Pot of Manna, with the Letters *Shin* and *Daleth* above it; and on the other Side *Holy Jeruſalem*, round another Figure ſuppoſed to repreſent *Aaron*'s Rod. On which I would obſerve, that as the latter Inſcription ſhews it was not done by the Kingdom of *Iſrael*, ſo does the former that it was not by the Kingdom of *Judah*, and conſequently was ſtamped by the *Samaritans* as above. Beſides it being uſual to denote the Name of the Place where Pieces were coined, as our Author obſerves, and mentions *Aleph* ſo poſited on his 2d Shekel, as the firſt Letter of ſome City's Name where it was made; what can be more probable than that this *Shin* ſtood for *Samaria*, being the firſt Letter of it? That with the *Daleth* may be counted for שמרנ דשש *contrived and faſhioned at Samaria*, as דמה has ſuch a double Signification. The 2d Coin has the ſame Figures and Words, only differently ſpelled, as the foregoing, and *Aleph* above the Pot: one of which *Beza* on *Mat*. vii. 24. gives the Figure of, and ſays he had. What is more natural to think, than that this Letter was put for אשור *Aſſyria* the Name of the Empire, or for אסרחדן *Eſar-haddon* their King who brought thoſe *Samaritans* thither, *Ezr*. iv. 2? How conformable is it to their Manner. 2 *King*. xvii. 24. to the End, thus to mix Things? The 3d is like the firſt, only there is no Pot nor Rod; as if not much regarded by the Makers, which ſuits with the *Samaritans*. The 4th *Morinus* himſelf ſuppoſes to be a *Samaritan* Piece, which allows of their coining, and ſo makes for their doing the reſt. The 5th being counted a half Shekel, having ſome of the Letters worn out, has *Aleph* over the Pot like the ſecond. The 6th is ſo defaced, that there are few Letters to be known on it, of which however I have Something to obſerve further. The two laſt, ſays *Walton*, were *poſt reditum e captivitate Babylonica*, *after the Captivity of Babylon*, and yet they have both *Holy Jeruſalem* on them as the former; which deſtroys the Argument, if there was Occaſion for it, that the *Samaritans* would not put ſuch an Inſcription then. Which now, let me aſk, yields the moſt unanſwerable Argument, the Change of the Letters in the *Scripture* before mentioned, for what I have been pleading, or theſe Coins againſt it?

One more Objection, weak as it is, I am not willing to omit: *Jerome* mentions in his Time that the Letter *Tau* was formerly like a Croſs, from whence, and the Shapes of the Letters, it was inferred this was the *Samaritan Tau*. Which may be ſafely allowed, though it is not of that Form now, and though the Patrons of the other Opinion diſſent from themſelves, as to what Sort of Croſs it repreſented, whether this † or this ×: for what does it avail if *Jerome* intended it of the *Samaritan Tau*? or what if he thought that was the ancient *Heb*. Character? Of what Weight is his mere Opinion concerning Matter of Fact 900 Years before? who was ſo variable in his Judgment touching the *Hebrew* and *Greek Copies*, and who is remarked for writing others Sentiments as his own. As for the Kind of Croſs that appears on the 6th Coin, who can tell but it is a Piece of a Letter? Or is it certain that thoſe obliterated Letters were *Samaritan*? Eſpecially ſince *Reland*, where quoted before, and *Loeſcher De Cauſis Ling. Hebr*. p. 201, 202. ſhew that they differ from the *Samaritan* Letters almoſt as much as from the *Hebrew*.

Nay if there was any Occaſion for it, one might ſuppoſe that if any of thoſe Pieces were made before the Tranſmigration to *Babylon*, by the People of *Judah*; they might uſe the *Samaritan* Letters in coining, upon ſome Account or other, which might not be hard to conceive; and yet the *Scripture* might be in different ones, whichſoever were of common Uſe, though the latter would be more probable. Or thoſe Coins might be Tribute-money paid by the *Aſſyrians* and others, to *David*, or *Solomon*; which it is eaſy to ſuppoſe were thus ſtamped, eſpecially as ſeveral Conquerors impoſed ſuch a Tribute on the People brought into Subjection to them: I ſay *others*, becauſe the Difference of Spelling and Character may intimate, they were made by diverſe People uſing the ſame Language with ſome Variation; which alſo ſpeaks for this being the Caſe. But *Carpzove* anſwers the Objection of the Shekels, by the Diſtinction of common and ſacred *Heb*. Letters.

It is added in the famous *Univerſal Hiſtory*, B. iii. Ch. 37. ‘ 'Tis now univerſally received amongſt the ‘ Learned, and the Dates on the Pieces themſelves ‘ clearly evince it, that the oldeſt of theſe Coins, with ‘ Legends upon them, do not precede the Settlement of ‘ the Prieſthood in the *Aſmonæan* Family, which hap‘ pened not much above an hundred and fifty Years be‘ fore the Chriſtian Æra; and ſome of them are much ‘ later,' *Spanhem*. & *Conring*. ubi ſupra—‘ The *Sep‘ tuagint Verſion* is (therefore) of higher Antiquity than ‘ any of thoſe Coins which are ſuppoſed to have the *Sa‘ maritan* Character upon them. Now 'tis certain the ‘ Authors of this Verſion have frequently differed from ‘ the *Hebrew*, by their miſtaking one ſimilar *Aſſyrian* (as ‘ the *Heb*. is alſo called) Letter for another. This is an ‘ undeniable Argument, the individual *Hebrew Copy* they ‘ tranſlated was written, not in the *Samaritan*, but the ‘ *Aſſyrian* Character; and conſequently, that the *Hebrew* ‘ *Text* was written in that Character, before any of thoſe ‘ Shekels were in being.'

From hence, or even otherwiſe, may be eaſily perceived, how weak and ignorant *Whiſton*'s Pretence is, in his *Eſſay towards reſtoring the true Text of the Old Teſtament*, p. 149. that the *Heb. Bible* was only in *Samaritan* Characters till the Beginning of the ſecond Century of

firſt

first of the fifth Month he arrived at Jeruſalem, according to the good Hand of his God upon him.

10. For Ezra prepared his Heart to ſeek the Law of the Lord, and to do *it*, as alſo to teach the Ordinances and Rules in Iſrael.

11. And this is the Copy of the Epiſtle which King Artaxerxes gave to Ezra the Prieſt *and* Scribe, a Scribe of the Words of the Lord's Commandments, and of his Ordinances to Iſrael.

12. Artaxerxes King of Kings, to Ezra the Prieſt, a Scribe of the Law of the God of Heaven: May all be well, and at ſuch a Time.

13. I give Order, that every one of the People of Iſrael, particularly the Prieſts of it, and Levites in my Kingdom, who will go freely to Jeruſalem, ſhall go with thee:

14. Since thou art ſent from before the King, and his ſeven Counſellors, to enquire concerning Judah and Jeruſalem, according to the Law of thy God which is with thee;

15. And to carry away the Silver, and Gold, which the King and his Counſellors have freely offered to the God of Iſrael, whoſe Habitation is in Jeruſalem;

16. Nay all the Silver, and Gold, which thou procureſt in the whole Province of Babylon, with the Free-offering of the People and Prieſts, who freely offer for the Houſe of their God that is in Jeruſalem.

17. By this means thou mayeſt buy ſpeedily with this Money Oxen, Rams, *and* Lambs, with their Meat-offerings, and Drink-offerings; and offer them upon the Altar of the Houſe of your God that is in Jeruſalem.

18. And what ſhall ſeem well to thee, and thy Brethren, to do with the reſt of the Silver and Gold, ye may do according to the Mind of your God.

19. The Inſtruments alſo which are given to thee for the Miniſtry of the Houſe of thy God, deliver before the God of Jeruſalem.

20. And the reſt that is needful for that Houſe, which falls to thee to give, thou ſhalt do it out of the Houſe of the King's Treaſures.

21. Beſides I King Artaxerxes give Order to all the Treaſurers who are beyond the River, that all which Ezra the Prieſt, a Scribe of the Law of the God of Heaven, requires of you, ſhall be done ſpeedily;

22. Even to a hundred Talents of Silver, a hundred Cors of Wheat, ſo many Baths of Wine, the ſame of Oil, and Salt not preſcribed.

23. All that is commanded by the God of Heaven, let it be done carefully for his Houſe: why ſhould there be Wrath againſt the Kingdom of the Monarch and his Sons?

24. We further make known to you, that as for all the Prieſts and Levites, the Singers, Porters, Aſſiſtants, and Miniſters of the Houſe of God, there ſhall be no Ruler to impoſe Toll, Tax, or Tribute upon them.

25. And thou Ezra, according to the Wiſdom of thy God which is with thee, make Magiſtrates and Judges, who all know the Laws of thy God, to judge all the People that are beyond the River, and you ſhall let them know who do not.

26. Laſtly every one who does not perform the Law of thy God, and the King's Law, let Judgment be ſpeedily executed upon him, whether it be to Death, Baniſhment, a Fine of Money, or Bonds.

27. Bleſſed be the Lord God of our Fathers, who put it thus into the King's Mind, to adorn the Houſe of the Lord that is in Jeruſalem;

28. And extended Kindneſs to me, before the King and his Counſellors, and with all the King's powerful Princes; ſo that I was ſtrengthened according as the Hand of the Lord my God was upon me, and gathered together the chief of Iſrael to go up with me.

CHAP. VIII.

AND theſe are the chief Fathers of them, and their Pedigree, who came up with me in the Reign of Artaxerxes from Babylon:

2. Gerſhom of the Poſterity of Phinehas,

Chriſtianity, and was then changed into the preſent *Hebrew* ones by the *Jews*; ſince the 70 *Tranſlators* could not make the forementioned Miſtakes from the *Samaritan* Letters.

Though it has been pretended that the *Talmudiſts* hold the *Samaritan* to be the ancient *Hebrew* Character, it appears otherwiſe by their ſaying the Letters on *Aaron*'s Breaſtplate were cut quite through it, and ſo *Mem.* ם and *Samech* ס were ſupported miraculouſly, as the middle of them was entirely disjoined from the Breaſtplate, *Tractat. Megillath.* whereas that would not be the Caſe with the ſame *Samaritan* Letters 𐤌 and 𐤎. The like may alſo appear, by the Reaſons given for ſome of the Letters Names; as that the ſecond was named *Beth*, which is the *Heb.* Word for *Houſe*, from its Shape ב reſembling the Top, Pavement, Wall, and Entrance of it; the third ג *Gimel* from *gamal*, *a Camel*, for imitating the Bunch on its Back; another ו *Vau* a *Hook* or *Hinge*, which it is like; another כ *Caph*, that is *bending*, or *the Palm of the Hand*, for the ſame Reaſon; ע *Ain*, *an Eye*, פ *Pe*, *a Mouth*, ש *Shin*, *a Tooth* or *Teeth*, &c. in like manner. Even in the *Tract Sanhedrim* of the *Talmud*, quoted to ſupport the contrary Opinion, this that I eſpouſe is particularly pleaded for, as obſerved in *Univer. Hiſt.* B. I. vii. 4. and vindicated by *Buxtorf* the Son, *Poſtellus* and *Hottinger* againſt *Morinus*, &c.

Ver. 13. *of it*] not *Ezra*'s.

Ver. 25. *is with thee*] How neceſſary it is to tranſlate thus, as I do in other Places, need not be expatiated on; ſo *Prov.* vii. 20.

Daniel of the Poſterity of Ithamar, Hattuſh of the Poſterity of David;

3. Zechariah of the Poſterity of Shechaniah, of that of Paroſh, and with him a Pedigree of a hundred and fifty Males;

4. Elihoenai the Son of Zerahiah, of the Poſterity of Pahath-moab, and with him two hundred Males;

5. The Son of Jahaziel, of the Poſterity of Shechaniah, and with him three hundred Males;

6. And Ebed the Son of Jonathan, of the Poſterity of Adin, and with him fifty Males;

7. Jeſhaiah alſo the Son of Athaliah, of the Poſterity of Elam, and with him ſeventy Males;

8. And Zebadiah the Son of Michael, of the Poſterity of Shephatiah, and with him eighty Males;

9. Obadiah the Son of Jehiel, of the Poſterity of Joab, and with him two hundred and eighteen Males;

10. And the Son of Joſiphiah, of the Poſterity of Shelomith, and with him a hundred and ſixty Males;

11. As likewiſe Zechariah the Son of Bebai, of the Poſterity of Bebai, and with him twenty eight Males;

12. Johanan too the Son of Hakkatan, of the Poſterity of Azgad, and with him a hundred and ten Males;

13. And ſome of the laſt Sons of Adonikam, whoſe Names were, Eliphelet, Jeiel and Shemaiah, and with them ſixty Males;

14. Laſtly of the Sons of Bigvai, Uthai, and Zabbud, and with them ſeventy Males.

15. And I gathered them together at the River that comes to Ahava, where we encamped three Days; and underſtanding about the People and Prieſts, I found none of the Poſterity of Levi there.

16. Then I ſent for Eliezer, Ariel, Shemaiah, Elnathan, Jarib, Elnathan, Nathan, Zechariah and Meſhullam, chief Men; as alſo for Joiarib, and Elnathan, prudent Men.

17. Whom I ordered to *go to* Iddo the chief at a Place *called* Caſiphia, and told them what they ſhould ſay to him *and* his Brethren the Aſſiſtants there, that they ſhould bring us Miniſters for the Houſe of our God.

18. And they brought to us, according to the good Hand of our God upon us, a Man of Underſtanding, of the Poſterity of Mahli, the Son of Levi, the Son of Iſrael, namely Sherebiah, with his Sons and his Brethren eighteen;

19. Haſhabiah likewiſe, and with him Jeſhaiah of the Poſterity of Merari, his Brethren and their Sons twenty;

20. And of the Aſſiſtants, whom David and the Princes put for the Service of the Levites, two hundred and twenty, all of whom were expreſsly mentioned by Name.

21. And I proclaimed a Faſt there at the River Ahava, to afflict our ſelves before our God, that we might enquire of him the right Way for us, our Children, and all our Subſtance.

22. For I was aſhamed to aſk of the King Forces or Horſemen, to help us againſt the Enemy in the Way; becauſe we had ſaid to him, that the Hand of our God is upon all who ſeek him for Good, but his Power and Anger againſt all who forſake him.

23. So we faſted, and beſought our God for this; and he was intreated by us.

24. Moreover I put apart twelve of the chief Prieſts, Sherebiah, Haſhabiah, and ten of their Brethren with them.

25. To whom I weighed the Silver, Gold and Inſtruments; the Offering for the Houſe of our God, which the King, his Counſellors, his Princes, and all Iſrael that were found had offered:

26. I even weighed into their Hands ſix hundred and fifty Talents of Silver, and Silver Inſtruments a hundred Talents, of Gold a hundred,

27. Twenty Baſons of Gold of a thouſand Drams, and two Veſſels of the beſt yellow Braſs, as handſome as Gold.

28. And I ſaid to them; Both you and the Inſtruments are holy to the Lord, and the Silver and Gold are a Free-offering to the Lord God of your Fathers;

29. Be careful, and keep *them*, till you weigh *them* before the chief of the Prieſts, the Levites, and chief Fathers of Iſrael in Jeruſalem, at the Rooms of the Lord's Houſe.

30. Accordingly the Prieſts, and Levites received the Silver, Gold, and Inſtruments by Weight, to carry to the Houſe of our God at Jeruſalem.

31. Then we marched from the River Ahava, on the twelfth of the firſt Month, to go to Jeruſalem; and the Hand of our God was upon us, ſo that he delivered us from the Power of the Enemies, and of thoſe who lay in wait by the Way.

32. Thus we came to Jeruſalem, where having abode three Days;

33. On the fourth Day the Silver, Gold,

Ver. 18. *namely*] or *even*: for *Sherebiah* appears to be the *Man of Underſtanding*; ſince no other is named, and he is put as chief, Ver. 24. ſo *Jun.* and *Trem.* have *nempe*.

Ver. 25. *found*] who gave for the Houſe of God, Ch. vii. 16. not thoſe preſent with *Ezra* only.

and

and Inſtruments were weighed in the Houſe of our God, into the Hand of Meremoth the Son of Uriah the Prieſt, with whom there was Eleazar the Son of Phinehas, and with them Jozabad the Son of Jeſhua, and Noadiah the Son of Binnui, Levites;

34. All being by Number *and* Weight; and the whole Weight was written down at the ſame Time.

35. The Captives *alſo* who were come from the Captivity, brought Burnt-offerings to the God of Iſrael, twelve Bullocks for all the Iſraelites, ninety ſix Rams, ſeventy ſeven Lambs, twelve He-goats *for* a Sin-offering; the whole being a Burnt-offering to the Lord.

36. And they gave the King's Decrees to his Lieutenants, and to the Governors beyond the River; who ſupported the People, and the Houſe of God.

CHAP. IX.

AND when theſe Things were done, ſome Princes came to me, and ſaid; The People of Iſrael, with the Prieſts and Levites, are not ſeparated from the People of the Countries, the Canaanites, Hittites, Perizzites, Jebuſites, Ammonites, Moabites, Egyptians and Amorites, according to their Abominations.

2. For they have taken ſome of their Daughters for themſelves, and for their Sons, ſo that the holy Offſpring has mixed it ſelf with the People of the Countries; and the Hands of the Princes and Rulers have been chief in this Fault.

3. And upon my hearing this Matter, I tore my Garment and Cloak, plucked off the Hair of my Head and Beard, and ſate down aſtoniſhed.

4. Then there gathered to me every one who trembled at the Words of the God of Iſrael, for the Fault of thoſe of the Captivity; and I ſate aſtoniſhed till the Evening Offering.

5. At which Time I roſe up from my Affliction, while my Garment and my Cloak were torn, and fell down upon my Knees, ſpreading forth my Hands to the Lord my God;

6. And ſaid: O my God, I am aſhamed, and in Confuſion to lift up my Face to thee, my God; for our Iniquities are multiplied above *our* Heads, and our Guilt is become great to Heaven.

7. We have been in great Guilt from the Days of our Forefathers to this Day; and for our Iniquities have we, our very Kings, our Prieſts, been delivered into the Power of the Kings of the Countries, to the Sword, Captivity, Prey, and Shame of Face, as at this Time.

8. But now as it were a ſmall Moment there has been Favour from the Lord our God, to leave us a Remnant eſcaped, and to give us a Nail in his holy Place; for our God to enlighten our Eyes, and to give us a little Reviving in our Servitude.

9. Servants as we were, yet our God did not forſake us in our Servitude, but extended Kindneſs to us before the Kings of Perſia, to give us a Reviving to ſet up the Houſe of our God, to make up its Deſolations, and to give us a Fence in Judah and Jeruſalem.

10. And now, our God, what ſhall we ſay after this? Since we have forſaken thy Commandments,

11. Which thou didſt enjoin by the Miniſtry of thy Servants the Prophets as follows; The Country that you are to enter in to poſſeſs, is a Country of Separation, by the Separation of the People of the Countries, through their Abominations with which they have filled it from one End to the other, by their Uncleanneſs:

12. Now therefore neither give your Daughters to their Sons, nor take their Daughters for yours, nay ſeek not their Proſperity or Welfare for ever; that you may be ſtrong, and eat the Good of the Country, and make *it* a Poſſeſſion to your Poſterity for evermore.

13. And after all that is come upon us for our evil Deeds, and great Guilt, ſince thou our God haſt reſtrained *it* below our Iniquities, and haſt given us ſuch Deliverance as this;

14. Should we again break thy Commandments, and be joined by Marriage to the People of theſe Abominations? Mighteſt not thou be angry with us till thou haſt conſumed *us*, for there to be no Remainder, or Remnant eſcaped?

15. O Lord God of Iſrael, thou art righteous, ſince we are left a Remnant eſcaped, as at this Time: behold we are before thee in our Guilt, though we cannot ſtand before thee for this.

Ver. 35. *The Captives*] as vi. 20. and elſewhere, as *the Sons of the Captivity* (by another *Heb.* Word) may be underſtood.

Ver. 1. *ſome Princes*] The ſame as *Princes* without the Article; and ſee Ver. 2.

Ver. 5. *while*] For what is the Uſe of only repeating it was done?

Ver. 12. *Welfare*] *Heb. Good*, as juſt after, not *Wealth*.

Ver. 15. *though*] *for*, as in divers other Places of our *pref. Tranſ.* turning it as it were topſy-turvy.

CHAP.

CHAP. X.

AND when Ezra prayed, and made confeſſion, weeping, and caſting himſelf down before the Houſe of God, there were gathered to him a very great Congregation of the Iſraelites, Men, Women and Children; for the People wept exceeding much.

2. And Shechaniah the Son of Jehiel, one of the Sons of Elam, made anſwer to Ezra; We have done amiſs againſt our God, as we have dwelt with ſtrange Wives of the People of the Country; yet now there is Hope for Iſrael concerning this.

3. Now therefore let us make a Covenant with our God, to put out all the Wives, and thoſe that are born of them, by the Advice of my Lord, and thoſe who tremble at the Commandment of our God; and let it be done according to the Law.

4. Riſe up, for the Matter belongs to thee, and we will be with thee: take courage, and do *it*.

5. So Ezra got up, that he might make the chief Prieſts, Levites, and all Iſrael ſwear to do according to that Thing; which they did.

6. And riſing up from before the Houſe of God, he went to the Room of Johanan the Son of Eliaſhib; whither being come, he neither eat nor drank any Thing, becauſe he mourned for the Fault of thoſe of the Captivity.

7. Next they made proclamation throughout Judah and Jeruſalem, to all the Captives, to gather together at Jeruſalem;

8. Nay that every one who did not come in three Days, according to the Advice of the Princes and Elders, all his Subſtance ſhould be deſtroyed, and he ſeparated from the Congregation of thoſe of the Captivity.

9. Accordingly all the Men of Judah and Benjamin gathered together to Jeruſalem, in three Days, it being on the twentieth of the ninth Month; and all the People ſate in the Street by the Houſe of God, trembling for *that* Matter, and by reaſon of the Rain.

10. When Ezra the Prieſt got ready, and ſaid to them; Ye have done amiſs, as ye have dealt with ſtrange Wives, to add to the Guilt of Iſrael.

11. Therefore now make Confeſſion to the Lord God of your Fathers, and do his Will, by ſeparating from the People of the Country, particularly from the ſtrange Wives.

12. To which the whole Congregation made anſwer aloud; It belongs to us to do according to thy Words.

13. But the People are many, and it being a Time of Rain, there is not Power to ſtand abroad; and it is not a Buſineſs for one Day, nor two, becauſe we have tranſgreſſed much in this Matter.

14. Let our Princes remain, we pray, for the whole Congregation, and let all who have dwelt with ſtrange Wives in our Cities come at appointed Times, and with them the Elders of each City, and the Judges of the ſame; till the fervent Anger of our God for this Matter is turned away from us.

15. Only Jonathan the Son of Aſahel, and Jahziah the Son of Tikvah remained for it; whom Meſhullam, and Shabbethai the Levite helped.

16. Then the Captives did ſo, and Ezra the Prieſt, *with* Men who were chief Fathers for the Houſhold of their Fathers, all of them by Name, were ſeparated, and ſate down on the firſt Day of the tenth Month, to examine the Matter.

17. Thus they finiſhed about all the Men that had dwelt with ſtrange Wives, by the firſt Day of the firſt Month.

18. And there were found of the Sons of the Prieſts who had dwelt with ſtrange Wives, Maaſeiah, Eliezer, Jarib, and Gedaliah, of the Sons of Jeſhua, the Son of Jozadak, and his Brethren;

19. Who gave their Hands to put out out their Wives, and being guilty, there was a Ram of the Flock for their Guilt:

20. And of the Poſterity of Immer, Hanani and Zebadiah;

21. As alſo of the Poſterity of Harim, Maaſeiah, Elijah, Shemaiah, Jehiel and Uzziah;

22. And of the Poſterity of Paſhhur, Elioenai, Maaſeiah, Iſhmael, Nethaneel, Jozabad and Elaſah:

23. Of the Levites likewiſe, Jozabad, Shimei, and Kelaiah, otherwiſe Kelita, Pethahiah, Judah and Eliezer:

24. And of the Singers, Eliaſhib: of the Porters too, Shallum, Telem and Uri:

25. Beſides of the Iſraelites; of the Poſterity of Paroſh, Ramiah, Izzija, Malchijah, Mijamin, Eleazar, Malchijah and Benaiah;

26. And of the Poſterity of Elam, Mattaniah, Zechariah, Jehiel, Abdi, Jeremoth and Elijah;

27. And of the Poſterity of Zattu, Elioenai, Eliaſhib, Mattaniah, Jeremoth, Zabad and Aziza;

Ver. 2. *dwelt*] Thus the *Heb.* not *taken*; and ſo in Ver. 10, 14, 17, 18.

Ver. 13. *much*] This *Eng.* Adverb being properly denoted in *Heb.* as here, 2 *Chr.* xxxvi. 14. 1 *Sam.* ii. 3. and the People who tranſgreſſed being *many* told juſt before: ſo that not only the *Vulg. Lat.* but alſo *Caſtal.* has it in like Manner *multum peccavimus, we have ſinned much*; and the *Tig. Bib. vehementer peccavimus.*

28. Of

28. Of the Poſterity alſo of Bebai, Jehohanan, Hananiah, Zabbai, Athlai;
29. Moreover of the Poſterity of Bani, Meſhullam, Malluch, Adaiah, Jaſhub, Sheal and Ramoth;
30. And of the Poſterity of Pahathmoab, Adna, Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, Binnui and Manaſſeh;
31. Harim's Poſterity too, Eliezer, Iſhijah, Malchijah, Shemaiah, Simeon,
32. Benjamin, Malluch, Shemariah;
33. Of the Poſterity of Haſhum, Mattenai, Mattatah, Zabad, Eliphelet, Jeremai, Manaſſeh, Shimei;
34. Of the Poſterity of Bani, Maadai, Amram, Uel,
35. Benaiah, Bedeiah, Chelluh,
36. Vaniah, Meremoth, Eliaſhib,
37. Mattaniah, Mattenai, Jaaſau,
38. Bani, Binnui, Shimei,
39. Shelemiah, Nathan, Adaiah,
40. Machnadbai, Shaſhai, Sharai,
41. Azareel, Shelemiah, Shemariah,
42. Shallum, Amariah, Joſeph;
43. Of the Poſterity of Nebo, Jeiel, Mattithiah, Zabad, Zebina, Jaddau, Joel, Benaiah.
44. All theſe had taken ſtrange Wives, and there were ſome of them who had Children by theirs.

NOTES upon the BOOK of NEHEMIAH.

CHAP. I.

THE Words of Nehemiah the Son of Hachaliah. It came to paſs in the Month of Chiſleu, *in* the twentieth Year, when I was at the Palace in Shuſhan,

2. That there came Hanani, one of my Brethren, with ſome Men of Judah; whom I aſked about the Jews that were eſcaped, who were left of the Captivity, and about Jeruſalem.

3. And they told me, The Remnant who are left of the Captivity there in the Province, are in great Adverſity, and Reproach; the Wall of Jeruſalem is alſo broke down, and the Gates of it burnt with Fire.

4. So when I heard theſe Words, I ſate down, weeping and mourning ſome Days; I faſted too, and prayed before the God of Heaven,

5. And ſaid: I beſeech thee, O Lord God of Heaven, the great and aweful God, who keeps Covenant and Kindneſs with thoſe that love him, and keep his Commandments;

6. Let thy Ear now be attentive, and thy Eyes open, to hearken to the Prayer of thy Servant, which I pray before thee at this Time, Day and Night, for the Iſraelites thy Servants; and do confeſs their Sins which we have committed againſt thee, and this I and my Father's Family.

7. We are wholly corrupted towards thee, and have not kept the Commandments, Ordinances and Rules, which thou gaveſt in charge to Moſes thy Servant.

8. Remember, I pray, the Words which thou didſt command him to ſay; Should ye do amiſs, I will diſperſe you among the Nations:

9. Yet ſhould ye return to me, and keep my Commandments, and do them; though there are ſome of you expelled to the outermoſt Part under the Sky, I will gather them from thence, and bring them to the Place where I have choſen to make my Name remain.

10. Now theſe are thy Servants, and People, whom thou haſt redeemed by thy great Power, and ſtrong Hand.

11. I beſeech thee, O Lord, let thy Ear now be attentive to the Prayer of thy Servant, and to that of thy Servants who are willing to reverence thy Name, and give now thy Servant Succeſs at this Time, and grant him Compaſſion before this Man. For I was Butler to the King.

CHAP. II.

AND in the Month of Niſan, *in* the twentieth Year of King Artaxerxes, the Wine being before him; when I took it up, and gave to him, having not been ſad in his Preſence,

2. The King ſaid to me, Why is thy Countenance ſad, ſince thou art not ſick? This is Nothing but Sadneſs of Heart. Very much afraid at this,

3. I anſwered him, Let the King live for ever; why ſhould not my Countenance be ſad, when the City, the Place of my Fathers Sepulchres, is waſte, and the Gates of it conſumed with Fire?

4. Upon this he interrogated me, What is it thou aſkeſt for? And I praying to the God of Heaven,

5. Said to the King, If it is well to the King, and if thy Servant is well before thee, that thou wouldeſt ſend me to Judah, to the City of my Fathers Sepulchres, and let me build it up.

6. And the King replied to me, while the Queen ſate by him, For how long ſhall thy Journey be? And when wilt thou return? So the King being pleaſed to ſend me, I put him a Time.

7. Beſides I requeſted him; If it is well

Ver. 1. *at the Palace in Shuſhan*] See *Eſt.* i. 2. And the Kings of *Perſia* living ſeven Months of the Year at *Babylon*, three at *Suſa* (the Scripture *Shuſhan*) and two at *Ecbatan*, *Zonaras Annal.* Lib. 1. ſo that *Ælian* compares them to Cranes, *Hiſt. Nat.* Lib. ii. 3. Beſides the Agreement of which with the Scripture Account of a Palace being there, I obſerve a more particular Agreement in the Time; as the three Months of Reſidence at *Suſa* were in the Spring, *Zenophon Cyropæd.* Lib. viii. p. 233. and I find the King not obſerving *Nehemiah*'s Sorrow till the firſt Month of the Spring, Chap. ii. 1, 2. though he had heard the mournful News in the fourth Month before from that Time; when the King being at *Babylon* for the Winter Seaſon, and *Nehemiah* at *Shuſhan* to attend on him there, *Artaxerxes* did not know of his Grief till he came thither.

Ver. 7. *wholly corrupted*] But the Author of the *com. Lat.* as if he twice miſtook ח for ה has rendered it, *ſeduced with Vanity*.

Ver. 3. *Let the King live for ever*] The Form of Addreſs to the *Perſian* Kings, *Ælian Var. Hiſt.* Lib. i. 32.

to

to the King, let there be Letters given me for the Governors beyond the River, that they ſhould convey me along, till I come into Judah;

8. And a Letter for Aſaph the Keeper of the Foreſt that belongs to the King, that he ſhould give me Timber to make the Gates of the Palace which belongs to the Houſe, and for the Wall of the City, and for the Houſe that I ſhall go into. Which the King granted me, according to the good Hand of my God upon me.

9. Then I went to the Governors beyond the River, and gave them the King's Letters; he ſending Captains of the Army, and Horſemen with me.

10. Which Sanballat the Horonite, and Tobiah the Ammonite Servant hearing of, it greatly diſpleaſed them; becauſe there was a Man come to endeavour for the Good of the Iſraelites.

11. Now when I was come to Jeruſalem, and had been there three Days;

12. I roſe up by Night, having a few Men with me, but told Nobody what my God had put into my Heart to do at Jeruſalem, and there was no Beaſt with me but that which I rode on.

13 And I went out at the Gate of the Valley by Night, and before the Serpent-fountain, as alſo to the Dung-gate; then I got by force through the Walls of Jeruſalem, which were broken down, and the Gates of it conſumed with Fire.

14. So I paſſed on to the Fountain-gate, and to the King's Fiſh-pond; but there was no Place for the Beaſt that was under me to paſs.

15. Therefore I went up in the Night by the Brook, and got by force through the Wall; at length I came back, and entering in at the Gate of the Valley, I returned.

16. And the Rulers neither knew whither I went, nor what I did: for I had not yet told the Jews, whether Prieſts, Nobles, Rulers, or the reſt who did the Work.

17. Afterwards I ſaid to them, You ſee the Adverſity which we are in, how Jeruſalem is waſte, and the Gates of it are burnt up with Fire; come, and let us build up the Wall of Jeruſalem, that we may be a Reproach no more.

18. Moreover I told them of the Hand of my God which was good upon me, and alſo the King's Words that he expreſſed to me: upon which they ſaid, Let us get ready, and build: ſo they made their Hands ſtrong for the good Matter.

19. But when Sanballat the Horonite, Tobiah the Ammonite Servant, and Geſhem the Arabian heard of *it*, they ſcoffed at us, deſpiſed us, and demanded, What Thing is this that you are doing? Will you rebel againſt the King?

20. To whom I returned this Anſwer, The God of Heaven himſelf will give us Succeſs, therefore we his Servants will get ready and build; whereas you have no Part, Right, nor Memorial in Jeruſalem.

CHAP. III.

ACCORDINGLY Eliaſhib the high Prieſt got ready, with his Brethren the Prieſts, and built up the Sheep-gate, which they conſecrated, and ſet up its Doors; even to the Tower of Meah did they conſecrate it, to that of Hananeel.

2. And at the Side of him the Men of Jericho built; at his Side alſo did Zaccur the Son of Imri build.

3. But the Fiſh-gate the Sons of Haſſenaah built; they made it, and ſet up its Doors, Locks and Bars.

4. At the Side alſo of them Meremoth the Son of Urijah, the Son of Koz, repaired; as did at their Side Meſhullam the Son of Berechiah, the Son of Meſhezabeel; and at theirs Zadok the Son of Baana.

5. Next at the Side of thoſe the Tekoites repaired; but their Gentry would not bring their Necks into the Service of their Lord.

6. And Joiada the Son of Paſeah, and Meſhullam the Son of Beſodeiah repaired the old Gate; they made it, and ſet up its Doors, with the Locks, and Bars of it.

Ver. 8. *to make*] *beams for* ſeems improper Paraphraſe.

Ib. *the Gates of the Palace which belongs to the Houſe*] *Vulg. the Gates of the Temple, the Towers of the Houſe.*

Ver. 13. *got by force*] or *broke*, the indiſputable Meaning of the *Heb.* Word שִׁבַּר as it is in all the *Copies* I have had the Opportunity of examining; nor is it pretended ever to ſignify *viewed*, or as ſome *Lat. Tranſlators* render it *conſidered*. There is however another *Heb.* Word of the ſame Letters, differing from this only by having no Point over the right Side of *w* but even that ſignifies *to expect* or *wait for*, and no where elſe beſides in this and the 15th Ver. nor by any Proof here *to view* or *conſider*: yet I find this to be what is pretended for it, notwithſtanding it is another Word, and not that which is here uſed; and notwithſtanding this other Word or Verb wants the whole Conjugation *Kal*, in which the Word here is. *Jun.* and *Trem.* alſo turn it *effringebam, I broke*; nay the *Septuagint* likewiſe συντρίβων the ſame.

Ib. *through*] to get to the other Side; the *Original* having a Prepoſition that ſignifies ſo properly, which is omitted in the other Way of tranſlating.

Ver. 15. *got—through*] where there was ſome Breach in the Wall, and to get back again to the Outſide.

Ver. 2. *his Side*] as here before; and not plur. as in Ver. 4.

Ver. 3. *made*] or *framed*, which appears better than *laid the Beams*, that ſcarce belongs to a Gate. There is the ſame Verb Chap. ii. 8.

Ver. 5. *Necks*]. By Alluſion to Oxen under the Yoke.

7. And

7. And at their Side Melatiah the Gibeonite, and Jadon the Meronothite, the Men of Gibeon and Mizpah repaired, to the Throne of the Governor on this ſide the River.

8. Uzziel the Son of Harhoiah one of the Goldſmiths repaired at the Side of him, and at his Hananiah the Son of one of the Apothecaries; but they left Jeruſalem as far as the broad Wall.

9. And at the Side of them repaired Rephaiah the Son of Hur, Prince of the half Part of Jeruſalem.

10. Moreover at their Side Jedaiah the Son of Harumaph repaired, even before his Houſe; and at the Side of him did Hattuſh the Son of Haſhabniah repair.

11. Another Meaſure Malchiah the Son of Harim, and Haſhub the Son of Pahathmoab repaired, and the Tower of the Ovens.

12. And at the Side of him repaired Shallum the Son of Halloheſh, the Prince of the *other* half Part of Jeruſalem, with his Daughters.

13. Hanun and the Inhabitants of Zanoah repaired the Gate of the Valley, they built it, ſetting up its Doors, Locks and Bars; and a thouſand Cubits of the Wall to the Dung-gate.

14. But Malchiah the Son of Rechab, the Prince of Part of Beth-cherem, repaired the Dung-gate; he built it, and ſet up its Doors, Locks and Bars.

15. And Shallun the Son of Col-hozeh, a Prince of Part of Mizpah, repaired the Fountain-gate, he built it, covered it, and ſet up its Doors, Locks and Bars; and the Wall of the Fiſh-pond of Shelah, at the King's Garden, even to the Stairs going down from the City of David.

16. After him Nehemiah the Son of Azbuk, Prince of the half Part of Beth-zur, repaired to *the Place* before the Sepulchres of David, and to the Fiſh-pond that was made, and the Houſe of the ſtout Men.

17. Rehum the Son of Bani, of the Levites, repaired after him: at his Side did Haſhabiah Prince of the half Part of Keilah repair, for his Part.

18. After whom repaired, of their Brethren, Bavai the Son of Henadad, Prince of the *other* half Part of Keilah.

19. And Ezer the Son of Jeſhua, Prince of Mizpah, repaired another Meaſure at his Side, over againſt the going up to the Arſenal, at the Corner.

20. After him Baruch the Son of Zabbai earneſtly repaired another Meaſure, from the Corner to the Door of the Houſe of Eliaſhib the high Prieſt.

21. After whom Meremoth the Son of Urijah, the Son of Koz, repaired another Meaſure, from the Door of Eliaſhib's Houſe to the End of it.

22. And after him repaired the Prieſts, the Men of the Plain.

23. After the ſame Benjamin, and Haſhub, repaired before their Houſe: after whom Azariah the Son of Maaſeiah, the Son of Ananiah, repaired by his Houſe.

24. After him Binnui the Son of Henadad repaired another Meaſure, from the Houſe of Azariah to the very Edge of the Corner;

25. Palal the Son of Uzai over againſt the Corner, and the Tower going out of the King's uppermoſt Houſe, which is at the Court of the Priſon; after him Pedaiah the Son of Paroſh;

26. And the Aſſiſtants dwelling on the Aſcent, to *the Place* before the Water-gate eaſtward, and the Tower going out.

27. After the ſame the Tekoites repaired another Meaſure, over againſt the great Tower going out, and to the Wall of the Aſcent.

28. From above the Horſe-gate the Prieſts repaired, againſt their reſpective Houſes.

29. Zadok the Son of Immer repaired after the ſame, before his Houſe: and after him Shemaiah the Son of Shechaniah, the Keeper of the Eaſt-gate repaired.

30. After whom Hananiah the Son of Shelemiah, and Hanun the ſixth Son of Zalaph, repaired another Meaſure: after the ſame Meſhullam the Son of Berechiah repaired, before his Room.

31. After him repaired Malchiah, a Goldſmith's Son, to the Place of the Aſſiſtants and Merchants, before the Muſtering-gate, and to the going up to the Corner.

32. And between the going up to the Corner and the Sheep-gate, the Goldſmiths and Merchants repaired.

Ver. 8. *left*] a common Verb of that Signification; and ſo *Montan. Leo Jud.* with *Trem.* and *Jun.* have *reliquerunt*, the *Vulg. Lat. demiſerunt:* nor is there any Proof or Likelihood that it ever ſignifies *fortified.*

Ib. *as far as*] did not meddle with the old Wall that was ſtanding; vid. *Jun. Annot.*

Ver. 14. *Beth-cherem*] like *Beth-ſhittah, Jud.* vii. 22. &c. without the Article; and ſee *Buxt. Syntax.* Cap. 5.

Ver. 15. *Shallun*] not *Shallum.*

Ver. 26. *dwelling*] So *Caſtal.* renders it *incolentes*; *Pagn.* with *Trem.* and *Jun. qui habitabant, who dwelt:* it being what they repaired, which is here related.

Ib. *the Aſcent*] See at 2 *Chron.* xxxiii. 14.

Ver. 28. *From*] *Vulg. Lat. to.*

Ver. 32. *the Goldſmiths*] *Lat. Aurifices*, but in the *Vulg. Artifices, Tradeſmen*; made, as one may think, erroneouſly from the other.

CHAP.

CHAP. IV.

BUT when Sanballat heard that we were building the Wall, it displeased him, so that he had great Indignation, and scoffed at the Jews;

2. Saying thus before his Brethren, and the Army of Samaria, What are the feeble Jews doing? Will they be left to themselves? Will they sacrifice? Will they finish in a Day? Will they restore the Stones out of the Heaps of Rubbish, when they are burnt?

3. And Tobiah the Ammonite being by him, said, Even what they build, if a Fox should go up, he might break down their Stone-wall.

4. Hear, our God, that we are in Contempt, turn back their Reproach on their own Heads, and deliver them to be a Prey in a Country of Captivity.

5. Nay do not cover over their Iniquity, nor let their Sin be blotted out from before thee: for they have provoked *thee* even before the Builders.

6. Thus we built the Wall, all which was joined together, *one* half of it to *the other*; the People having a Mind to do *it*.

7. And when Sanballat, Tobiah, the Arabians, Ammonites, and Ashdodites heard that the Walls of Jerusalem were making up firm, that the Breaches began to be stopped, it greatly displeased them.

8. So they conspired all of them together, to come to fight against Jerusalem, and to hinder it.

9. Upon this we prayed to our God; and set a Watch against them Day and Night, for fear of them.

10. And Judah said, The Strength of the Labourers is gone, and there is so much Rubbish, that we cannot build the Wall.

11. Besides our Enemies threatened, They shall not know, nor see, till we come in among them, and slaying them, make the Work cease.

12. When the Jews too who dwelt by them came, they told us ten times, *They* will be at all Places by which you can return to us.

13. Therefore I set at the lower Places behind the Wall, *and* in the clear Places, the People according to the Families, with their Swords, Spears and Bows.

14. Which having seen *done*, I addressed my self, and said to the Nobles, Rulers, and the rest of the People; Be not afraid by reason of them; remember the Lord is great and terrible, and fight for your Brethren, your Sons and Daughters, your Wives and Houses.

15. Now when our Enemies heard that it was known to us, and God had made their Counsel void, we returned all of us to the Wall, each one to his Work.

16. But from that Day one half of my Servants wrought in the Work, and the other held the Spears, Shields, Bows and Corslets; the Princes being behind all the Family of Judah.

17. The Builders on the Wall, and they that carried Burdens, *with* those who loaded, wrought in the Work with one of their Hands, and the other held a Dart.

18. The Builders also were girded each with his Sword upon his Loins, when they were building, and he that sounded the Trumpet was by me.

19. And I charged the Nobles, Rulers, and the rest of the People; The Work being much and wide, and we being separated upon the Wall far off one from another;

20. At the Place in which you hear the Sound of the Trumpet, gather thither to us: our God will fight for us.

21. So we wrought in the Work, and half of them held the Spears from Break of Day, till the Stars appeared out.

22. I likewise ordered the People at the same Time, Let each one with his Servant lodge within Jerusalem; that they may be a Guard to us by Night, as well as be at the Work by Day.

23. And neither I, my Brethren, my Servants, nor the Men of the Guard who followed me, did any of us pull off our Cloaths; each having his Dart *and* Water.

Ver. 2. *be left*] to do so: or *will they* [the *Persians*] *leave them*; or *permit*, as several translate: *fortifie* being foreign to it.

Ib. *to themselves*] For the *Heb.* has a Preposition properly signifying *to* before the Pronoun.

Ver. 9. *Upon this*] *Nevertheless* thwarting the Sense.

Ver. 12. They *will be*] with this supplied, which seems intended, it signifies that when the Enemies fell upon them, they would also beset the Ways, that they might not escape back to their Friends in the Country, from whence they were come to help repair *Jerusalem*; see Ch. xi. 1.

Ver. 13. *clear*] as the like Word is rendered, *Isa.* xviii. 4. and the higher Places wanted the less Defence.

Ver. 14. *seen* done] For what else did he *look* at?

Ver. 17. *Dart*] to throw down from the Wall on the Enemy, in case of an Assault; see 2 *Chron.* xxxii. 5. from the Verb *to throw*.

Ver. 22. *to us*] *Vul. to you.*

Ver. 23. *Dart*] as Ver. 17. *Jun.* and *Trem.* translate *cuique gladius suus, each had his Sword*; *Castal. suum quisque telum dextera tenentes, holding every one his Dart in the right Hand:* it being a Noun, the same as in 2 *Chron.* xxiii 10. & xxxii. 5. *Job.* xxxiii. 18. & xxxvi. 12. *Joel* ii. 8. and these are all the Places where it is found.

Ib. *Water*] to drink at any Time, as People do at Work, without going away for it.

CHAP. V.

BESIDES there was a great Cry of the People, and their Wives, againſt their Brethren the Jews.

2. For there were ſome who ſaid, We, our Sons, and Daughters are many; therefore we muſt receive Corn, that we may eat, and live:

3. And others who complained, We have mortgaged our Fields, Vineyards and Houſes; that we might buy Corn in the Famine:

4. As there were more that did; We have borrowed Money for the King's Tax, *on* our Fields, and Vineyards.

5. Yet now our Fleſh is like that of our Brethren, our Children as theirs; and behold we are bringing our Sons and Daughters into ſubjection for Servants, nay ſome of our Daughters are brought into ſubjection; and there is no Power in our Hands, becauſe others have our Fields and Vineyards.

6. Greatly diſpleaſed, when I heard their Cry, and theſe Words,

7. I conſulted in my own Mind, then chid the Nobles and Rulers, telling them, You exact Uſury each one of his Brethren; whereupon I ſet a great Congregation againſt them.

8. I further ſaid to them, We have bought our Brethren the Jews who were ſold to the Nations, according to our Ability; and will you even ſell your Brethren? Or ſhall they be ſold to us? But they were ſilent, and found not a Word *to ſay*.

9. Moreover I proceeded; The Thing that ye do is not good; ſhould not ye walk in the Fear of our God, by reaſon of the Nations our Enemies?

10. And likewiſe I, my Brethren and Servants, might exact Money and Corn of them; I beſeech you, let us leave this Uſury.

11. Reſtore to them preſently, I pray, their Fields, Vineyards, Olive-yards and Houſes, with the hundredth Part of the Money and Corn, the Wine and Oil, which you exact of them.

12. And they anſwered, We will reſtore, and require Nothing of them, we will do as thou ſayeſt. Then I called the Prieſts, and made them ſwear to do according to theſe Words.

13. I alſo ſhook my Arm, and ſaid, Thus let God ſhake every Man, who does not confirm theſe Words, from his Houſe and Buſineſs, even thus let him be ſhaken, till he is void; to which all the Congregation ſaid, So let it be, and praiſed the Lord. The People likewiſe did according to theſe Words.

14. Now from the Time when I was appointed to be their Governor in the Country of Judah, from the twentieth Year to the two and thirtieth of King Artaxerxes, being twelve Years, I and my Brethren did not eat the Victuals belonging to the Governor.

15. Whereas the former ones who were before me were burdenſome to the People, taking of them Bread and Wine, beſides forty Shekels of Silver, nay their Servants had government over the People; but I did not do ſo, by reaſon of the Fear of God.

16. And I alſo repaired in this Work ſome of the Wall, and we bought no Land; beſides all my Servants gathered thither to the Work.

17. Jews too and Rulers a hundred and fifty Men, with them who came to us from the Nations that were round about us, were at my Table:

18. Inſomuch that what was made ready for one Day was an Ox, ſix choice Sheep, and for me Fowls, as alſo within ten Days a great deal of all Sorts of Wine; yet with this I did not require the Victuals belonging to the Governor, becauſe the Service was heavy upon this People.

19. Remember me, O my God, for Good, *according to* all that I have done for them.

CHAP. VI.

AT length when Sanballat, Tobiah, Geſhem the Arabian, and the reſt of our Enemies, heard that I had built up the Wall, and there was no Breach left in it, although I had not at that Time ſet up the Doors at the Gates;

2. Sanballat and Geſhem ſent to me, to come, that we might meet together at one of the Villages in the Vale of Ono; they intending to do me ſome Miſchief.

3. But I ſaid by Meſſengers whom I ſent to them, I am doing a great Work, ſo that I cannot come down; why ſhould the Work ceaſe, when I leave *it* off, that I may come down to you?

4. Yet they ſent to me after that Manner four times, and I returned them anſwer after this Manner.

5. Then Sanballat ſent his Servant to me after

Ver. 11. *preſently*] This *Heb.* Word is found once more, *viz.* in 1 *Sam.* ix. 13. where ſee.

Ver. 13. *Arm*] So *Iſa.* xlix. 22. where it is only beſides, and thus by our beſt *Interpreters*.

Ver. 15. *Fear of God*] Τὸν σοφὸν ἃ κατὰ τοῖς κειμένοις νόμοις πολιτεύεσθαι, ἀλλὰ κατὰ τὸν τῆς ἀρετῆς, ſaid *Antiſthenes* the Philoſopher; *Wiſe Men do not live by the Direction of the Laws, but according to Virtue, Heſychius* in *The Life of famous Philoſophers*.

Ver. 1. *at the Gates*] I do not know why, or from whence our *Eng. Tranſlators* have *upon*, ſince the *Latin* ones have *in portis*.

after

after the ſame Manner the fifth time, with an open Letter in his Hand;

6. In which was written; There is heard among the Nations, and Gaſhmu ſays, thou and the Jews intend to rebel, therefore thou buildeſt up the Wall, that thou mayeſt be their King, as it is reported;

7. And that thou haſt ſet up Prophets to proclaim concerning thee in Jeruſalem, that there is a King in Judah; and now the King will hear the like Report: now therefore come, and let us take counſel together.

8. But I ſent to tell him, There is Nothing according to theſe Words which thou ſayeſt, for thou forgeſt them out of thy own Heart.

9. Though all of them made us afraid, ſaying, Their Hands will leave off the Work, ſo that it ſhall not be done. Now therefore ſtrengthen my Hands.

10. Beſides I went into the Houſe of Shemaiah, the Son of Delaiah, the Son of Mehetabeel, who was ſhut up; and he ſaid, Let us get together at the Houſe of God within the Temple, and ſhut the Doors of the Temple: for they will come to kill thee, and that in the Night.

11. Nevertheleſs I anſwered, Should ſuch a Man as I flee? Or who that is as I am, would go into the Temple, that he might live? I will not go in.

12. And I knew that behold God had not ſent him: for he ſpoke the Prophecy againſt me, becauſe Tobiah and Sanballat had hired him.

13. He being hired to the intent that I ſhould be afraid, and by doing ſo ſhould ſin; that they might have *Something* for an ill Name to reproach me.

14. Remember, O my God, Tobiah and Sanballat, according to theſe their Doings, and alſo Noadiah the Propheteſs, and the reſt of the Prophets, who would have made me afraid.

15. So the Wall was finiſhed on the twenty fifth of Elul, in two and fifty Days.

16. Which when all our Enemies heard, and all the Nations that were round about us ſaw, they were exceedingly caſt down in themſelves; being ſenſible that this Work was done by our God.

17. Moreover in thoſe Days the Nobles of Judah ſent many Letters to Tobiah, and Tobiah's came to them.

18. For there were many in Judah ſworn to him: for he was Son-in-law to Shechaniah, the Son of Arah: and his Son Jehohanan married the Daughter of Meſhullam, the Son of Berechiah.

19. They would alſo be talking of his good *Deeds* before me, and divulging my Words to him; who ſent Letters to make me afraid.

CHAP. VII.

AND when the Wall was built up, I ſet up the Doors; and Porters, Singers, and Levites were appointed.

2. I alſo ordered Hanani my Brother to be over Jeruſalem, with Hananiah the Prince of the Palace: for he was like a Man of Veracity, and feared God above many.

3. Then I ſaid to them, Let not the Gates of Jeruſalem be opened till the Sun gives heat; and while theſe ſtand by, let ſome ſhut, and make faſt the Doors: *they* are likewiſe to place Guards for the Inhabitants of Jeruſalem, in their ſeveral Watches, and beofre their own Houſes.

4. Now the City was of a large Space, and great; but the People were few within it, and there were none of the Houſes built up.

5. My God in the next place put into my Heart, that I ſhould gather together the Nobles, Rulers and People, to reckon up *their* Pedigree; and I found a Book of the Pedigree of thoſe who came up at firſt, in which I found written.

6. Theſe are the People of the Province that came up from Captivity, the Captives whom Nebuchadnezzar King of Babylon carried away, who returned to Jeruſalem and Judah, to their reſpective Cities;

7. The Number of which Men of the Iſraelites, that came with Zerubbabel, Jeſhua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nehum *and* Baanah, were:

8. The Poſterity of Paroſh, two thouſand a hundred and ſeventy two;

9. The Poſterity of Shephatiah, three hundred ſeventy two;

Ver. 12. *ſent him*] where the *Heb.* Diviſion of the Ver. is.

Ib. *the Prophecy*] that they would come to kill *Nehemiah*, Ver. 10.

Ver. 3. *them*] the Porters, as well as the two laſt mentioned; otherwiſe *theſe* would be improper for them who are only ſpoken to.

Ib. *ſhut*] at Night, as Chap. xiii. 19.

Ib. *make faſt*] in general, as the Verb ſignifies, *to lock, bolt, &c.* not particularly *bar*.

Ib. *to place*] being infinitive.

Ver. 5. From this Verſe to Chap. xii. 9. ſays *Sir Iſ. Newton, Chron. of ant. Kingd. amend.* Ch. 6. *Nehemiah* copied it all out of the *Chronicles* of the *Jews*, written before his Days; as may appear by reading the Place, and conſidering that the Prieſts and Levites who ſealed the Covenant, *Neh.* 10. were the very ſame with thoſe who returned from Captivity in the firſt Year of *Cyrus*, *Neh.* xii. and that all thoſe who returned ſealed it; as he ſhews by comparing them together. However ſee on *Ezr.* ii. 1.

10. The

10. The Poſterity of Arah, ſix hundred fifty two;
11. The Poſterity of Pahath-moab, belonging to thoſe of Jeſhua and Joab, two thouſand eight hundred eighteen;
12. The Poſterity of Elam, a thouſand two hundred fifty four;
13. The Poſterity of Zattu, eight hundred forty five;
14. The Poſterity of Zaccai, ſeven hundred and ſixty;
15. The Poſterity of Binnui, ſix hundred forty eight;
16. The Poſterity of Bebai, ſix hundred twenty eight;
17. The Poſterity of Azgad, two thouſand three hundred twenty two;
18. The Poſterity of Adonikam, ſix hundred ſixty ſeven;
19. The Poſterity of Bigvai, two thouſand ſixty ſeven;
20. The Poſterity of Adin, ſix hundred fifty five.
21. The Poſterity of Ater, belonging to Hezekiah, ninety eight;
22. The Poſterity of Haſhum, three hundred twenty eight;
23. The Poſterity of Bezai, three hundred twenty four;
24. The Poſterity of Hariph, a hundred *and* twelve;
25. The Poſterity of Gibeon, ninety five;
26. The Men of Beth-lehem and Netophah, a hundred eighty eight;
27. The Men of Anathoth, a hundred twenty eight;
28. The Men of Beth-azmaveth, forty two;
29. The Men of Kirjath-jearim, Chephirah and Beeroth, ſeven hundred forty three;
30. The Men of Ramah and Gaba, ſix hundred twenty one;
31. The Men of Michmas, a hundred and twenty two;
32. The Men of Bethel and Ai, a hundred twenty three;
33. The Men of the other Nebo, fifty two;
34. The Poſterity of the other Elam, a thouſand two hundred fifty four;
35. The Poſterity of Harim, three hundred and twenty;
36. The Poſterity of Jericho, three hundred forty five;
37. The Poſterity of Lod, Hadid and Ono, ſeven hundred and twenty one;
38. The Poſterity of Senaah, three thouſand nine hundred and thirty.
39. The Prieſts were: the Poſterity of Jedaiah, belonging to the Family of Jeſhua, nine hundred ſeventy three;
40. The Poſterity of Immer, a thouſand fifty two;
41. The Poſterity of Paſhhur, a thouſand two hundred forty ſeven;
42. The Poſterity of Harim, a thouſand *and* ſeventeen.
43. The Levites were: the Poſterity of Jeſhua, belonging to Kadmiel, to the Poſterity of Hodevah, ſeventy four.
44. The Singers were: the Poſterity of Aſaph, a hundred forty eight.
45. The Porters were: the Poſterity of Shallum, Ater, Talmon, Akkub, Hatitah, Shobai, a hundred thirty eight.
46. The Aſſiſtants were: the Poſterity of Ziha, Haſupha, Tabbaoth,
47. Keros, Sia, Padon,
48. Lebana, Hagaba, Shalmai,
49. Hanan, Giddel, Gahar,
50. Reaiah, Rezin, Nekoda,
51. Gazzam, Uzzah, Paſeah,
52. Beſai, Meunim, Nephiſheſim,
53. Bakbuk, Hakupha, Harhur,
54. Bazlith, Mehida, Harſha,
55. Barkos, Siſera, Thamah,
56. Neziah, Hatiphah.
57. The Poſterity of Solomon's Servants, namely of Sotai, Sophereth, Perida,
58. Jaala, Darkon, Giddel,
59. Shephatiah, Hattil, Pochereth-zebaim, Amon;
60. All the Aſſiſtants, and the Poſterity of Solomon's Servants, were three hundred ninety two.
61. And theſe came up from Tel-melah, Tel-harſa, Cherub, Addon *and* Immer; but they could not tell the Family of their Fathers, and their Offspring, whether they were of Iſrael:
62. The Poſterity of Delaiah, Tobijah, Nekoda, ſix hundred forty two.
63. Of the Prieſts alſo, the Poſterity of Habai, Koz, Barzillai, who taking a Wife of the Daughters of Barzillai the Gileadite, was called by their Name;
64. Theſe ſought for their Regiſter *among* them whoſe Pedigree was reckoned up, but it was not found; ſo they were held to be polluted from the Prieſthood.
65. For the Tirſhatha ſaid of them, that they ſhould not eat of the very holy Things, till there ſtood up a Prieſt with Urim and Thummim.
66. The whole Congregation together, were forty two thouſand three hundred and ſixty;

Ver. 12. *two hundred*] In *Vulg.* *eight hundred.*
Ver. 21. *ninety*] *Lat. Vulg.* *nine hundred.*
Ver. 66. *three hundred*] *Lat. Vulg.* *ſix hundred.*

67. Beſides

67. Beſides their Servant-men and Maids, theſe being ſeven thouſand three hundred thirty ſeven; and they had two hundred and forty five Men and Women who were Singers.

68. Their Horſes were ſeven hundred thirty ſix, their Mules two hundred forty five,

69. The Camels four hundred thirty five, the Aſſes ſix thouſand ſeven hundred and twenty.

70. And Part of the chief Fathers gave for the Work; the Tirſhatha giving to the Treaſure a thouſand Drams of Gold, fifty Baſons, five hundred and thirty Prieſts Coats.

71. Some of the chief Fathers alſo gave to the Treaſure of the Work twenty thouſand Drams of Gold, and two thouſand and two hundred Manehs of Silver.

72. And what the reſt of the People gave, was twenty thouſand Drams of Gold, two thouſand Manehs of Silver, and ſixty ſeven Prieſts Coats.

73. So the Prieſts, Levites, Porters, Singers, and ſome of the People, with the Aſſiſtants, and all Iſrael dwelt in their Cities; where the Iſraelites were when the ſeventh Month approached.

CHAP. VIII.

AND all the People gathered together as one Man, into the Street that is before the Water-gate, and ſpoke to Ezra the Scribe to bring the Book of the Law of Moſes, which the Lord gave in command to Iſrael.

2. Accordingly Ezra the Prieſt brought the Law before the Congregation, both of Men and Women, and all who had underſtanding to hear *it*, on the firſt Day of the ſeventh Month.

3. In which he read before the ſame Street, from the *Morning*-light till the middle of the Day, before Men, Women, and thoſe who had underſtanding; and the Ears of all the People were to the Book of the Law.

4. Now Ezra the Scribe ſtood upon a wooden Pulpit that was made for the Affair; and by him ſtood Mattithiah, Shema, Anaiah, Urijah, Hilkiah and Maaſeiah, on his right Hand; and at his left Pedaiah, Miſhael, Malchiah, Haſhum, Haſhbaddanah, Zechariah, Meſhullam.

5. And Ezra opened the Book in the Sight of all the People, foraſmuch as he was above them; at the doing of which they all ſtood up.

6. Then he bleſſed the great Lord God: and all of them anſwered, So let it be, ſo let it be, with lifting up their Hands; they alſo bowed, and worſhipped the Lord, with *their* Faces to the Ground.

7. Beſides Jeſhua, and Bani, with Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites made the People underſtand the Law, who ſtood ſtill.

8. Thus they read in the Book, in the Law of God expounded, putting the Senſe, and made them underſtand the Scripture.

Ver. 6. *the great Lord God*] *Vul. Lat. the Lord God with a great* or *loud Voice.*

Ver. 8. *read*] It has been a Matter of great Enquiry and Debate, when and by whom the *Hebrew* Points, Part of which are the Vowels of that Language, were introduced. Before the *Babylonian* Captivity, while *Hebrew* was the Mother-tongue of the Jewiſh People, as their Letters are all Conſonants, and there was little or no Neceſſity for Vowels, it may be thought or allowed, they had but few or none of the latter. But being diſperſed after the Tranſmigration, and not living together, as their Anceſtors had done before in *Egypt*; the *Chaldee*, as it is agreed, was become their common Language at the Return from Captivity: whereby there was then Need of Vowels for the right reading and underſtanding of the Scripture Words, the adding of which was concluded both by *Jews* and *Chriſtians* to be done by *Ezra*, that ready Scribe or Writer, *Ezr.* vii. 6. aſſiſted by the Men of the Great Synagogue, *Haggai*, *Zechariah*, *Malachi*, with thoſe in *Ezra* ii. 2. and others; a particular Account of which may be ſeen in *Buxtorf's Tiberias*, Cap. 10, & 11. But lately in the Beginning of the 16th Century, one *Elias Levita* a *Jew* of *Germany* ſtarted another Opinion: for the *Jews* continuing to put a great Value on their Tradition, *Mark* vii. 13. and having pretended that the true Meaning of the *Scripture* was delivered down to them from the inſpired Writers by Word of Mouth, till their *Rabbi Judah*, whom they call *Hakkadoſh*, *the Holy*, wrote it in a Book intituled *Miſhnah*, about 150 Years after *Chriſt*; ſo this *Elias Levita* pretended the right Reading of the *Scripture* was preſerved in the ſame Manner, till their *Maſorites* at *Tiberias* compoſed the Points, about 500 Years after *Chriſt*, *Eliæ Lev. Maſoreth Hammaſoreth, & de Accentibus.* As the inventing this Opinion made for the Jewiſh Tradition, ſo the promoting it did for the Popiſh ones, by leſſening the Truth and Authority of the *Holy Scriptures*, which have been a great Check to the Traditions of the *Papiſts:* it is therefore no Wonder that *Morinus* (that bitter Reviler of the *Proteſtants* at the ſame Time) in *Exercit. Biblicæ*, and their great Father *Simon* in his *Critical Enquiries*, &c. with others of them, ſhould ſo cordially eſpouſe the Cauſe; nor for the ſame Reaſon of degrading *Sacred Writ*, that thoſe who are deiſtically inclined ſhould do the ſame, in order for Human Reaſon to juſtle out Divine Revelation; accordingly it may be generally found that the late Authors of thoſe two Sorts, when they make mention of this, hold with *Elias*, only pretend the Points are erroneous or uncertain; as *Hutchinſon* moſt confidently does, for Imaginations of his own. The *Jews* however, though it does not extenuate the *Scripture* in their View, becauſe they think ſuch oral Tradition of the Points as valid, and as much from Inſpiration at firſt, as if they had been all along written, do altogether reject this new Conjecture of *Elias Levita*; ſee *Buxt. de Punct.* P. II. Cap. iii. iv. and p. 366. while it muſt be confeſſed divers learned *Proteſtants*, with *Capellus* at their Head, have likewiſe fallen in with it, led perhaps too much by Novelty, or the Authority of others, not conſidering it ſufficiently themſelves; as not thinking it perhaps material, of which further.

The better to underſtand the State of the Matter, and be more capable of judging in it, let us ſuppoſe the Vowels

9. And Nehemiah who was the Tirſhatha, and Ezra the Prieſt the Scribe, with the Levites who made the People underſtand, ſaid to them all, This Day is holy to the

all taken out of the *Engliſh Books* of the old Teſtament, as alſo out of the *Latin* ones; the firſt might then be pretty nearly to us when we were uſed to them, as the *Hebrew Bible* was to the *Jews* before the Captivity, while that was their common Language; and what it was to them after the Captivity, we may conceive by conſidering how ſuch a *Latin Copy* without Vowels would be to us. There being indeed commonly in *Hebrew* a Conſonant and a Vowel alternately, that Tongue muſt be the eaſier in ſuch a Reſpect, but this may be thought overballanced by the *Hebrew* having more than double the Vowels of our *European* Languages; nay if an *Engliſh* and *Latin Copy* without Vowels as mentioned before had ſome Mark for the Places of them, it would exceed the *Hebrew* in Plainneſs upon that Account. It is however not to be omitted, that the *Matres Lectionis*, as ſome call the Letters י, ו, and א, are ſomewhat helpful in reading the unvowelled *Hebrew*, but not much in the *Scripture:* for when י is uſed as a Vowel, it has the Power both of *i* and *e*, ו of *o* and *u*, and א is never a Vowel, but uſed with all the five; beſides theſe two firſt Letters themſelves, which are properly Conſonants, being deſtitute of Points, do not inform a Reader when they are endued with the Nature of Vowels, nor are they in Place for one half of them; ſo that this is next to Nothing of Certainty without farther Help; and the Jews put more of them in modern Words for that Purpoſe, which the *Bible* wanting, even this may ſhew it had pointed Vowels; ſee more fully *Buxt. de Accent.* p. 370, 371. In pleading theſe, *Walton* owns they were *very ſeldome in the middle of Words*, and yet aſſerts they *were the onely Vowels*, *Conſiderator conſidered*, p. 206; and *Simon* pretending there were more than now, makes bad worſe.

The Caſe being thus fairly ſtated, methinks an unprejudiced Perſon ſhould not want Arguments to be perſuaded that the *Jews* neither did, nor could read the *Hebrew Bible* without Points, till the Time *Elias Levita* talks of, as *Prideaux* owns and ſhews, *Connect.* P. i. B. 5. and that they were frequent in reading it, is well known. So far and ſo long, as the Words and Pronunciation of them were retained in the Memory of any from their Forefathers, ſuch Perſons might read: for the Conſonant-letters alone could not teach them how to do it; neither did, as is manifeſt by the *Septuag.* and *Targumiſts* reading otherwiſe. And is it to be imagined that even the Readers in the Synagogues could ſay the whole *Scripture* by Heart? Words it is true might often be known by the ſame Words in other Places, the Sounds of which were remembred, and many more might be known according to the Rules of Grammar, by Number, Conjugation, Tenſe, *&c.* but as there are divers Nouns ſeldom extant, ſome but once, and ſeveral irregular Verbs, with Abundance of particular Words that vary from the uſual Conſtruction; the Remembrance of the common Words, and the general Knowledge of Grammar (then but little) would be inſufficient without remembring alſo the Exceptions and Words leſs frequent: all which to mind diſtinctly in the ſeveral Places, might require a larger Memory, than to be able to ſay the whole *Scripture* out of Book, as it lies connected together; ſee *Buxt. Tiber.* Ch. 9. at end, and even *Capel. Crit. Sacr.* Sect. 63. Many Verbs, with the Knowledge of the *Heb. Grammar*, might be known how to be read by the Letters, if regular; but even in ſuch Verbs, their Letters would not inform whether the pointing, or reading, was regular or irregular in ſuch a Place, or what it was if the latter, and ſo it would be uncertain; which ſome plead it is, for the like Reaſons. And beſides the various Anomalies of the Verbs, the Vowels of the Nouns are very different. So that all the ſame Pronunciation without Points could not be derived from the ſacred Penmen, as pretended in Proleg. iii. ſect. 51, 53. ad *Bib. Polyglot.*

An Objection that is raiſed from the preſent reading of the *Samaritan Pentateuch*, and the Writings of the *Jewiſh Rabbies* without Points, gives me Occaſion for making the Matter ſtill plainer. It is certainly much eaſier to put Vowels to the Conſonants, than to read them without; becauſe the firſt allows of all Helps, and any Time for performing it, whereas the other is to be done ex tempore by Memory: it muſt needs be granted too, that the Points were inſerted in the *Targums* by no mean Hands, yet they were far from being correct; and though *Buxtorf* himſelf has done it anew, than whom perhaps none in theſe Ages was more capable, the Learned are not ſatisfied it is entirely right. How could thoſe *Verſions* then have been read without Vowels? Much leſs how could the *Original?* There is a material Difference in the *Jewiſh Rabbinical Books*, which may be ſuppoſed written plainly grammatical, and ſo are every where to be read in the ſame Manner, with the Aid too of א, ו, and י, inſerted at Pleaſure. And notwithſtanding the *Targums* have more Difficulties by following the *Scripture*, yet leſs than the *Hebrew Text* it ſelf; beſides *Chaldee* was the *Jews* Language after the Captivity. The pointed *Bibles* may now aſſiſt them, inſtead of *Hebrew* being their Mother-tongue, to read the unpointed ones, where Memory fails; and as they know what is to be read beforehand, they may get their Leſſon ready; as indiſputably their Boys do, who, as I have ſeen at *London*, read a Portion of *Scripture* in the Synagogue: for the Schoolmaſter there himſelf confeſſed to me, that he could not teach the Writings of their *Rabbies*. Beſides they read but Part of the *Scripture* in their publick Worſhip. As to the *Samaritans*, *Prideaux* ſeemed to think they have Points, though not tranſmitted to us: Nay *Jerome* writes, in one of his *Prefaces to Kings*, *The Samaritans have the Five Books of Moſes, written with the ſame Letters as the Jews, figuris tantum & apicibus diſcrepantes, only differing in their Shape and Points*; for what elſe can the latter be, ſince Something beſides the Form or Character of the Letters? They might alſo help themſelves with the *Heb.* Points, and they having only the *Pentateuch*, that may be eaſier read, where it depends ſo much on Memory, than the whole *Bible*; and perhaps they make but little Practice of reading that, which may be incorrectly too: as the learned *Poſtellus* in his *Alphabet of 12 Languages* writes, *The Samaritans have now no Points, as they had in the Time of Jerome, and they read, depravatè admodum, very badly without them.* But the Neceſſity of the Points ſtill more appears, by their making and diſtinguiſhing Conſonants, as well as Vowels: for the double Letters are made by [·] in the ſingle ones, the Sound of *h* is alſo taken away by it, and *ſh* diſtinguiſhed from *ſ* by the ſame; ſo *caph* and *he* together maſc. are known from *caph* only fem. by ך and ה.

Another Objection ſprings from what has been already mentioned, that the *Copies* kept in the Synagogues are void of the Points, from whence it would be inferred, that they are a late Invention. If *Ezra* did introduce the Points, yet the great Labour and Care of annexing them to the *Bibles*, which might be done after the Letters were all written, was probably the Reaſon that many went without them, and this accords well with their Origin being from *Ezra*; ſo that the Points might not be put to the *Synagogue-Law*, becauſe they had a later Riſe than the Letters, that this might be as the Ten Commandments of God's own Writing were. The Points moreover might look like an unpleaſing Mark of their Declenſion and Captivity, damping the Delight they ſhould have in worſhipping God; or they might be left out for Oſtentation, to ſhew they could read without them; or elſe might be avoided there, that the Prieſts ſhould be ſkilful and induſtrious to read ſo; or that thoſe *Copies* might have no Fault, which could ſcarcely be with the numerous Points. From the Scarcity of the pointed *Bibles* before Printing was known, eſpecially if they were formerly kept only in the Jewiſh Schools, as *Prideaux* affirms, it is no Wonder that divers ancient Writers make no Mention of them, as might otherwiſe be expected, nor that the *Septuagint* did not uſe, as it ſeems, pointed *Copies*; ſee *Gen.* xlvii. 31. to which may be added, that

Lord

Lord your God, do not mourn nor weep: for all the People wept, when they heard the Words of the Law.

10. He ſaid further to them, Go, eat the fat Things, and drink the ſweet, and ſend Part to thoſe for whom there is Nothing pre-

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their *Tranſlation* is ſuppoſed to be made, not from the *Heb.* but the *Chaldee*, as *Buxt.* ſhews, *De Punct.* Par. i. Cap. 9. ſo unpointed *Originals* are to be aſcribed to the Uſe of ſome *Targummiſts* (for *Onkelos* tranſlates ſo near to the *Heb.* as may be incredible without his having the Vowels, which may alſo be an Argument of their Antiquity) particularly *Jonathan*, of whom the *Jews* have ſuch a high Veneration, that they write, he received his *Targum* or *Chaldee Tranſlation*, as to the Senſe of it, from the three laſt Prophets, *Zech. Hag.* and *Mal.* that while he was making it, the whole Country of *Paleſtine* was ſhaken with an Earthquake, and this was heard from Heaven, *Who is he that reveals my Secrets to Mankind?* that if a Fly or the like pitched on him or his Paper, it was burnt up from Heaven, without any Hurt to himſelf or the Paper; that the Angels would fly from Heaven to know it, when he was abſent; and that he was the Chief of fourſcore Diſciples of the famous *Hillel:* and as he differs conſiderably from the pointed *Hebrew*, as for Inſtance inſtead of *with* in *Hoſ.* xi. 12. he has *People* twice, the Difference in *Heb.* being only a Vowel; here is a ſtrong Plea againſt the Points being invented by the *Jews* afterwards: for how can it be imagined but they would have been guided by him, as their greateſt Authority in that Caſe? And the latter *Targum-Writers* appear to have written after the pretended Invention of the Points, yet they differ from them ſtill more: from all which it is not difficult what to conclude. Moreover the *Cabbaliſts* reading otherwiſe ſometimes than the Pointing (in the Luxuriancy, and Wantonneſs of their myſtick Meanings, and Allegories; which ſome bring for a Reaſon that the Law was not pointed by *Moſes*, but *Ezra*, and reckon thoſe Senſes to be ſeventy) may indicate the Neceſſity of the Points, rather than their Abſence. On the other hand the *Talmudiſts*, throughout their voluminous *Writings*, do not quote, as *Buxtorf* ſuppoſes, and who knew better? one Paſſage of *Scripture* but according to the preſent Punctuation; the *Jeruſalem Talmud* being publiſhed about the Year of *Chriſt* 230, and the *Babylonian* 500: the like almoſt he ſpeaks concerning *Jerome* in his large *Works*, unleſs perhaps he has any where been led from it by allegorizing, or by the *Septuagint Tranſ.* nor even that does he grant hardly, ſee *Buxt. Fil. Tract. de Punct.* p. 77, 154, 164, 166. How poſſibly could they ſo often and ſo much keep to a Reading, that was not yet aſcertained, when the bare Letters admitted of its being ſo various? If it might be objected, that the *Tiberian Jews* (whom young *Buxt.* aptly calls *Utopians*, who never were but in Imagination) made the Pointing according to the *Talmuds*; yet ſurely not by *Jerome*'s Books, who was a *Chriſtian*, and lived in the 4th Century. But if there were ſuch as compoſed the Pointing from the former *Hebr. Writings*, as doubtleſs they would and muſt have done, how came they not to be guided by the *Targums*, *Septuagint*, *&c?* As this cannot be anſwered to any Purpoſe, it concludes full againſt the Novelty of the *Heb.* Vowels. As for the little Mention that is made of thoſe Points in the *Talmuds*, *&c.* it is no Wonder, when the Subjects there treated on did not require more. What therefore does that make for there being then no Points? But one Inſtance of them quite overturns it, as before. That *Jerome* had Recourſe to the Text pointed, notwithſtanding the great Scarcity of it in thoſe Times, is ſufficiently manifeſt by his aſſerting ſo often the *Heb.* is thus and thus, contrary to the *Seventy*, or others, who took it otherwiſe; when without the Vowels it might be either Way, and would ſignify either; ſee Examples in *Buxt. De Punct.* Pt. 1. Cap. xi. p. 146, &c. & 161, &c. as likewiſe by his writing in ſome Words an *e*, where the *Heb.* had no Sound, but where being pointed would be *Sheva*, which in other Places ſtands for *e:* now he might eaſily put *e* for [:] ſignifying it, though there ſilent; but how ſhould he make a Vowel and Syllable from Nothing? ſee ſome Examples in *Buxt. De Punct.* p. 158.

Prideaux in *Con.* B. 5. at End, relates that there is a *Copy*, which they pretend to be the original one written by *Ezra*, kept at *Bononia*, that has the Vowel-points; which though incredible to be the ſame, yet it is natural to ſuppoſe that when the *Copy* was renewed, it was made like the old one, which may amount to the ſame. The *Copy* written by *Hillel* was a famous one, which upon a Perſecution in the 10th Century in the Kingdom of *Leon*, being brought from thence, as *Abrah. Zacuth* writes in the Book יוחסין *Juhaſin*, fol. 132. the *Jews* corrected their other *Copies* by it; Part of which that was ſold in *Africa*, he ſays, he ſaw: *David Ganz* alſo the Author of צמח דוד *Zemah David* (theſe being two principal Jewiſh Hiſtorians) applauds that *Bible*, as do ſeveral others. This *Hillel* lived before the Time of *Chriſt*, as *Pet. Cunæus*, *de Republica Hebraica*, aſſerts, and our Countryman the learned *Prideaux* particularly ſhews, *Connect.* Part ii. Book 8. at Beg. and that his Book had the Points *Kimhi* and others teſtify, *De Accent.* p. 351, 352. nay *Simon* himſelf ſays in his *Critical Enquiries*, Chap. 3. that *Hillel*'s *Copy* has Vowel-points and Accents. But he pretends that *Hillel* was after the *Maſorites* of *Tiberias*, and his Proof for it is, becauſe his *Bible* has Points; thus taking that as granted which he pleads for (not uncommon with him) that thoſe *Maſorites* invented them: nay by the Variations which he mentions, in the pointing of that *Codex* from the *Maſoretic Copies*, it appears to be more ancient, as they are uniform ſince the Notes of the *Maſorah* were added. In a noted *MS.* intituled ספר הבהיר *Sephir Habbahir*, written by *Nehonja* before the Time of *Chriſt* 50 Years, as the *Book Juhaſin*, fol. 20. and *Zemah David*, fol. 35. ſhew, there is expreſs Mention of the Points; a Quotation from which is given by *Behai* in his *Commentary on Gen.* xviii. 3. in theſe Words: הנקודות מניעות האותיות כמו שהנשמה מניעה את הגוף שדרשו רבותינו בספר הבהיר דמין נקודתא באתותא דאוריתא דמשה כנשמתא דחיי בגופא דאניש *The Points move the Letters as the Mind does the Body, according as our* Rabbies *expound it in the* Book Bahir; *The Points with the Letters of the Law of* Moſes, *are like the living Mind with the mortal Body of Man.* Another famous *Treatiſe* called זוהר *Zohar.* written before the *Talmuds*, about a hundred Years after *Chriſt*, as the *Books* mentioned for the Time of the other relate, by *Shimeon ben Johai*, or his Scholars from him, concludes a Sentence with theſe Words, Col. 2. דתלת נקודין חלם שורק חירק *of the three Points* or *Vowels*, *Holem*, *Shurek and Hirek.* And in the ſame Place there is Mention made more than once of אתון ונקודי *the Letters and Points*; in Colum. 152. is alſo a particular Account of the Points. It is poſſible ſome Addition may have been made to thoſe *Books*, which may have cauſed them without that Conſideration not to ſeem ſo ancient. And the ancient *Copies* of the *Miſhnah*, or Text of the *Talmud*, which was publiſhed about 150 Years after the Birth of *Chriſt*, had the Points and Accents, as *Ephodeus* and others ſhew, *Buxt. de Punct.* p. 78, 79. In the *Talmuds* likewiſe, after which both *Elias Levita* and *Capel* pretended the Pointing was invented, טעמים *the Accents* are ſeveral Times ſpoken of, as in *Talm. Hieroſ. Megillah*, Ch. 4. *Talm. Babyl. Megil.* Ch. 1. on *Neh.* viii. 8. *Nedarim*, fol. 37. Col. 1 & 2. *Berachoth*, fol. 62. *Hagiga de Ollat. Agnor.* fol. 6. ſee *Buxtorf in Tiberiade*, Cap. ix. Sect. 3. and more with his Son *Of the Points*, Part i. Ch. 5, 6. The like may be found in the *Book Cozri*, being the Account of a Conference between a *Jew* and *King Chozroes*, as there ſaid 4500 Years from the Creation, by which the latter was converted to Judaiſm; ſee *Juhaſin.* p. 42, *&c.* And ſo in the Book יצירה *Jetzirah*, for its Antiquity, *&c.* aſcribed by ſome to *Abraham*, however is mentioned in the *Talmud*, *Sanhed.* Ch. 7. there is a diſtinct Account of the double Letters, which are made ſo by the Pointing; as alſo the ſame double Letters are ſpoken of in *Zohar*, on

pared;

pared; for this Day is holy to our Lord: and be not ſorrowful, ſince the Joy of the Lord is your Strength.

11. The Levites likewiſe made all the People hold their Peace, by ſaying, Be ſilent, for this Day is holy, and be not ſorrowful.

Geneſ. Col. 153. and particular ones in ſeveral Places of the *Talmud*, as *Buxt.* the Son ſhews, Pt. i. Chap. 14. and even by Words in the Writings of the *New Teſt.* he demonſtrates the like was then uſed; of which take theſe two: *Joppa* is according to the Point *Dageſh*, for otherwiſe the *Heb.* is ſpelled with *ph*; and *Sarepta*, *Luk.* iv. 26. was *Zarephath*, 1 *King.* xvii. 9. with *ph* and *th*, the taking away the Aſpiration *h* being denoted by one of the *Heb.* Points; and more than he has collected together, p. 230. I ſuppoſe may be found, eſpecially Words having *p*, *t* and *c*, without *h*, from the *Heb.*

How unaccountable it is that Perſons not prejudiced as before mentioned, and who duly weigh the Matter, can believe ſuch a Story as *Elias the Levite* tells, when no Hiſtory nor Author of thoſe Times gives any Account of ſuch Invention of the Points! not *Seder Olam Zeutah*, *Kabbalah Abr. Lev. Juhaſin*, *Shalſheleth Haccabalah*, or *Zemah David*, which five *Books* comprehend the Hiſtory of that Time; ſee alſo *Buxt. de Punct.* p. 378. So that the Relation of a Fact about a thouſand Years before, reſts on his own Authority, and ſome late uncertain Quotation; while on the other hand there was to be retained in Memory from Age to Age another thouſand Years, the diſtinct Remembrance of 15 Vowels and 25 Accents, as they are commonly reckoned, and how they were to be applied to every Word and Syllable in the whole *Scripture*. Probably he might think the Story would not paſs, unleſs he affixed to it Time, Place and Perſons: which help to diſcredit it, as the *Jews* were then diſperſed from the Country of *Judea* where *Tiberias* was; and though *Jerome* mentions ſome, or rather one, there in his Time, yet their Univerſities and learned Men in general being in the Province of *Babylon*, about 100 Years before, from about the Year of *Chriſt* 230, to the Year 1037, *Buxt. Tib.* Cap. 6. no doubt but thoſe would have performed ſuch a great Undertaking, if it had been done, as they did the *Babyloniſh Talmud* of that Time, nor would it have otherwiſe been received.

Capellus a principal Follower of *Elias Lev.* in his *Arcanum Punctationis revelatum*, Lib. i. 7. pleads the *marginal Readings* of the *Scripture* being only concerning the Letters, and none about the Points: which at moſt can be a Sign of no more, than that thoſe *Readings* were not made ſince the Points; and that they were put in the *Margin* ſince the Time of *Ezra*, needs not be ſuppoſed, nor ſeems likely; and the *Jews* hold it for certain that thoſe Words were put by *Ezra*; only the few which are in *Ezra*, *Nehemiah*, *&c.* might be added by *Simon* called the Juſt, who is allowed to have added ſome Paſſages to the *Text* it ſelf, which muſt have been done after *Ezra*'s Time; and ſo might ſome of thoſe Readings be put, ſince the Number of them differs. As *Buxtorf* the Father anſwered *Elias Levita* in his *Tiberias*, annexed to the *Baſil Heb. Bible* in two Vol. fol. and in the firſt Edit. of his *Heb. Gram.* as did alſo other of the *Jews*; ſo his Son made farther Anſwer to *Capellus*, for which ſee his *Book De Punctorum &c. Antiquit.* and in particular Pt. ii. Ch. 6, 7. where he expoſes the new Notion of *Capellus*, that the Pointing was begun by the *Tiberian Jews* as before, but continued with Additions by others, and at laſt finiſhed by *Ben Aſher* about our Year 1040; which the profound Silence of all Writers during that long Time renders very chimerical, beſides the other Abſurdities attending it, as there ſhewn.

The Work of the *Maſorites*, who were probably at the Schools or Colleges of the *Jews* in *Meſopotamia* or the Province of *Babylon*, was the compoſing thoſe *Notes* on the *Scripture*, from whence they took their Name, called the *greater* and *leſſer Maſoreth*: which *Notes* evidently, I might ſay demonſtratively, ſhew that the Authors of them were not the Inventors of the Points, becauſe divers of them are Remarks on the Pointing, as *Godwyn* obſerves, *Moſ. and Aaron*, Lib. vi. 7. Thus on *Gen.* xix. 2. they obſerve that every הנה for *behold*, which are numerous in *Scripture*, is pointed הִנֵּה with the Vowel zere, excepting here only, where it is הִנָּה with the Vowel ſægol; ſo on *Gen.* xvi. 15. that שם is ſix times with ſægol, and always beſides with zere. If the *Maſorites* had invented the Points, would not they have made them alike, or told the Reaſon of the Difference? eſpecially unleſs they had done it through Overſight, which the *Note* ſhews they did not. So they remark on *Exod.* xxxii. 1. that מה *what* before ח or *y* is pointed with three different Vowels, 17 times מה 5 times מָה and twice מַה of which may be ſaid the like as before, and of Abundance more. Such Alterations might chiefly ariſe from the Cuſtom of Speech, as the Words here mentioned are of the Nature of ours that end with a Vowel, which Vowel we ſometimes contract, and perhaps change, in the Sound, by reaſon of the firſt Syllable of the following Word. The Points muſt needs be added at firſt, from the Sound of ſpeaking thoſe Words to which they were put; ſo that the Points were of Neceſſity before the pronouncing of the Words was loſt. One may wonder what ſhould induce *Prideaux* to think that the Points were invented a little after the Time of *Ezra*, rather than in it, *Connect.* An. 446. Poſit. 2. If it is believed there were *Maſorites* from his Time, and the Pointing was made by ſome of the firſt of them; why may not *Ezra* himſelf be admitted into their Number (inſtead of, or with, his changing the Letters, as on *Ezr.* vii. 6.) and ſo the Controverſy end? Whereas it is pretended that ſome *Maſorites* found out the Points, and others of them afterwards made the Remarks on their Irregularity; would not thoſe who did the latter have made the Pointing uniform, inſtead of ſuch Remarks, if it had been done at firſt by ſome of their own Body, or Perſons of equal Authority with themſelves? Nay would not the *Maſorites*, had they been the Authors, have made it alike at firſt, ſince they muſt do it by ſome certain Rules? And for *Capellus* and *Walton* to ſuppoſe all the Irregularities to be their Miſtakes, is too abſurd; and why then did they not mend them? Now there is not only great Difference of Pointing in the *poetical Books* from the reſt, and in the *Decalogue* from both, but ſo much interſperſed about, according to the Plainneſs or Elegancy of the Writer's Style, that I have been ready to conclude it was the Work of the firſt Penmen: but the learned and induſtrious *Ezra*, and his Cotemporaries, with the Advantage of the *Hebrew* being their native Language, might have Ability to ſuit the Points to the whole, and fewer would have ſerved when it was a living Language, according as we know when to pronounce our Vowels long or ſhort by Uſe; but were others to learn true Reading by them, they would need to be diſtinguiſhed; as a Speck joined under the *Heb.* ſhort *a* makes it long, and one put over the long *e* makes it ſhort. Hence alſo vaniſhes the bold Objection of *Lewis Capellus*, that ſo many *Heb.* Vowels and Points are abſurd and ſuperſtitious, and ſo neither the Work of the inſpired Penmen nor of *Ezra*: not conſidering, as it ſeems, that whoever put the Points, only accommodated them to the Reading that was before, and for which they were neceſſary; and doubtleſs the Reading ever was, as in all other Languages, with the Sound of long and ſhort Vowels, nay and with different Degrees of Shortneſs to ſome, as the *Heb.* Vowels denote. I ſhould think it muſt or would eaſily be granted, that the *Heb.* Reading of the *Scripture* never altered much, eſpecially as the *Jews* have been in ſuch conſtant Practice of it, both publickly and privately, and as it has been contained within the Compaſs of one Book: ſo that if there was not ſuch Pronunciation before as the pointed Vowels indicate, they muſt be ancient indeed; and if there was, they are conſequently right and proper; and therefore ſuitable to the divine Writers or *Ezra*, according as *Capellus* argues largely for the contrary. Beſides it is utterly improbable that the *Tiberian Jews* or any other would

would attempt to change their Reading, by introducing the Sounds of new Vowels, and ſo lewdly violating their ſacred Tradition, as it would have been; nay it is utterly improbable they could have done it: for would all the *Jews* in the World have been ſo impoſed on? Thoſe who can believe *Capellus* in this, may in the reſt. But what if he did not believe it himſelf? For that may appear not altogether unlikely, without ſuppoſing he wrangled thus to ſupport his new Notion, by his not foreſeeing this unavoidable Conſequence of it; that if ſome *Jews* at *Tiberias* firſt invented, and brought into uſe, ridiculous and erroneous Vowels and Characters of Sound, they muſt alſo the Sounds themſelves, or elſe thoſe Marks of the Sounds uſed before muſt be right. But if the preſent Punctuation be thought too much for *Ezra* and his Collegues, we may ſafely allow, and ſuppoſe, there might be five Vowels or the like before, for the diſtinct Sounds beſide long and ſhort; and that to retain the Variation of thoſe Sounds, *Ezra* added more Vowels, *&c.* and for more exact Pronunciation the Accents likewiſe: for though the certain Tone, or Modulation, of theſe be now loſt; yet they are of much Uſe to diſcover the Senſe, by parting or joining the Words.

The Sect of the *Karraites* among the *Jews*, who reject their Traditions, and are counted thoſe of the beſt Learning and Judgment, do ſtrenuouſly adhere to the Pointing, as well as other Parts of *Scripture*, *Simon's Critical Hiſt.* B. i. Ch. 27, 29. and *Crit. Eng.* Ch. 4. And why may not I produce for it (what many learned Men have done) the Words of *Chriſt* himſelf, *Mat.* v. 18? Since as *Jot* is allowed to ſignify any little Letter, eſpecially the *Hebr. Jod*; the other may properly mean a Point, of which the Vowels are compoſed, and which the ſmall ones ſimply are; and not the Ends of the Conſonants, as *Capellus* weakly contended, becauſe the Loſs of ſuch would not be at all material. Why not alſo *Deut.* xxvii. 8? for how could all the Law be written very plainly, or be well expreſſed, without any Vowels, and that even to Paſſengers by *Jordan?* I may add and conclude this with the Verſe on which I am writing, viz. *Neh.* viii. 8. for who ſees not that the Partition into Verſes was then neceſſary? which according to the *Babylonian Talmud* was meant by *putting the Senſe*, *Tiber.* Ch. 8. this being agreed to be Part of the Pointing, and aſcribed alſo by thoſe in the Oppoſition to the *Tiberian Maſorites*, after the finiſhing of the laſt *Talmud*, to which they confine it; whereas the elder *Buxtorf* not only brings expreſs Quotations of the Verſes from the *Miſhnah*, which muſt be before the *Talmuds* that were written on it, but he ſays the Talmudiſts make mention of the Verſes a thouſand times, *Tiberias*, Ch. 8. as *Buxt.* jun. likewiſe proves that the very ancient *Miſhnahs* had the Points to them, *De Punct.* p. 78, 79. and even *Walton* relates, that the *Levites* read a Verſe firſt in *Hobrew*, and then in the *Chaldee*, as he had ſeen it in an old *MS.* brought from *Ormus*, *Conſiderator conſid.* p. 288. and it is fully proved by the *Athenian Society* in *The Young Students Library*, fol. pr. 1692, Pt. i. Ch. 14. that the *Maſorah* was before the *Talmuds*, by the Mention and Account of it divers times there; then as the *Maſorah* contained Remarks on the Pointing, both Vowels and Accents, they muſt needs be before it, and conſequently longer before the *Talmuds*, and the laſt eſpecially; which therefore refers them to the Time and Care of *Ezra*.

What may ſeem to have made ſome *Proteſtants* ſo remiſs about the divine Authority or Certainty of the *Heb.* Points, and others to give it up, is a Notion that the Meaning of the *Scripture* is ſecured by the Letters only, without the others. This *Prideaux*, whom I mention as a popular, and withal deſerving Author, ſets himſelf induſtriouſly to prove, *Connect.* Pt. i. B. 5. at End. But as it is of the Nature of an univerſal Negative, we have but his *ipſe dixit* for it, that muſt be invalid by one Inſtance to the contrary; and he himſelf mentions ancient *Verſions*, where in ſeveral Places the Authors of them *did read the Text otherwiſe than according to the Punctuation:* which as it muſt needs be owing to their uſing unpointed *Bibles*, the others being then ſcarce, is an evident Token that the Senſe was there ſometimes uncertain on that Account. To make the Matter clear and indubitable (referring the Reader alſo to *Buxt. De Punct. Antiq.* p. 419, 420, 421.) let it be conſidered; that, beſides divers Nouns eſpecially of very different Significations by the Pointing, with the ſame Letters, as דבר has 8, ſhewn in *Ferdinando Parkhurſt's Divine Canon.* p. 113. the dual and maſc. plural Numbers end alike, the Points excepted; that to denote *my* with a Noun maſc. the Letters are the ſame whether the Noun be ſingular or plural, nay the plural Nouns maſc. when contracted, which are ſo numerous, are the ſame as both theſe; that ſeveral times when ſingular Feminines have a like Pronoun of the third Perſon affixed, they receive it by Contraction without any Alteration of the Letters, it being noted only by a Point in the ה that the uſual Abbreviations of the maſc. and fem. Pron. ſing. of the 2d perſ. ך and ך are both the ſame unpointed, while the Prophets often ſpeak in that Perſon, and make Tranſitions from one Thing to another; that double Letters are only ſingle ones pointed; that שׁ and שׂ are as two different Letters, not only in the Reading but as to the Meaning of the Words where they rae, whoſe Variation is only in the placing the Speck over them; and that in the Verbs there are the ſame Letters, with different Signification, in various Conjugations, eſpecially *Piel* act. and *Pual* paſ. Moods, Tenſes, Genders and Numbers, almoſt innumerably, which I will not tire the Reader and my ſelf with repeating; only obſerve that the different Meaning unknown by the Letters alone, will moſtly fall among the irregular or imperfect Verbs. It is true, the Senſe of the Context would often determine it without the Points, but not always in ſuch a Multitude of various Caſes as occur in *Scripture*. Thus in the *Septuagint Verſion* מטה in *Gen.* xlvii. 31. is rendered *a Staff*, by others *a Bed*, the Conſonants ſignifying either; and as it is not related whether *Jacob* was up, and ſo leaning on the Top of a Staff, or in Bed, the Vowels only ſhew it was the latter. The ſame *Tranſlation Hoſ.* ix. 12. inſtead of *when I depart*, has σάρξ μου *my Fleſh:* the *Heb.* Word tranſlated is בשורי and the common way of expreſſing *when I depart* would be בסורי the Root being סור and the Change into שׁ extraordinary, nay could not have been if it was an uſual שׁ but *my Fleſh* would have been in the vulgar Manner בשרי and the Vowel Holem is either וֹ or the Point only above without the ו ſo that he who tranſlated this Part, as is to be ſuppoſed from an unpointed *Copy*, took as it ſeems the moſt obvious Way. But the Word being pointed בְּשׂוּרִי diſcovers the infinite Verb, and ſo the Commutation of the Letter; for though in *baſar*, *Fleſh* the Letter is alſo שׁ it is the Point ſhews that. Again in *Jer.* l. 38. חרב the firſt Word is either *Sword* or *Dryneſs* according as it is pointed, and for the Context, there the Diſcourſe had been carried on with *Sword* five times mentioned, as it is here continued by the *Septuagint* from the foregoing Verſe; but by the Punctuation we know it is the other. In the 9th Verſe of the ſame Chapter the Meaning of משכיל depends entirely on the Place of the Point over the שׁ for שָׂכַל ſignifying to *deprive* or *bereave of Children*, and שָׂכַל to *be proſperous* or *ſkilful*, this textual Word is to be underſtood by the Root which that Letter agrees with, and the Senſe of the Paſſage would accord to either: and here our *Tranſlators* appear miſtaken by not minding that Point, or following an incorrect *Copy*; for the *Lexicons* both of *Pagninus* and *Buxtorf*, with the *Grammar* and *Concordance* of the latter, have it the other Way. However this Inſtance is in full Force for what it is produced; ſince if the placing that ſingle Point or Speck is here uncertain, ſo is the Senſe of the Paſſage, and accordingly *Tranſlators* render ſome one Way, and ſome the other, So משא *Uſury* or *a Burden*, *Neh.* v. 7. and the like, Ch. x. 31. What a Caſe would the *Scripture* be in then if it had no Points, or if thoſe it has were but the Work of ſome latter *Jews?* The like of that Point ſee at *Gen.* xxvi. 12. Thus it is the placing of the Point ſettles the Meaning *Gen.* xlix. 6. שׁוֹר being *a Wall*, שׁוֹר *an Ox.* and collectively *Oxen*, with either of which the Verb to *extirpate* or *root out* will agree: the pointing decides it for the latter, notwithſtanding the Inattention of our *Tranſlators*, and the Authority of *Ab. Ezra*, an Author fond of new Things; look alſo *Iſa.* xlii.

22. So in *Ezek.* xxxiv. 3. the *Septuagint* have γάλα *Milk*, instead of *Fat*; חֵלֶב without the Points being the same as חֶלֶב and either will suit with the Passage. In *Micah* v. 4. likewise, where we read in the pointed *Bibles* יִשְׁבוּ *they shall abide*, it might be taken for יָשֻׁבוּ *they shall return*, were it not for the middle Vowel, which Meaning would be strengthened by the foregoing Verse; nay the *Chaldee* and *vulg. Lat. Translators* have turned it the latter Way, one by יתובון the other by *convertentur*, but the *Septuagint* have ὑπάρξουσί *they shall abide*. And in the 14th Verse of the same Chap. עָרֶיךָ *thy Adversaries*, as the Pointing shews, and the best *Translators* render, might be unpointed *thy Cities*, as we see it in the *Eng. Bible*: which has also *pools* instead of *Blessings*, *Psa.* lxxxiv. 6. in the same wrong Manner. By the pointing too of יִרְאָה *Mic.* vi. 9. it is that we only know it comes from רָאָה *to see*, which might else be from יָרֵא *to fear*, by the Addition, as is frequent in *Heb.* of ה according to which it would be יִרְאֶה with but one Vowel different; and so the *Targum* has it rendered דְּחָלִין the *Greek Version* φοβεμένες and the old *Lat. timentibus*, all which Verbs signify *to fear*, not *see*. Those who use the pointed *Bibles* know that נַעַר is a Noun, and signifies *a young one*, *Zech.* xi. 16. but the ancient *Interpreters* without the Points took it for a Participle in a very different Sense, as the *Septuagint* *that which is scattered*, &c. In like manner נִכְחַת *she was* or *might be reproved*, *Gen.* xx. 16. the Words of *Moses*; might be taken, as they are by the *vulg. Lat. Author* and *Ainsworth*, for *Abimelech's* Words, נֻכַחַת *thou art* or *mayest be reproved*; nay the *Septuagint*, *Onkelos*, *Pagnine*, *Leo Judæ*, *Castalio*, *Jun.* and *Trem.* understod it in the 2d Person, though the Pointing does not allow it, being too different from the usual Form. And מְצוֹד *a Fortification* has by several, and our own *Translators*, been mistaken for מְצוּד *a Net*, *Prov.* xii. 12. as also again in the Plural, *Eccles.* vii. 26. the only Odds being a Speck differently placed. Not only the *vulg. Lat. Bib.* has *high* instead of *wherein*, *Isa.* ii. 22. referring it to *the Man Christ Jesus*, by taking בְּמָה to be בָּמָה without the Points; but even *Jerome* displays his Eloquence in pleading for it. And so both the same *vulg. Latin* and *Greek* apply אֲדַמֶּה *I make comparisons*, *Hos.* xii. 10. to *Christ*, as if it was passive אֹדָמֶה *I have been resembled*, as there rendered; either of which the Context would admit of, if it was not pointed. Again both these *Translations* for שֻׂם *puts*, *Psa.* xl. 4. have *name* from שֵׁם thus, *The Man is blessed whose Trust is the Name of the Lord.* And instead of *longs*, *Psa.* lxiii. 1. in the pointed *Heb.* כְּמָה the Word being no where else, was taken in those *Versions* for כַּמָּה or כַּמֶּה rendered from thence in the *Eng. Doway Transl. very manie wayes.* For want of Points, and the Distinction of the Verses that is made by Points (which it seems their *Copy* had not) the *Septuagint* for *God* אֵל *Psa.* xc. 2. render *not* from אַל putting it to the next Verse: the Word likewise for *number* in Ver. 12. they join to the foregoing Verse. The same *Gr. Translators*, with all my *Lat.* ones, excepting *Jun.* and *Trem.* render the *Heb.* *Isa.* xlix. 17. for בָּנַיִךְ *thy Builders*, *as Ezek.* xxvii. 4. when it is בָּנַיִךְ *thy Children*. *Munst. Cast.* and *L. Jud.* as also *Grot.* following the *com. Lat.* reckon נָחֲלוּ *are become sick*, *Jer.* xii. 13. to be *possess* or *inherit*, as if it was נָחֲלוּ the Points being the only Difference. Nay from the Distinction of a single Speck over the right or left Corner of ש the *vulg. Lat. Transl. L. Jud. Cast.* and *Grot.* interpret the Meaning to be *take away*, instead of *forget*, *Jer.* xxiii. 39. nor is *Munster* there clear of the Mistake; to *Obad.* iii. the LXX. *vulg. Lat.* and *Pagn.* have *lifted up* for *deceived*, with *Cast.* the like; and with the same small supposed Variation only, both the former translate *there is the Way*, not *that appoints the Way*, *Psa.* l. 23. with all in proper Sense, though not that of the pointed *Original.* In *Mal.* ii. 3. instead of *Seed*, the same *Gr.* and *vulg. Lat.* have *Arm*, from the Absence of the Points, which Sense *Grotius* says is best; but the Vowels determine otherwise. So *Psa.* xlvii. 9. instead of עַם *the People of*, the LXX have μετὰ and the *vulg. Lat. Translator cum*, *with*, taking it for עִם which *Capellus* says is better, *Critic. Sacr.* Lib. iv. Cap. 17. as likewise *Breasts* than *Loves* or *Love*, *Cant.* i. 2. &c. is by the same; thus he also supposes the *Seventy's*, *He has watched over my Tres.* from our *Heb.* Letters. Reading *bahem* too for *beham*, *Gen.* xiv. 5. the *Sept.* and *vulg. Lat. Interp.* have *with them* in the room of *in Ham.* Instead of *dwelt at* in 1 *King.* xv. 21. the LXX have translated it *returned to*, which *Capellus* also prefers, while the Letters and Sense allow both. The same Critick produces divers Instances, where other Vowels would make a good, or better Reading, than the present is, as *it should not be cut off for its Iniquity*, *Zeph.* iii. 7. *the desolate*, for *from the Sword*, *Job.* v. 15, *a Midianite Man*, for *a Man of Dimension*, 2 *Sam.* xxi. 20. *to the Nations*, for *to Truth*, *Isa.* xlii. 3. &c. *Critica Sacr.* Lib. vi. Cap. 4. See more about in the *Notes*, especially on *Psalms*, and of שֹׁבֵר in particular on Chap. ii. 13. of this *Book*. Thus by the Difference of the Accents only *if not*, *where*, *Job* ix. 24. is known from *if not now*, Chap. xxiv. 25. the Words and even the Points being the same, and *now* would make Sense in the former as well as latter; see *Nold. Concordan. Annot.* 492, 493. And the Accent or Pause only shews that *together round about*, *Job* x. 8. belongs to the last Verb; which our *Translators* have misapplied, by pointing otherwise than the *Hebrew.* The very skilful *Sol. Jarbi* says in his *Commentaries* on *Ezek.* i. 11. that unless he had seen the Accent great Zakeph at *Faces*, he should not have known how to expound it, for it was this taught him to part that Word from the following. And not regarding little Zakeph, *Am.* ii. 4. *Montan.* and *Castal.* with the *Tigur.* and *Genev. Translators* have joined לִי *to me* with the following Word in rendering it, which that Point parts it from. To which add that *Walter Cross* says, he might reckon up twelve different *Translations* of *Psa.* cx. 3. by neglecting the Accent either at *Power* or *Morning*, *Taghmical Art*, p. 45. of which also see *Buxt. De Accent.* p. 424. And how should we defend that noble Prophecy of *Gen.* xlix. 10. in shewing *Christ* is come, but by the Accent, against the *Jews?* For they would have *until* to be *for ever*, either of which the *Heb.* Word signifies; and to be joined to *Feet*, which it might if the great Stop Athnah did not separate them: so that the very Sense of this express and glorious Text for Christianity, depends on a single Accent, one of which it was therefore necessary should not fail, according to *Mat.* v. 18. and this may be a strong Proof that the latter *Jews* did not invent even the Accents, nor yet alter them; for then it might be as they want it, *The Scepter will not depart from Judah, nor a Law-giver from between his Feet for ever*; *for Shiloh will come*; see their *Beresh. Rab.* Sect. 99. *Behai* in Loc. *Menas. Ben Isr. in Conciliat.* These Instances set down as they occurred to Mind, may be sufficient to satisfy the Reader of the Truth of what they are brought for. Such as understand the *Original*, and will be at the Trouble to examine from whence the Differences in the *Greek* and old *Latin Versions* arise, which seem to be made from unpointed *Copies*, might probably be furnished with a large Stock; and even all those would be perhaps but the least Part of them, as we may rationally suppose that when their Authors found it doubtful by the *Heb.* Letters, they oftener took the right Way than the wrong. But even though the Sense were secured without the Points, their Antiquity should not be given up: for if the Adversaries of the *Scripture* could have the Pointing be uncertain, they would no doubt represent the *Scripture* it self to be so. To conclude, it was in particular necessary for me to clear up this Matter, by reason of the Use I make of the Pointing, to justify the Manner of translating several Passages. Of this our great *Lightfoot* says, *The Words written without Vowels in an unpricked Bible might be bended divers Ways, and into divers Senses, and different from the Meaning of the Original*, *Harm. of 4 Evang.* And *Cross* thus, *Read the Criticks, and thou wilt find five, sometimes ten different Senses, by not observing the Points, Taghm. Art.* p. 46. To conclude the *Chaldee*

Names

12. So all the People went to eat, drink, to ſend Part, and to make great Mirth, becauſe they underſtood the Words that were explained to them.

13. And on the ſecond Day the chief Fathers of all the People, the Prieſts and Levites, were gathered together to Ezra the Scribe, that they might conſider the Words of the Law.

14. Who found written in the Law which the Lord commanded by Moſes, that the Iſraelites ſhould dwell in Booths at the Feaſt in the ſeventh Month;

15. And that they ſhould publiſh, and make Proclamation throughout all the Cities, eſpecially Jeruſalem, as follows, Go forth to the Mountain; and bring Olive-branches, and Branches of *other* oily Trees, Myrtle-branches, Palm-branches, and Branches of thick Trees, to make Booths, at it is written.

16. So the People went forth, and bringing *them*, made themſelves Booths, each upon his Roof, and in their own Courts, as well as in thoſe of the Houſe of God, as alſo in the Street of the Water-gate, and that of the Gate of Ephraim.

17. Thus the whole Congregation who returned from Captivity made Booths, and dwelt in them; though the Iſraelites had not done ſo from the Days of Jeſhua the Son of Nun, to that Day: and there was very great Gladneſs.

18. Moreover he read in the Book of the Law of God daily, from the firſt Day to the laſt; keeping the Feaſt ſeven Days, and on the eighth it was a ſolemn Day, according to Cuſtom.

CHAP. IX.

AFTERWARDS on the four and twentieth Day of the ſame Month, the Iſraelites were gathered together with Faſting, Sackcloth, and with Earth upon them.

2. The Poſterity of Iſrael alſo ſeparated from all Strangers, and ſtood confeſſing their own Sins, and the Iniquities of their Fathers.

3. Then ſtanding up where they had ſtood, they read in the Book of the Law of the Lord their God a fourth Part of the Day, and a fourth Part they confeſſed, and worſhipped him.

4. And Jeſhua, with Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani got up on the Stairs of the Levites, and cried aloud to the Lord their God.

5. The Levites too, Jeſhua, and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah ſaid: Riſe up, bleſs the Lord your God from Age to Age; and let them bleſs thy glorious Name, though it is exalted above all Bleſſing and Praiſe.

6. Thou art he who is Lord alone, thou madeſt Heaven, the Heaven of Heavens, and all their Army, the Earth, and all which is upon it, the Seas, and all that are in them, and thou preſerveſt them all: therefore the Army of Heaven worſhip thee.

7. Thou art he who is the Lord God, that choſeſt Abram, broughteſt him out of Ur of the Chaldeans, and didſt put his Name Abraham;

8. As likewiſe finding his Heart faithful before thee, thou madeſt a Covenant with him, to give the Country of the Canaanites, Hittites, Amorites, and Perizzites, and Jebuſites, and Girgaſhites, that is to his Offſpring; and haſt confirmed thy Words, for thou art righteous.

9. Moreover thou ſaweſt the Affliction of our Forefathers in Egypt, and heardeſt their Cry at the Red Sea.

10. And didſt give forth Signs and Miracles on Pharaoh, *on* all his Servants, and all the People of the Country, becauſe thou kneweſt that they behaved proudly againſt them: ſo didſt thou make thee a Name, as at this Day.

11. Next thou didſt cleave the Sea aſunder before them, inſomuch that they paſſed

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Names of the Points, like thoſe of the Months in *Scripture*, ſhew them to be very ancient, when the *Jews* uſed that Language, as in *Ezra*'s Time, and not 500 Years after *Chriſt*.

Ib. *expounded*] by the Points as now ſhewn, the *Heb.* Word being a Participle paſſive of this Meaning.

Ib. *putting the Senſe*] for which Purpoſe it might likely have been then divided into Verſes: which was evidently done with the Pointing, by reaſon of particular Points at the Middle and End of the Verſes; however could not be after, nor was likely to be at firſt.

Ib. *made them underſtand the Scripture*] by interpreting it to them in the *Babylonian* Mother Tongue, i. e. *Chald. Hence*, ſays *Buxtorf*, *there are found very ancient Copies of the Bible, in which throughout all the Books, a Chald. Paraphraſe is put to each Verſe, which ſeems to have had its Riſe and Original from that Cuſtom at the Captivity: for we read in the Talmud this was practiſed in the Time of Ezra, Vind. Ver. Heb.* p. 713.

Ver. 12. *explained*] *Heb. made known.*

Ver. 15. *oily Trees*] very plain in the *Original*; but that they were *Pines* remains to be proved.

Ver. 17. *though*] But how is there ſuch a Reaſon as *for* requires?

Ver. 5. *let them bleſs*] The Verb being plural.

Ver. 6. *thou preſerveſt them all*] Of this *Seneca* writes excellently; *Manent cuncta quia defendentur cura regentis, hæc conſervat artifex, fragilitatem materiæ vi ſua vincens, Epiſt.* 58. *All things remaine becauſe they are defended by the care of him that governeth them, the work-man that made them maintaineth them, ſurmounting by his vertue the frailtie of the matter, Lodge's Tranſ.*

Ver. 8. *Hittites*] Added here in the *vulg. Lat. Hivites.*

through

through the midſt of it on dry Ground; and didſt throw down thoſe who purſued them in the Depths, as a Stone into the ſtrong Waters.

12. Thou alſo leddeſt them with a Pillar of a Cloud by Day, and with a Pillar of Fire by Night, to make the Way light for them in which they went.

13. And thou cameſt down upon Mount Sinai, and ſpokeſt to them from Heaven, giving them right Rules, and Laws of Truth, good Ordinances and Commandments.

14. Beſides thou madeſt known thy holy Sabbath to them; and didſt order Commandments, Ordinances, and Laws for them, by the Miniſtry of thy Servant Moſes.

15. Nay thou gaveſt them Bread from Heaven for their Hunger, and broughteſt them Water out of the Rock for their Thirſt; and toldeſt them they ſhould go in to poſſeſs the Country, which thou hadſt lifted up thy Hand to give them.

16. For all that they and our Fathers behaved proudly, hardened their Necks, and did not hearken to thy Commandments;

17. And not only refuſed to hearken, but did not remember thy Wonders which thou hadſt done with them, hardening their Necks, ſo that they made a Captain in their Rebellion to return to their Slavery: yet thou waſt a God of much Forgiveneſs, gracious and merciful, delaying of Anger, and of great Kindneſs, and didſt not forſake them.

18. Even when they made them a molten Calf, and ſaid, This is thy God that brought thee up from Egypt; and ſhewed great Contempts:

19. Yet thou through thy many Mercies, forſookeſt them not in the Wilderneſs: the Pillar of the Cloud did neither depart from them by Day, that was to lead them in the Way, nor the Pillar of Fire by Night, that was to make it light for them, and the Way in which they went.

20. And thou gaveſt thy good Spirit to inſtruct them, and not with-holding thy Manna from their Mouths, gaveſt them Water for their Thirſt.

21. Thus didſt thou ſuſtain them forty Years in the Wilderneſs, they wanted Nothing: their Garments did not wear out, nor their Feet ſwell.

22. Thou moreover gaveſt them Kingdoms and People, and didſt part them into Corners: for they poſſeſſed the Country of Sihon, with thoſe of the King of Heſhbon, and of Og King of Baſhan.

23. And thou didſt multiply their Poſterity to be like the Stars of Heaven; and broughteſt them into the Country, which thou toldeſt their Forefathers they ſhould go in to poſſeſs.

24. So the Poſterity went in, and poſſeſſed the Country, before whom thou didſt ſubdue the Inhabitants of it, the Canaanites, and deliver them into their Power, with their Kings, and the People of the Country, to do to them according to their Will.

25. And they took fortified Cities, with fat Land, and poſſeſſed Houſes full of all good Things, Ciſterns cut out, Vineyards and Oliveyards; and Trees for Food in abundance; ſo that they eat, and were ſatisfied, nay became fat, and delighted themſelves in thy great Goodneſs.

26. They notwithſtanding provoked, and rebelled againſt thee, caſt thy Law behind their Backs, as alſo killed thy Prophets who teſtified againſt them, to make them return to thee, and they ſhewed great Contempts.

27. Therefore thou didſt deliver them into the Power of their Enemies, who diſtreſſed them: yet in the Time of their Diſtreſs when they cried to thee, thou heardeſt from Heaven, and according to thy many Mercies, gaveſt them Saviours, who ſaved them from the Power of their Enemies.

28. But when they had Reſt, they committed Wickedneſs again before thee: therefore thou lefteſt them in the Power of their Enemies, who ruled over them; nevertheleſs when they cried again to thee, thou heardſt from Heaven, and didſt deliver them according to thy Mercies many times.

29. And teſtifiedſt againſt them, to make them return to thy Law; for all that they behaved proudly, and did not hearken to thy Commandments, and as for thy Rules they ſinned againſt them, by which the Man who does *them* ſhall live, nay they yielded an obſtinate Shoulder, hardened their Necks, and would not hear.

30. However thou didſt delay concerning them many Years, teſtifying againſt them by thy Spirit through the Miniſtry of thy Prophets; and yet they would not give ear: therefore didſt thou deliver them into the Power of the People of the Countries.

31. Nevertheleſs in thy many Mercies thou didſt not cauſe them to be conſumed,

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Ver. 11. *in the Depths*] as *Exod.* xv. 1.

Ver. 29. *does* them] for *do* in the *com. Tranſ.* might mean *ſin.*

lb. *yielded an obſtinate Shoulder*] agreeable to the following, and the Meaning of the three *Heb.* Words: ſo the *Tig. Verſ. præbuerunt humerum rebellem, yielded the Shoulder rebellious*; ſee *Buxt. Lexic.* in סרר

nor

nor forſake them: for thou art a gracious, and merciful God.

32. Now therefore our God, the great, the powerful, and the aweful God, who keepeſt Covenant and Kindneſs, let not all the Trouble be little before thee, which has met with us, our Kings, Princes, Prieſts, Prophets, and Fathers, with all thy People, from the Days of the Kings of Aſſyria to this Day.

33. But thou art righteous in all that is come upon us: for thou haſt acted right, ſince we have done wickedly.

34. And our Kings, Princes, Prieſts, and Fathers have not performed thy Law, nor hearkened to thy Commandments, and thy Teſtimonies by which thou didſt teſtify againſt them.

35. Neither did they ſerve thee in their Kingdom, and in thy great Goodneſs which thou gaveſt them, and in the large and fat Country that thou didſt put before them, nor return from their evil Deeds.

36. Behold we are Servants this Day, and that in the Country which thou gaveſt to our Forefathers, to eat its Fruit, and the good Things of it.

37. And the Increaſe of it is much for the Kings, whom thou haſt put over us for our Sins; and they have dominion over our Bodies, as well as our Cattle, according to their Will, ſo that we are in great Diſtreſs.

38. By reaſon of all this we therefore make a firm Covenant, and write *it* down, to be ſealed by our Princes, Levites *and* Prieſts.

CHAP. X.

NOW thoſe who ſealed were: Nehemiah the Tirſhatha, the Son of Hachaliah, and Zidkijah,

2. Seraiah, Azariah, Jeremiah,
3. Paſhhur, Amariah, Malchijah,
4. Hattuſh, Shebaniah, Malluch,
5. Harim, Meremoth, Obadiah,
6. Daniel, Ginnethon, Baruch,
7. Meſhullam, Abijah, Mijammin,
8. Maaziah, Bilgai, Shemaiah; theſe being Prieſts;
9. And the Levites, firſt Jeſhua the Son of Azaniah, Binnui of the Sons of Henadad, Kadmiel;
10. With their Brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan;
11. Micha, Rehob, Haſhabiah,
12. Zaccur, Sherebiah, Shebaniah,
13. Hodijah, Bani, Beninu;
14. The chief of the People, Paroſh, Pahath-moab, Elam, Zattu, Bani,
15. Bunni, Azgad, Bebai,
16. Adonijah, Bigvai, Adin,
17. Ater, Hezekiah, Azzur,
18. Hodijah, Haſhum, Bezai,
19. Hariph, Anathoth, Nebai,
20. Magpiaſh, Meſhullam, Hezir,
21. Meſhezabeel, Zadok, Jaddua,
22. Pelatiah, Hanan, Anaiah,
23. Hoſhea, Hananiah, Haſhub,
24. Halloheſh, Pileha, Shobek,
25. Rehum, Haſhabnah, Maaſeiah,
26. And Ahijah, Hanan, Anan,
27. Malluch, Harim, Baanah.
28. And the reſt of the People, the Prieſts, Levites, Porters, Singers, Aſſiſtants, and all who were ſeparated from the People of the Countries to the Law of God, their Wives, Sons and Daughters, all that had knowledge *and* underſtanding,
29. Were ſtedfaſt to their Brethren, their Gentry, and entered into a Curſe, and an Oath, to go in God's Law which was given by the Hand of Moſes the Servant of God, and to obſerve, and do all the Commandments of our Sovereign Lord, his Rules, and Ordinances;
30. And that we would not give our Daughters to the People of the Country, nor take theirs for our Sons;
31. And ſhould they bring Wares, or any Proviſion on the Sabbath-day to ſell, *that* we would not receive of them then, nor on a holy Day; and that we would leave the ſeventh Year, and the Debt of every Hand.
32. Beſides we eſtabliſhed Commandments for us, to appoint to our ſelves the third Part of a Shekel in a Year, for the Service of the Houſe of our God:
33. For the Bread ſet in order, and the continual Meat-offering and Burnt-offering, of the Sabbaths *and* New-moons, for the ſet Times, the holy Things, and Sin-offerings to

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Ver. 32. *God, the great, &c.*] This repeating the Subſtantive, heightens and imbelliſhes the Emphaſis.

Ver. 31. *Debt*] which the *Heb.* Word manifeſtly ſignifies by *Prov.* xxii. 26. *Deut.* xxiv. 10. and this may be underſtood by the foregoing, that they were with the 7th Year of Servants Releaſe from Servitude, to releaſe alſo Debtors from their Debts. But what Work have *Tranſlators* made of this!

Ib. *Hand*] which might be uſed, as now in Sea Affairs, for *Perſon*, otherwiſe as for a *Note of Hand*. Monſtrouſly rendered *debt*. But I ſee ſince that both the *Gen.* and *Biſh.* have, *and the debtes of every perſon*.

Ver. 32. *third*] See on *Exod.* xxx. 12. This ſays *Prideaux* was 10 *d.* the Shekel being half a Crown of our Money, in *Maim. Jur. Paup. & Per.* Cap. 7.

make atonement for Iſrael, and all the Buſineſs of the Houſe of our God;

34. (And we caſt Lots concerning the offering of Wood, *for* the Prieſts, Levites and People, to bring *it* to the Houſe of our God, according to the Families of our Fathers, at the Times appointed yearly, to burn upon the Altar of the Lord our God, as it is written in the Law;)

35. And to bring the Firſt-fruits of our Ground, and of all Fruit of all Trees yearly, to the Houſe of the Lord;

36. To bring likewiſe the Firſt-born of our Sons and Cattle, as it is written in the Law, the Firſtlings of our Herds and Flocks, to the Houſe of our God, to the Prieſts who miniſter in it;

37. And that we ſhould bring the firſt of our Dough, and Lifted-offerings, with the Fruit of all Trees, Wine and Oil, to the Prieſts at the Rooms of the Houſe of our God, as alſo the Tithe of our Ground to the Levites; who ſhould take the Tithes in all the Cities of our Tillage;

38 And that the Prieſt the Son of Aaron ſhould be with them, whenthey take the Tithe; and that the Levites ſhould bring up the Tithe of the Tithe to the Houſe of our God, to the Rooms at the Treaſure-houſe;

39. That the Iſraelites and Levites ſhould bring the Lifted-offering of the Corn, Wine and Oil, to the Rooms where the Inſtruments of the Sanctuary, the Prieſts who miniſter, the Porters, and Singers are; and that we ſhould not forſake the Houſe of our God.

CHAP. XI.

AND the Princes of the People dwelt in Jeruſalem; the reſt of the People caſting Lots to bring one out of ten to dwell there in the holy City, and nine Parts in the *other* Cities.

2. Moreover the People bleſſed all the Men that freely offered themſelves to dwell in Jeruſalem.

3. Now theſe are the chief of the Province who dwelt in Jeruſalem (as there did in the Cities of Judah, in their reſpective Poſſeſſions at the ſame, Iſraelites, Prieſts, Levites, Aſſiſtants, and the Poſterity of Solomon's Servants)

4. That is to ſay, of the Poſterity of Judah, and of that of Benjamin: of the former, Athaiah the Son of Uzziah, the Son of Zechariah, the Son of Amariah, the Son of Shephatiah, the Son of Mahalaleel, of the Poſterity of Pharez;

5. And Maaſeiah the Son of Baruch, the Son of Col-hozeh, the Son of Hazaiah, the Son of Adaiah, the Son of Joiarib, the Son of Zechariah, the Son of Shiloni.

6. All the Poſterity of Pharez who dwelt in Jeruſalem, being four hundred and ſixty eight valiant Men.

7. Theſe too of the Poſterity of Benjamin; Sallu the Son of Meſhullam, the Son of Joed, the Son of Pedaiah, the Son of Kolaiah, the Son of Maaſeiah, the Son of Ithiel, the Son of Jeſaiah;

8. And after him Gabbai, Sallai, nine hundred and twenty eight:

9. Over whom Joel the Son of Zichri was Officer, and Judah the Son of Senuah was the ſecond over the City.

10. Of the Prieſts; there were Jedaiah the Son of Joiarib, Jachin;

11. Seraiah the Son of Hilkiah, the Son of Meſhullam, the Son of Zadok, the Son of Meraioth, the Son of Ahitub, the Ruler of the Houſe of God;

12. And their Brethren who did the Buſineſs of the Houſe, eight hundred and twenty two; and Adaiah the Son of Jeroham, the Son of Pelaliah, the Son of Amzi, the Son of Zechariah, the Son of Paſhhur, the Son of Malchiah;

13. With his Brethren, chief Fathers, two hundred and forty two; and Amaſhſai the Son of Azareel, the Son of Ahzai, the Son of Meſhillemoth, the Son of Immer;

14. Their Brethren alſo, mighty Men of Valour, a hundred and twenty eight; over whom Zabdiel a Son of one of the great Men was Officer.

15. And of the Levites; Shemaiah the Son of Haſhub, the Son of Azrikam, the Son of Haſhabiah, the Son of Bunni;

16. Of the chief Levites likewiſe Shabbethai, and Jozabad, who were over the outward Buſineſs of the Houſe of God;

17. And Mattaniah the Son of Micha, the Son of Zabdi, the Son of Aſaph, the Principal who began making confeſſion in Prayer, with Bakbukiah the ſecond of his Brethren, and Abda the Son of Shammua, the Son of Galal, the Son of Jeduthun.

18. All the Levites in the holy City were two hundred and eighty four.

19. The Porters, Akkub, Talmon, and their Brethren who kept the Gates, a hundred and ſeventy two.

20. And the reſt of the Iſraelites, Prieſts,

Ver. 34. for] there being Nothing in *Heb.* for *among* in the *com. Tranſ.*

Ver. 4. *Pharez*] the Son of *Judah*, and written as it is in *Geneſis.*

Ver. 7. *Theſe of*] to wit dwelt in *Jeruſalem*, Ver. 1, 6.

and

and Levites, were in all the Cities of Judah, in their ſeveral Poſſeſſions.

21. But the Aſſiſtants dwelt on the Aſcent; over whom were Ziha, and Giſpa.

22. And the Officer of the Levites in Jeruſalem, was Uzzi the Son of Bani, the Son of Haſhabiah, the Son of Mattaniah, the Son of Micha: of the Poſterity of Aſaph there were Singers, over againſt the Buſineſs of the Houſe of God.

23. For it was the King's Commandment concerning them, that there ſhould be a Settlement for the Singers to have each Day's Allowance the very ſame Day.

24. And Pethahiah the Son of Meſhezabeel, of the Poſterity of Zerah the Son of Judah, was at the King's Hand for all Matters on behalf of the People.

25. Beſides at the Villages in their Fields, there dwelt of the Poſterity of Judah in the City of Arba and its Towns, in Dibon and its Towns, in Jekabzeel and its Villages,

26. As alſo in Jeſhua, Moladah, Bethpelet,

27. Hazar-ſhual, Beer-ſheba and its Towns,

28. Ziklag, Mechonah and its Towns.

29. En-rimmon, Zareah, Jarmuth,

30. Zanoah, Adullam, and their Villages, Lachiſh and its Fields, Azekah and its Towns; and they encamped from Beer-ſheba to the Valley of Hinnom.

31. And the Poſterity of Benjamin from Geba, at Michmaſh, and Aija, and Beth-el with its Towns,

32. Anathoth, Nob, Ananiah,

33. Hazor, Ramah, Gittaim,

34. Hadid, Zeboim, Neballat,

35. Lod, and Ono, the Valley of Artificers.

36. And of the Levites there were Partitions in Judah and Benjamin.

CHAP. XII.

AND theſe are the Prieſts, and Levites who came up with Zerubbabel the Son of Shealtiel, and Jeſhua: Seraiah, Jeremiah, Ezra,

2. Amariah, Malluch, Hattuſh,

3. Shechaniah, Rehum, Meremoth,

4. Iddo, Ginnethoi, Abijah,

5. Mijamin, Maadiah, Bilgah,

6. Shemaiah and Joiarib, Jedaiah,

7. Sallu, Amok, Hilkiah, Jedaiah: theſe were the chief of the Prieſts, and their Brethren, in the Days of Jeſhua.

8. And the Levites were, Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah, who with his Brethren was over the Thanksgivings.

9. Moreover Bakbukiah, and Unni, their Brethren, were over againſt them at the Charges.

10. And Jeſhua begot Joiakim, and he Eliaſhib, and he Joiada,

11. And he Jonathan, and he Jaddua.

12. In the Days alſo of Joiakim, *theſe* chief Fathers were Prieſts: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13. Of Ezra, Meſhullam; of Amariah, Jehohanan;

14. Of Melicu, Jonathan; of Shebaniah, Joſeph;

15. Of Harim, Adnah; of Meraioth, Helkai;

16. Of Iddo, Zechariah; of Ginnethon, Meſhullam;

17. Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai;

18. Of Bilgah, Shammuah; of Shemaiah, Jehonathan;

19. And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20. Of Sallai, Kallai; of Amok, Eber;

21. Of Hilkijah, Haſhabiah,; of Jedaiah, Nethaneel.

22. The chief Fathers of the Levites were written down in the Days of Eliaſhib, Joiada, Johanan, and Jaddua; and the Prieſts to the Reign of Darius the Perſian.

23. The chief Fathers of the Poſterity of Levi were written in the Book of the Chro-

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Ver. 22. *over againſt*] as Ch. xii. 9. not *over*, as in the *com. Eng.* ſee *Jun. Com.*

Ver. 24. *at the King's Hand*] to tranſact Affairs with him, for the People, as follows; not for the King, as ſome would.

Ver. 25. *Towns*] different from the *Villages*.

Ver. 10. *Jeſhua*] This and the next Verſe contain the high Prieſts till two Years after the Death of *Alexander* called the Great, by the *Chronicon Alexandrinum*, which ſee in the *Chronology*.

Ver. 22. *Jaddua*] *Prideaux* aſſerts, whom only it may be ſufficient to mention as the chief, that this Chapter from the Beginning to the 27th Verſe was not written by *Nehemiah*, but put in long after his Death, as he ſuppoſes by *Simon the Juſt*, *Connect.* An. 458. But it is enough to allow it of this Verſe only at moſt; it being not at all improbable that *Jaddua* was born in the Time of *Nehemiah*, Ver. 11. ſince his Father *Jonathan*, who was probably the eldeſt Brother, had a Brother married then, Chap. xiii. 28. and no other Part of it comes near that Time. From the twentieth Year of *Artaxerxes Longimanus*, when we firſt hear of *Nehemiah*, Ch. i. 1. & ii. 1. to the firſt Year of *Jaddua*'s being high Prieſt were 104 Years, by *Ptolemy's Canon* and *Chron. Alexand.* ſo that *Nehemiah* need not be ſuppoſed to live longer than *Jehoiada* did a few Ages before, to the 130th Year, 2 *Chron.* xxiv. 15. if he did write this. And though *in the Days* is here ſpoken as Time paſt of ſome, it might be preſent or juſt paſt of *Jaddua*. And if the *Darius* mentioned in this Verſe was the laſt called *Codomannus*, as it appears to be (though *Newton* counts it was *Darius Nothus*, *Chron.* Ch. 6.) his Reign began but ſix Years after *Jaddua*'s Prieſthood, *to which Nehemiah* might live in the Age above.

nicles,

nicles, to the Days of Johanan the Son of Eliaſhib.

24. And the chief of the Levites were, Haſhabiah, Sherebiah, and Jeſhua the Son of Kadmiel, with their Brethren over againſt them, to praiſe, *and* make confeſſion, by the Commandment of David the Man of God, Ward over againſt Ward.

25. Mattaniah, and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub, were the Porters keeping the Ward, over the Things gathered together at the Gates.

26. Theſe were in the Days of Joiakim the Son of Jeſhua, the Son of Jozadak, and in the Days of Nehemiah the Governor, and of Ezra the Prieſt, the Scribe.

27. Now at the Dedication of the Wall of Jeruſalem, they ſought for the Levites from all their Places, to bring them to Jeruſalem, to make the Dedication with Rejoicing, both by Thankſgivings and Singing, with Cymbals, Lutes, and with Harps.

28. And the Sons of the Singers gathered together, namely from the Plain round about Jeruſalem, from the Villages of Netophathi,

29. From the Houſe of Gilgal, and from the Fields of Geba and Azmaveth: for the Singers had built them Villages round about Jeruſalem.

30. The Prieſts and Levites alſo purified themſelves, as they did the People, the Gates and Wall.

31. Then I brought up the Princes of Judah from againſt the Wall, and placed two great *Companies for* Thankſgivings; *one* going on the right Hand, from againſt the Wall to the Dung-gate.

32. After whom went Hoſhaiah, and half the Princes of Judah,

33. With Azariah, Ezra and Meſhullam,

34. Judah, and Benjamin, as alſo Shemaiah, and Jeremiah;

35. Beſides of the Prieſts Sons with Trumpets, Zechariah the Son of Jonathan, the Son of Shemaiah, the Son of Mattaniah, the Son of Michaiah, the Son of Zaccur, the Son of Aſaph;

36. His Brethren likewiſe, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the Inſtruments of Muſick of David the Man of God, and Ezra the Scribe before them.

37. And at the Fountain-gate which was before them, they went up at the Stairs of the City of David, in the Aſcent to the Wall; *and* from againſt the Houſe of David, to the Water-gate eaſtward.

38. Over againſt whom went the other *Company for* Thankſgiving, and I after it; and half of the People from againſt the Wall, from againſt the Tower of the Ovens, to the broad Wall;

39. And from againſt the Gate of Ephraim, at the old Gate, and at the Fiſh-gate, and the Tower of Hananeel, with that of Meah, to the Sheep-gate: and they ſtood ſtill by the Priſon-gate.

40. At length the two *Companies for* Thankſgiving ſtood at the Houſe of God, and I accompanied with half of the Rulers;

41. And the Prieſts, Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah with Trumpets;

42. Maaſeiah too, Shemaiah, Eleazar, Uzzi, Jehohanan, Malchijah, Elam and Ezer: and the Singers made themſelves be heard, Izrahiah being the Officer.

43. And they offered great Sacrifices that Day, and were joyful, for God made them ſo with great Joy, even the Women and Children alſo rejoiced; and the Rejoicing of Jeruſalem was heard far off.

44. The ſame Day were Men appointed over the Rooms for the Treaſures, for the Offerings, Firſt-fruits and Tithes, to gather into them at the Fields of the Cities, the Parts belonging to the Law for the Prieſts and Levites; becauſe Judah was glad of the Prieſts and Levites ſtanding *there*.

45. And the Singers, together with the Porters, took care of the Buſineſs of their God, and that of the Cleanſing, according to the Commandment of David *and* his Son Solomon.

46. For in the Days of David and Aſaph of old time, there were chief Singers, with Singing of Praiſe and Thankſgivings to God.

47. And all Iſrael in the Days both of Zerubbabel, and of Nehemiah, gave the Parts of the Singers and Porters, each Day's Matter the very ſame Day; they alſo conſecrated for the Levites, as thoſe did for the Poſterity of Aaron.

Ver. 25. *Things gathered together*] from the Root *to gather together:* which Things might be thoſe that were brought thither by the People for Offerings and Tithes, and put there till they were uſed or carried in by the Levites, 2 *Chr.* xxxi. 6. And this Meaning is neceſſary, as the Word has not that of *threſholds*.

Ver. 31. *from againſt*] a nearer and more commodious Way, from the Place by the Wall where they began, as it may ſeem, than round by or upon the Wall; and thus the *Heb.* may properly ſignify, but I ſuppoſe never *upon*; and is the ſame as in Ver. 37, 38, 39. ſo differently rendered in the *com. Tranſ.*

Ver. 35. *Beſides of*] *certain*——*namely* being unneceſſarily added.

Ver. 37. and *from againſt*] for when they were going up to the City of *David*, how could they be above the Houſe of *David* in his City?

CHAP.

CHAP. XIII.

ON that Day they read in the Book of Moſes, in the Hearing of the People; and there was found written in it, that an Ammonite and Moabite ſhould not come in to the Congregation of God for ever;

2. Becauſe they did not meet the Iſraelites with Victuals and Drink, but hired Baalam againſt them to curſe them, though our God turned the Curſe into a Bleſſing.

3. And when they had heard the Law, they ſeparated all the mixed People from Iſrael.

4. Now before this Eliaſhib the Prieſt, who was put over the Rooms of the Houſe of our God, being kin to Tobiah;

5. Had made ready a great Room for him, where before they put the Meat-offering, Frankincenſe, and Inſtruments, with the Tithe of the Corn, Wine and Oil, that was ordered for the Levites, Singers and Porters, and the Lifted-offering of the Prieſts.

6. But in all that *Time* I was not at Jeruſalem: for in the two and thirtieth Year of Artaxerxes King of Babylon I went to the King, and ſome Time after having leave from him,

7. I came to Jeruſalem, and underſtood the Evil that Eliaſhib had done for Tobiah, by making ready for him a Room in the Courts of the Houſe of God.

8. Which being very evil to me, I threw all Tobiah's Houſhold-goods abroad out of the Room.

9. I alſo bade him cleanſe the Rooms, then I brought again thither the Inſtruments of the Houſe of God, with the Meat-offering and Frankincenſe.

10. Nay when I knew the Parts of the Levites were not given, and that they and the Singers, who did the Buſineſs, were gone away to their reſpective Fields;

11. I chid the Rulers, and aſked why the Houſe of God was forſaken? And having gathered them together, I placed them in their Station.

12. And all Judah brought the Tithe of Corn, Wine, and Oil to the Treaſures.

13. Beſides I made Treaſurers over the Treaſures, Shelemiah the Prieſt, Zadok the Scribe, and Pedaiah of the Levites, and at their Hand was Hanan the Son of Zaccur, the Son of Mattaniah: for they were counted faithful, and it belonged to them to diſtribute to their Brethren.

14. Remember me, my God, for this, and do not blot out my Kindneſſes, which I have done for the Houſe of my God, and for the Charges of it.

15. In thoſe Days I ſaw in Judah ſome treading Wine-preſſes on the Sabbath, bringing in Sheaves, loading Aſſes, and alſo Wine, Grapes, and Figs, and all Burdens, which they brought into Jeruſalem on the Sabbath-day; but I teſtified *againſt it* at the Time they were ſelling the Proviſion.

16. There were Tyrians too dwelt in it, who brought Fiſh, and any Thing that was ſaleable; which they ſold on the Sabbath to the People of Judah, even in Jeruſalem.

17. Upon this I chid the Nobles of Judah, and ſaid to them; What evil Thing is this which ye do, that ye profane the Sabbath-day?

18. Did not our Forefathers do thus, and our God bring all this Harm upon us, and this City? Yet ye add fervent Wrath upon Iſrael, by profaning the Sabbath.

19. And when the Gates of Jeruſalem were darkiſh before the Sabbath, I ordered that they ſhould ſhut the Doors, as I did alſo that they ſhould not be opened till after the Sabbath; beſides I placed ſome of my Servants at the Gates, *that* there might be no Burden brought in on the Sabbath-day.

20. Then the Merchants, and Sellers of all that was to be ſold, lodged without Jeruſalem, once or twice.

21. But I teſtified againſt them, and ſaid to them, Why do ye lodge before the Wall? If ye do again, I will lay Hands on you: from that Time they did not come on the Sabbath.

22. And I ordered the Levites that they ſhould cleanſe themſelves, and come keep the Gates, to ſanctify the Sabbath-day. *For* this alſo remember me, my God, and have compaſſion upon me according to the Abundance of thy Kindneſs.

23. Moreover in thoſe Days I ſaw Jews *that* dwelt with Wives of Aſhdod, Ammon *and* Moab.

24. And their Childaen prattled half in the Language of Aſhdod, and did not know how to talk in the Jewiſh Language, but according to the Tongue of one People or the other.

25. Therefore I contended with them, curſed them, beat ſome Men of them, and plucked off their Hair; then I made them ſwear by God; Ye ſhall not give your

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Ver. 2. *the Curſe*] which was intended.
Ver. 9. *Rooms*] *Com. Lat. Treaſury.*
Ver. 19. *Doors*] different from *Gates* here; and if the Gates were ſhut, what Need was there for them to be guarded, to keep out thoſe who brought Burdens?
Ver. 22. For *this*] as Ver. 14. and agreeable to the legal Diſpenſation.
Ver. 23. *ſaw Jews* that *dwelt*] not merely ſaw thoſe *Jews*.
Ib. *dwelt*] ſo Ver. 27. not *married*.

Daughters to their Sons, nor take any of their Daughters for your Sons, or for your ſelves.

26. Did not Solomon King of Iſrael ſin in theſe Things, though there was not a King like him in many Nations, and was loved by his God, who made him King over all Iſrael? yet ſtrange Women made him ſin.

27. Should we then hearken to you, to commit all this great Wickedneſs, to do amiſs againſt our God, by dwelling with ſtrange Wives?

28. And one of the Sons of Joiada, the Son of Eliaſhib, the high Prieſt, being the Son-in-law of Sanballat the Horonite, I made him flee from me.

29. Remember them, my God, for the Pollutions of the Prieſthood, as alſo of the Covenant of that and the Levites.

30. Whereas I cleanſed them from all Strangers, and placed the Charges for the Prieſts and Levites, *that* each one might be in his Buſineſs;

31. And for the Offering of Wood in its appointed Time, and for the Firſt-fruits. Remember me, my God, for Good.

Ver. 28. *one*] His Name according to *Joſephus*, accompanied as it ſeems with ſome Miſtakes, was *Manaſſeh*, who fled to *Samaria* where *Sanballat* was Governor, and became high Prieſt to the *Samaritans* under the Profeſſion of the Jewiſh Religion, *Antiquitatum* Lib. xi. 7. which Sect continues to this Time, and ſhortly after this they built a Temple on Mount *Gerizim* by *Samaria*, *Joſephus Antiq.* Lib. xiii. 8.

Ib. *Joiada*] who was the high Prieſt here, not *Eliaſhib*, as *Prideaux* ſhews, *Connect.* Anno 409. a Perſon having often his Father's Name annexed to his own as a Part of it in *Scripture*.

NOTES upon the BOOK of ESTER.

AND in the Time of Ahaſuerus, the ſame who reigned from India to Ethiopia, over a hundred and twenty ſeven Provinces;

2. As that King was ſitting on the Throne of his Kingdom, which was at the Palace in Shuſhan;

3. In the third Year of his Reign, he ordered a Feaſt to be made for all his Princes and Servants: the Power of Perſia and Media, the Governors and Princes of the Provinces being before him:

4. That he might ſhew the vaſt Wealth of his Kingdom, and the exquiſite Honour of his Greatneſs, the long Time of a hundred and fourſcore Days.

5. Which being expired, the King made a Feaſt ſeven Days for all the People who were preſent at the Palace in Shuſhan, both great and ſmall, in the Court of his Palace-garden.

6. There were white, green, and blue *Curtains*, faſtened with Lines of fine Linen and Purple, to Rings of Silver, and marble Pillars; the Couches being of Gold and Silver, upon a Pavement of red, blue, white, and black Marble.

7. And they gave *them* to drink in Cups of Gold, which were different one from another, Plenty of royal Wine, after the State of the King.

8. But according to a Decree, none preſſed *them* to drink: for the King gave orders ſo to all the Officers of his Houſe, that they ſhould do as every Man liked.

9. Vaſhti the Queen likewiſe made a Feaſt for the Women, at the royal Houſe which belonged to King Ahaſuerus.

10. On the ſeventh Day as the King's Heart was merry with Wine, he commanded Mehuman, Biztha, Harbona, Bigtha and Abagtha, Zethar and Charcas, the ſeven Eunuchs who ſerved in his Preſence;

11. To bring Queen Vaſhti before him,

Ver. 1. *Ahaſuerus*] There have been various Opinions who this King was, and that it may be the better underſtood, ſee *Ptolemy's Canon* towards the End of the *Chronology* at the End of *Dan.* Some, as *Finch* in his *Treatiſe of the Calling of the Jews*, *Allen* in his *Chain of Scripture Chronology*, &c. would have the Tranſactions of this Book to be in the Time of the Captivity; but it is plain it was no King of *Babylon*, Ver. 3, 14, 19. and there the *Jews* were in Captivity; not in *Perſia* and *Media* then, in all the Provinces too of the Kingdom, Chap. iii. 8, &c. beſides that the Largeneſs of the *Perſian* and *Median* Dominions here mentioned, ſhews it to be after the *Babylonian* Empire was added to them. Next *Allen* mentions ſome affirming *Ahaſuerus* to be *Cambyſes*, who reigning but eight Years it could not be, becauſe the 12th is ſpoken of, Chap. iii. 7. I therefore conclude it was *Darius Hyſtaſpis*, for *Mordecai* being carried away with *Jechoniah*, Chap. ii. 5, 6. though then an Infant, muſt in that King's 12th Year be 88 Years old; ſo that it is quite unlikely to be *Xerxes* the next King, as *Scaliger* pleads, *De Emendat. Temp.* L. 6. and *Vorſtius* on *Ganz Chron.* p. 244. in whoſe ſame Year he would be 124 Years of Age, which *Prideaux* alſo confutes on another Account, *Connect.* Anno 465; yet himſelf ſays it was *Artaxerxes Longimanus*, whom *Stackhouſe* follows, *Hiſt. Bib.* Book vii. Ch. 2. and the *Univer. Hiſt.* B. I. xi. 4. which makes *Mordecai*'s Age at leaſt when he was made prime Miniſter 145 Years, and *Eſther* his firſt Couſin, Chap. ii. 7. utterly incredible! We may therefore conclude with *Jun.* and *Trem.* in *Annot. Broughton* in his *Works*, Tome iii. pag. 581. and *Uſher* in *Annalibus vet. Teſt.* ſub anno *Jul. Per.* 4193, that this *Ahaſuerus* was *Darius Hyſtaſpis*. But the latter holding that this King's Wife *Atoſſa* mentioned by *Herodotus* was *Vaſhti*, and *Artyſtona Eſther*, *Prideaux* takes occaſion to ſhew that what *Herodotus* ſays of thoſe Women cannot be applied to *Vaſhti* and *Eſther*. The Anſwer is ready from *Prideaux* himſelf, who when *Joſephus* diſagrees with the *Scripture* as he underſtood it concerning *Sanballat*, does not ſcruple to ſay, *Joſephus was miſtaken*, *Con.* An. 458: the like may be ſaid of *Herodotus*, as *Prideaux* alſo does in other Caſes, Anno 710, 530, &c. However *Darius* having other Wives *Vaſhti* and *Eſther* might be of thoſe. *Herodotus* Lib. 3. gives Account of a Tribute made by *Darius Hyſtaſpis*, agreeable to *Eſt.* x. 1. but ſays *Prideanx*, *Strabo* attributeth this to *Darius Longimanus*, which firſt Name he ſuppoſes is a Miſtake in *Strabo* for *Artaxerxes*; whereas the latter is rather put wrong inſtead of *Hyſtaſpis*, and to be corrected by *Herodotus*. Beſides *Darius Hyſtaſpis* conquered *India*, and joined it to the Empire about the 16th Year of his Reign, *Herodot.* Lib. 3. *Prideaux Tab.* which now extended but to *India*.

Ib. *hundred*, &c.] ſeven having been added as it ſeems by the Conqueſt of *Egypt*, or a new Partition of the Empire ſince *Darius* the *Mede*, *Dan.* vi. 1.

Ver. 2. *at the Palace*] the ſame Words as in *Dan.* viii. 2. *Shuſhan* being the City, Chap. iii. 15. & viii. 15.

Ib *Shuſhan*] In *Suſa* or *Shuſhan* was not only great Part of the King's Treaſures repoſited, *Diodor.* Lib. xvii. 66. but the Walls of it are compared to thoſe of *Babylon*, *Strab.* Lib. 15. *Pauſ. Meſſen.* Cap. 31. It is now a ruinous Place, as *Tavernier* relates, called *Shouſter* or *Suſter*; ſee *Neh.* i. 1.

Ver. 4. *exquiſite Honour*] *Heb. Honour of Comelineſs* or *Exquiſiteneſs*, which is to be thus rendered: ſo for *vaſt* or *heavy Wealth*, which firſt ſometimes denoting *Glory*, our *Tranſlators* have put *glorious* to the following Word; whereas *the Glory of his Kingdom* (if allowed with *his*) would be *his kingly* or *royal Glory*, as in Ver. 7. and as a *Fire of Flame* is *a flaming Fire*; of which ſee *Buxt. Syntax.* Cap. 3.

Ver. 6. *Couches*] according to the Manner of feaſting in the eaſtern Countries,

with

with the royal Crown, that he might ſhew the People and Princes her Beauty, becauſe ſhe had a good Countenance:

12. But ſhe refuſed to come at the King's bidding, which was by the Service of the Eunuchs. Exceedingly enraged at this, ſo that his Wrath burned in him;

13. The King ſaid to the wiſe Men who knew the Times (for his Affairs were ſo before all that underſtood the Law and Judgment;

14. The next to himſelf being Carſhena, Shether, Admatha, Tarſhiſh, Meres, Marſena *and* Memucan, the ſeven Princes of Perſia and Media, who were intimate with the King, ſitting the firſt in the Kingdom)

15. What is to be done to Queen Vaſhti according to the Law, becauſe ſhe would not perform the Command of King Ahaſuerus by the Eunuchs?

16. And Memucan anſwered before him and the Princes: Vaſhti the Queen has not done perverſely to King Ahaſuerus only, but to all both of the Princes and People, who are in all his Provinces:

17. For the Affair of the Queen will go abroad to all the Women, for their Huſbands to be deſpiſed in their Sight, when it is told, that King Ahaſuerus commanded Vaſhti the Queen to come before him, and ſhe would not.

18. Thus the Ladies of Perſia and Media, who hear her Affair, will ſay the ſame Day to all the King's Princes; ſo there will be Contempt and Wrath enough.

19. If it be well to the King, let a royal Order be ſent forth from his Preſence, as likewiſe written among the Laws of Perſia and Media, for it not to be repealed; that Vaſhti ſhall not come before King Ahaſuerus, and that he will give her royal State to another, who is better than ſhe.

20. And when the Decree which the King makes, is heard throughout all his Kingdom, though it be large, all the Women will ſhew Reſpect to their Huſbands, whether great or ſmall.

21. The Matter alſo pleaſed the King and Princes, ſo that he did according to Memucan's Advice;

22. Sending Letters into all his Provinces, after the Manner of writing in each Province, and the Language of each People, that every Man ſhould be chief in his own Family, and that it ſhould be publiſhed according to their reſpective Tongues.

CHAP. II.

AFTER theſe Things when the King's Wrath was pacified, he was mindful of Vaſhti, and what ſhe had done, with that which was decreed againſt her.

2. Hereupon his Servants who waited on him ſaid; Let ſome young Virgins that look well be ſought for the King.

3. Let him therefore appoint Officers in all the Provinces of his Kingdom, to bring together all ſuch to the Palace at Shuſhan, to the Houſe for the Women, into the Cuſtody of Hege the King's Eunuch their Keeper, and let Things be given for their Cleanſing.

4. Then let the young Woman whom the King likes beſt, be made Queen in the room of Vaſhti. And the King being pleaſed with the Matter, would do ſo.

5. *Now* there was a certain Jew at the Palace in Shuſhan, named Mordecai, the Son of Jair, the Son of Shimei, the Son of Kiſh, a Benjaminite;

6. Who had been carried away from Jeruſalem, among thoſe Captives that Nebuchadnezzar King of Babylon carried away with Jeconiah King of Judah:

7. And he bred up Hadaſſah, otherwiſe Eſter, his Uncle's Daughter, becauſe ſhe had no Father nor Mother; and the Girl had a handſome Shape, and a good Countenance: whom when her Parents were dead, Mordecai took to be his Daughter.

8. So when the King's Matter, and his Decree was heard, and many young Women were brought together to the Palace at Shuſhan, into the Cuſtody of Hegai, the Women's Keeper, Eſter was likewiſe taken into the King's Houſe in the ſame Manner.

9. And the young Woman pleaſed him, and obtained Kindneſs in his Preſence, ſo that he quickly gave her the Things for her Cleanſing, and what belonged to her, with ſeven Maids that ſeemed *fit* to be given her out of his own Houſe; nay he removed her and her Maids into the beſt Place of the Women's Houſe.

10. *Yet* Eſter did not tell her People, nor her Kindred: for Mordecai had commanded her that ſhe ſhould not.

11. And he himſelf walked about every Day conſtantly before the Court of the Women's Houſe, to know how ſhe did, and what would be done with her.

12. At length when the Turn of each

Ver. 18. *Contempt and Wrath*] The former firſt in the Wives, and then the latter in the Huſbands.

Ver. 2. *Servants*] to whom his relenting might have been dangerous, if ſhe had been again received into Favour.

young

young Woman came to go in to King Ahaſuerus, after ſhe had been cleanſing twelve Months, according to the Decree for the Women (for ſo the Time of their Purification was fulfilled) one ſix Months with Oil of Myrrh, and the other with Spices, and what there was for it;

13. She went in from the Women's Houſe to the King at his Houſe, with whatever ſhe ſpoke for, to be given her to go in with:

14. In the Evening ſhe went in, and returned in the Morning to the other Houſe of the Women, into the Cuſtody of Shaaſh-gaz the King's Eunuch, the Keeper of the Concubines; ſhe went in no more to the King, unleſs he delighted in her, and ſhe was called by Name.

15. But when the Turn of Eſter, the Daughter of Abihail, the Uncle of Mordecai, who had taken her for his Daughter, came to go in to the King, ſhe required Nothing but what Hegai the King's Eunuch, the Keeper of the Women ordered; and ſhe obtained Favour in the Sight of all who ſaw her.

16. Thus was Eſter taken for King Ahaſuerus, into his royal Houſe, in the tenth Month, which is that of Tebeth, in the ſeventh Year of his Reign:

17. For the King loved her the moſt of all the Women, and ſhe obtained Favour and Kindneſs before him more than any *other* Virgins; ſo that he put the royal Crown on her Head, and made her Queen in the room of Vaſhti.

18. Hereupon the King made a great Feaſt for all his Princes and Servants, to be Eſter's Feaſt; as alſo made a Releaſe for the Provinces, and gave Preſents according to his State.

19. And when the Virgins were gathered together the ſecond time, Mordecai ſate at the King's Gate.

20. Nor did Eſter at all tell her Kindred, or her People, according as Mordecai had charged her; doing his Command, the ſame as when ſhe was bred up with him.

21. In thoſe Days while Mordecai ſate at the King's Gate, Bigthan and Thereſh, two of the Door-keepers, the King's Eunuchs, were in a Rage, and ſought to lay Hands on King Ahaſuerus.

22. But the Matter being not unknown to Mordecai, he told Queen Eſter, who declared *it* to the King in Mordecai's Name.

23. And upon enquiring into the Affair, it was found out, and both of them were hanged on a Tree, which was written in the Book of the Chronicles before the King.

CHAP. III.

AFTER theſe Things King Ahaſuerus promoted Haman the Son of Hammedatha the Agagite, advanced him, and put his Seat above all the Princes who were with him:

2. Inſomuch that all the King's Servants who were at his Gate bowed, and did reverence to Haman, for ſo the King commanded concerning him; but Mordecai would not.

3. Then the King's Servants that were there aſked him, why he tranſgreſſed the Commandment of the King.

4. At laſt when they had ſpoken to him Day by Day, and he would not hearken to them; they told Haman, to ſee whether Mordecai's Matters would ſtand, for he had told them that he was a Jew.

5. And Haman ſeeing that Mordecai did not bow at all, nor reverence him, he was full of Wrath.

6. But it ſeemed contemptible to him to lay Hands on Mordecai only, when they had told him his People: therefore Haman endeavoured to deſtroy all the Jews his People, who were in all the Kingdom of Ahaſuerus.

7. In the firſt Month, which is that of Niſan, in the twelfth Year of King Ahaſuerus, they caſt Pur, that is a Lot, before Haman from Day to Day, and from that to the twelfth Month, which is named Adar.

8. And Haman ſaid to the King; There is a certain People diſperſed, and ſcattered among others in all the Provinces of thy Kingdom, whoſe Laws differ from every People's, and they do not perform the Laws of the King; ſo that it is not fit for him to let them alone.

9. If it is well to the King, let it be written that they ſhall be deſtroyed; and I will pay ten thouſand Talents of Silver to them who do the Buſineſs, to bring into the King's Treaſures.

10. Upon this the King took his Ring off his Finger, and gave it to this Haman, the Jews Enemy.

11. And ſaid to him, The Silver is given to thee, and the People to do to them as thou pleaſeſt.

12. So the King's Scribes were called on the thirteenth Day of the firſt Month, and it was written entirely as Haman commanded, to the King's Lieutenants, to the Governors

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Ver. 17. *the Women*] who were his Concubines before.
Ver. 5. *at all*] N. B.
Ver. 7. *Day*] To try, as it ſeems, what Day in all the Year would be moſt lucky, by the Lot, for his Purpoſe.

who were over each Province, and to the Princes of each People of the ſame, after the Manner of writing there, and the Language of each People, in the Name of King Ahaſuerus, and ſealed with his Ring;

13. And the Letters were ſent by Poſts into all the King's Provinces, to deſtroy, kill, and to make all the Jews periſh, young Men and old, Children and Women, the ſame Day, on the thirteenth of the twelfth Month, which is that of Adar; and to plunder their Effects.

14. A Copy of the Writing for a Decree to be given in every Province, was publiſhed to all People, to be prepared againſt that Day.

15. When the Poſts were gone out, haſtened on by the King's Word, and the Decree was given forth at the Palace in Shuſhan, the King and Haman ſate down to drinking, while the City of Shuſhan was perplexed.

CHAP. IV.

AND when Mordecai knew all that was done, he tore his Cloaths, put on Sackcloth and Aſhes, and went out into the City, making a loud and bitter Cry.

2. Next he went juſt before the King's Gate, for Nobody was to go in at it who was cloathed with Sackcloth.

3. (In every Province likewiſe, at the Places to which the King's Matter and Decree came, there was great Mourning among the Jews, and Faſting, with Weeping, and Lamentation; many lying on Sackcloth and Aſhes)

4. So Eſter's Maids and her Eunuchs went in, and told her, at which ſhe was exceedingly grieved; and ſent Cloaths to put on Mordecai, and to take away his Sackcloth from him, but he would not receive *them*.

5. With that ſhe called Hathach one of the King's Eunuchs, whom he had appointed to attend in her Preſence, and bade him know of Mordecai, what and why this was?

6. And Hathach went forth to him, into the Street of the City which was before the King's Gate.

7. To whom Mordecai told all that was befallen him, and the Account of the Silver which Haman had promiſed to pay into the King's Treaſures, to deſtroy the Jews.

8. Beſides he gave him a Copy of the written Decree, which was given forth in Shuſhan to deſtroy them, to ſhew Eſter, and tell her, as alſo to charge her that ſhe ſhould go in to the King, to make ſupplication to him, and a Requeſt before him, for her People.

9. Accordingly Hathach went in, and told Eſter his Words.

10. Who gave him the following Charge to Mordecai;

11. All the King's Servants, and People of his Provinces know, that any Man or Woman who goes in to the King, into the inner Court, without being called, his Decree is the ſame to put *them* to death, beſides ſuch to whom he holds forth the golden Scepter, that they may live; and I have not been called to go in to him theſe thirty Days.

12. But upon her Words being told Mordecai,

13. He ordered to make reply to her; Do not think in thy Mind that thou wilt eſcape at the King's Houſe, any more than all the Jews.

14. Nay if thou at all holdeſt thy peace at this Time, Reſpite and Deliverance will riſe up to the Jews from another Place, whereas thou and thy Father's Family will periſh. And who knows but thou art come to the Kingdom for ſuch a Time as this?

15. Then Eſter bade to return him Word;

16. Go, gather together all the Jews who are preſent in Shuſhan, and faſt for me, without eating or drinking three Days, Night or Day: I alſo and my Maids, will faſt ſo: and thus will I go in to the King, which is contrary to the Law; and when I periſh, I periſh.

17. So Mordecai went away, and did entirely as ſhe commanded him.

CHAP. V.

NOW on the third Day Eſter put on the royal *Apparel*, and ſtood in the inner Court of the King's Houſe, over againſt it, as he was ſitting upon his regal Throne in the royal Houſe, oppoſite to the Door of it.

2. And when the King ſaw Eſter the Queen ſtanding there, ſhe was in Favour with him: ſo that he held out to her the golden Scepter which was in his Hand;

Ver. 4. *put on Mordecai*] *Vulg. Lat. put on her*, as ſtrange as it is.

Ver. 14. *at all*] See on 1 *King*. ix. 6.

Ib. *Reſpite*] *Heb. breathing*, i. e. a Space of breathing.

Ver. 16. As Things concur in my View, *Eſter* ſeems not to have been very young, when theſe Affairs were tranſacted; by which her Piety, Prudence, and Courage, may be better accounted for.

Ib. *ſo*] but it does not appear to be ſo long by Chap. v. 1. which might have weakened *Eſter* too much; and it ſeems proper the others ſhould continue their Faſting, till they knew her Succeſs.

Ib. *when I periſh*] This ſeems to be ſpoken in Reference to his Words, Ver. 14.

whereupon

whereupon ſhe went near, and touched the Top of it.

3. The King then ſaid to her, What is the Matter with thee, Queen Eſter? For whatever thy Requeſt is to half the Kingdom, it ſhall be given thee.

4. Who anſwered, If it is well to the King, let him come with Haman to Day, to the Entertainment that I have made for him.

5. Upon this the King bade them haſten Haman, to do what Eſter ſaid; and both of them went to the Entertainment of Wine which ſhe had made.

6. Where the King ſaid again to Eſter, What is thy Petition, that it may be granted thee? For whatever thy Requeſt is, it ſhall be performed to half the Kingdom.

7. My Petition and Requeſt, ſhe made anſwer,

8. If I am in Favour with the King, and if it is well to him to grant and perform the ſame; let him come with Haman to the Entertainment that I will make for them, and I will declare to Morrow, according to the King's Word.

9. At which Haman went out that Day glad, and with a chearful Heart; yet when he ſaw that Mordecai at the King's Gate, did not riſe up, nor ſtir for him, he was full of Wrath againſt him.

10. Nevertheleſs he reſtrained himſelf, and going home, ſent to fetch his Friends, and Zereſh his Wife.

11. To whom he rehearſed the Glory of his Riches, the Multitude of his Children, with all that the King had promoted him in, and how he had advanced him above his Princes and Servants.

12. Nay Eſter the Queen, ſaid he, did let none come with the King to the Feaſt which ſhe made, but me; and to Morrow I am alſo invited by her with him.

13. However all this avails me Nothing, when all the while I ſee Mordecai the Jew ſitting at the King's Gate.

14. Whereupon his Wife Zereſh, and all his Friends, ſaid to him, Let there be a Gallows made fifty Cubits high, and in the Morning ſpeak to the King, that Mordecai may be hanged upon it; then go in glad with the King to the Feaſt. And the Thing pleaſed Haman, ſo that he had the Gallows made.

CHAP. VI.

THAT Night the King's Sleep being unſettled, he commanded to bring the Book of Records of the Chronicles, and they were read before him.

2. Where it was found written, that Mordecai told of Bigthana and Thereſh, two of the Door-keepers, the King's Eunuchs, who ſought to lay Hands on King Ahaſuerus.

3. With that the King aſked, What Honour or Promotion has been done to Mordecai for this? And his Servants who waited on him anſwered, There has been Nothing done for him.

4. Next he enquired who was in the Court? And Haman being come into the outer Court of the King's Houſe, to ſpeak to the King to hang Mordecai upon the Gallows which he had prepared for him;

5. They told him, that there was Haman ſtanding in the Court: upon which the King replied, Let him come in.

6. Accordingly he did; and the King ſaid to him, What ſhall be done to the Man whoſe Honour the King would delight in? And Haman ſaid in his Heart, To whom will the King delight to do Honour more than to my ſelf?

7. Therefore he anſwered him; *For* the Man whoſe Honour the King would delight in,

8. Let there be brought the royal Cloaths which the King wears, the Horſe that he rides upon, and the royal Crown that is put on his Head;

9. And let the Cloaths and Horſe be delivered to Somebody of the King's Princes, of the Nobility, and let them cloath that Man, and cauſe him to ride upon the Horſe through the Street of the City, and proclaim before him, Thus ſhall it be done to the Man whoſe Honour the King delights in.

10. At this the King ordered him, Take the Cloaths and Horſe quickly, according as thou haſt ſaid, and do ſo to Mordecai the Jew who ſits at the King's Gate; let Nothing fail of all that thou haſt ſpoken.

11. Then Haman taking the Cloaths and Horſe, cloathed Mordecai, and cauſed him to ride through the Street of the City, proclaiming before him, Thus ſhall it be done to the Man whoſe Honour the King delights in.

12, Afterwards Mordecai returned to the King's Gate; but Haman haſtened home, mourning, with *his* Head covered.

13. Where he told his Wife Zereſh, and all his Friends, every Thing that had befallen him; upon which his wiſe Men and ſhe ſaid to him, If Mordecai, before whom thou haſt

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Ver. 14. *Morning*] as the *Heb.* is, not *Morrow*; and thus the extraordinary Providence here apparent, is ſtill more extraordinary.

Ver. 1. *being unſettled*] *Heb. wandered.*

begun

begun to fall, is one of the Poſterity of the Jews, thou wilt not prevail over him, but utterly fall before him,

14. Now while they were talking with him, the King's Eunuchs came, and were in a hurry to bring Haman to the Feaſt which Eſter had made.

CHAP. VII.

SO the King and he went to the Feaſt with Queen Eſter.

2. And the King ſaid to her again the ſecond Day at the Entertainment of Wine, What is thy Petition, Queen Eſter, that it may be granted thee? For whatever thy Requeſt is, it ſhall be performed, to half the Kingdom.

3. When ſhe made anſwer: If I am in Favour with thee, O King, and if it is well to the King, let my Life be granted me at my Petition, and my People at my Requeſt.

4. For I and my People are ſold to be deſtroyed, to be killed, and to periſh; whereas if we had been ſold for Servant-men and Maids, I would have held my Peace, though the Adverſary could not make up the King's Damage.

5. Whereupon the King gave reply to her, Who is it? And where is he whoſe Heart ſerves him to do ſo?

6. The Man that is the Adverſary and Enemy, ſaid Eſter, is this wicked Haman. Upon which Haman was in Terror at the Preſence of the King and Queen.

7. And the King getting up in his Wrath from the Entertainment of Wine into the Palace-Garden, Haman ſtood up to requeſt Queen Eſter for his Life, becauſe he ſaw that there was Something bad concluded againſt him by the King.

8. Who returning out of the Palace-Garden into the Houſe where this Entertainment was, and Haman being fallen down on the Couch that Eſter was upon, the King ſaid? Will he alſo force the Queen in the Houſe with me? No ſooner were the Words out of the King's Mouth, but they covered Haman's Face.

9. And Harbonah one of the Eunuchs ſaid before the King, Behold a Gallows too which Haman has made for Mordecai, who ſpoke well for the King, ſtands at Haman's Houſe, fifty Cubits high. Then ſaid the King, Hang him upon it.

10. They accordingly hanged Haman upon the Gallows which he had prepared for Mordecai: ſo the King's Wrath was pacified.

CHAP. VIII.

THE ſame Day King Ahaſuerus gave the Houſe of Haman, the Jews Enemy, to Eſter the Queen; and Mordecai was introduced before him, for ſhe told what he was to her.

2. And the King took off his Ring which he had taken from Haman, and gave it to Mordecai; Eſter alſo put him over Haman's Houſe.

3. Beſides Eſter ſpoke before the King again, and fell down before his Feet, weeping and beſeeching him to put away the Miſchief of Haman the Agagite, and his Device that he had contrived againſt the Jews.

4. To whom the King holding forth the golden Scepter, ſhe roſe up, and ſtanding before him,

5. Said; If it is well to the King, and if I am in his Favour, the Matter being right before him, and I well in his Sight: let it be written to reverſe the Letters contrived by Haman the Son of Hammedatha the Agagite, which he has writ to make the Jews periſh, who are in all the King's Provinces:

6. For how ſhall I bear to ſee the Miſchief that will come on my People? And how ſhall I bear to ſee the Deſtruction of my Kindred?

7. Upon this King Ahaſuerus ſaid to her, and Mordecai the Jew; Behold I have given Eſter the Houſe of Haman, and they have hung him upon the Gallows, becauſe he would lay his Hands on the Jews:

8. Write ye alſo for the Jews as you pleaſe in the King's Name, and ſeal *it* with his own Ring: ſince the Writing which is thus written and ſealed, none muſt reverſe.

9. So the King's Scribes were called at the ſame Time, on the three and twentieth of the third Month, which is that of Sivan, and it was written entirely as Mordecai commanded, to the Jews, and to the Lieutenants, Governors, and Princes of the hundred and twenty ſeven Provinces, which were from India to Ethiopia, after the Manner of writing in each Province, and the Language of each People, as well as to the Jews according to their Writing and Language.

10. And it was done in the Name of King Ahaſuerus, and ſealed with his Ring; then were the Letters ſent by Poſts, on Horſes, Riders of Mules, Camels, *and* young Dromedaries.

Ver. 7. *would lay*] not *laid*, *com. Tranſ.* it being not done.

11. By

11. By which the King granted to the Jews who were in every City, to gather together, and to ſtand up for their Lives, to deſtroy, kill, and cauſe to periſh all the Power of the People and Province, that would aſſault them, *with* the Children and Women; and to plunder their Effects:

12. The ſame Day in all the Provinces of King Ahaſuerus, on the thirteenth of the twelfth Month, which is that of Adar.

13. A Copy of the Writing to be given *for* a Decree in every Province, was publiſhed to all People; and for the Jews to be prepared againſt that Day, to be revenged on their Enemies.

14. The Poſts went out, riding on Mules *and* Camels, being hurried, and haſtened on by the King's Word; and the Decree was given forth at the Palace in Shuſhan.

15. Afterwards Mordecai went out from the King's Preſence in royal Cloaths, blue and white, a great Crown of Gold, and a Robe of fine Linen and Purple; and the City of Shuſhan rejoiced, and was glad:

16. The Jews having Light, Gladneſs, Joy and Honour.

17. In every Province likewiſe, and City, at the Places to which the King's Matter and Decree came, the Jews had Gladneſs and Joy, a Feaſt, and a good Day; and many of the People of the Country feigned themſelves to be Jews, becauſe they were in Dread of them.

CHAP. IX.

SO on the thirteenth Day of the twelfth Month already mentioned, when the King's Matter and Decree came to be done, on the Day that the Jews Enemies expected to have Power over them (though it was turned juſt contrary)

2. The Jews were gathered together in their Cities, throughout all the Provinces of King Ahaſuerus, to lay Hands on thoſe who ſought their Harm: and no Man reſiſted them, becauſe the Dread of them fell upon all People.

3. Beſides all the Princes of the Provinces, the Lieutenants, Governors, and they that did the King's Buſineſs, helped the Jews; becauſe the Dread of Mordecai fell on them.

4. For he was great in the King's Houſe, and his Fame went throughout all the Provinces, becauſe this Man advanced in being great.

5. Thus the Jews ſlew all their Enemies with the Stroke of the Sword, with Slaughter and Deſtruction; and did to thoſe who hated them according to their own Will.

6. In Shuſhan too at Court, the Jews killed, and deſtroyed five hundred Men.

7. Parſhandatha alſo, Dalphon, Aſpatha,

8. Poratha, Adalia, Aridatha,

9. Parmaſhta, Ariſai, Aridai and Vajezatha,

10. The ten Sons of Haman the Son of Hammedatha, the Jews Enemy, did they kill; but laid not their Hands on the Plunder.

11. The ſame Day the Number of them that were killed there being brought before the King,

12. He ſaid to Queen Eſter, The Jews have killed, and deſtroyed five hundred Men, at the Palace in Shuſhan, and Haman's ten Sons; what have they done in the reſt of the King's Provinces? Now what is thy Petition, that it may be granted thee? And what is thy Requeſt more, that it may be done?

13. If it is not amiſs to the King, ſaid ſhe, let it be granted to the Jews who are in Shuſhan, to do alſo to Morrow according to this Day's Decree, and let Haman's ten Sons be hanged upon the Gallows.

14. Which the King ordered ſhould be ſo done, and the Decree was given forth in Shuſhan: accordingly Haman's ten Sons were hanged up;

15. And the Jews who were in Shuſhan gathered together likewiſe on the fourteenth Day of the Month Adar, and killed three hundred Men there; but laid not their Hands on the Plunder.

16. Now the reſt of the Jews who were in the King's Provinces had gathered together, and ſtood up for their Lives, and were quiet from their Enemies, having killed ſeventy five thouſand of thoſe who hated them, but on the Plunder laid not their Hands,

17. The thirteenth Day of that Month; and on the fourteenth of it they were quiet, and made it a Day of Feaſting and Gladneſs.

18. But the Jews who were in Shuſhan, being gathered together on the thirteenth and fourteenth of it, were quiet on the fifteenth of the ſame, and made that a Day of Feaſting and Gladneſs.

19. For the like Reaſon the Country Jews

Ver. 16. *Honour*] *Vulg. Dancing*, by taking ו to be ר and ר for ד as it ſeems; but the *Septuag.* leave out both this and *Joy*.

Ver. 17. *Gladneſs and Joy*] not tranſpoſed, but as in the Ver. before.

Ib. *feigned themſelves*] which Signification is one of the Properties of this Conjug. here uſed; as 2 *Sam.* xiv, 2. & xiii. 5, 6.

Ver. 16. *Hands*,] with a Comma, the Day that follows belonging to it apparently.

who dwelt in the Country Towns, made the fourteenth Day of the Month Adar, a good Day of Gladneſs, Feaſting, and of ſending Preſents one to another.

20. Nay Mordecai wrote theſe Things down; and ſent Letters to all the Jews who were in all the Provinces of King Ahaſuerus, near and far off;

21. To confirm *it* to them, that they ſhould keep the fourteenth and fifteenth Days of the Month Adar, every Year:

22. As the Days on which the Jews were quiet from their Enemies, and the Month that was turned to them from Sorrow to Gladneſs, and from Mourning to a good Day; to make them Days of Feaſting, Gladneſs, of ſending Preſents one to another, and Gifts to the Poor.

23. Accordingly the Jews accepted what they had begun to do, and what Mordecai wrote to them:

24. Becauſe Haman the Son of Hammedatha the Agagite, the Enemy of all the Jews, contrived againſt the Jews to deſtroy them, and caſt Pur, that is a Lot, to rout them, and cauſe them to periſh;

25. But at *Eſter's* going before the King, he ordered with Letters, that his wicked Device which he had contrived againſt the Jews ſhould return on his own Head, and that he and his Sons ſhould be hanged upon the Gallows:

26. Therefore they called theſe Days Purim, after the Name Pur, by reaſon of all the Matters of that Letter, with what they had ſeen about the like, and what had come to them.

27. The Jews confirmed, and accepted *it*, for themſelves and their Offſpring, and for all who ſhould be joined to them, that their keeping theſe two Days ſhould not paſs away, according as it was written to them, and according to the Time, every Year;

28. That theſe Days ſhould alſo be remembred, and kept in every Generation, by each Family, Province and City; and that theſe Days of Purim ſhould not paſs away from among the Jews, nor their Memorial be conſumed from their Poſterity.

29. Queen Eſter likewiſe, the Daughter of Abihail, wrote along with Mordecai the Jew, with all Authority, to confirm this ſecond Letter of Purim.

30. And he ſent the Letters to all the Jews, to the hundred and twenty ſeven Provinces of the Kingdom of Ahaſuerus, with Words of Peace and Truth;

31. To confirm theſe Days of Purim, at their Times, as they were confirmed to them by Mordecai the Jew, and Queen Eſter, and as they confirmed them to their own ſelves, and to their Offſpring, by the Words of the Faſtings, and of their Crying.

32. Since Eſter's Command confirmed theſe Matters of Purim, and it was written in a Book.

CHAP. X.

MOREOVER King Ahaſuerus put a Tribute upon the Country, and the Iſles of the Sea.

2. And all the Deeds of his Authority, his Power, and the Account of the Greatneſs of Mordecai, to which the King promoted him, are they not written in the Book of the Chronicles of the Kings of Media and Perſia?

3. For Mordecai the Jew was next to King Ahaſuerus, great among the Jews, and liked by the Multitude of his Brethren, ſeeking the Good of his People, and ſpeaking Peace to all its Offſpring.

Ver. 26. *the like*] being not *this Matter*.

Ver. 31. *and as they*] namely *the Jews*, Ver. 30.

Ib. *by the Words of the Faſtings*] according to their Promiſes made then.

Ver. 32. Inſtead of ours the *Vulgate* has it turned, *and the Days of Lots, and all the Things that are contained in the Hiſtory of this Book, which is called Eſther*; but that the *Original* ever was ſo, as *Capellus* pretends in *Crit. Sacr.* Lib. v. Cap. 10. I muſt be excuſed from believing.

Ver. 3. *Good*] So the *Heb.* is; which *Wealth* muſt fall ſhort of, if not beſide.

Ib. *its Offſpring*] which may ſpeak for it ſelf; though not obſerved by *Interpreters*, and that in Ch. ix. 31. wreſted for it, by the *Aſſembly*, to be the Seed of *Mordecai* and *Eſther*, yet not their own Children.

NOTES upon the BOOK of JOB.

CHAP. I.

THERE was a Man in the Country of Uz, whoſe Name was Job; and that Man was perfect and upright, both fearing God, and departing from Evil.

2. And there were born to him ſeven Sons and three Daughters.

3. His Poſſeſſion alſo was ſeven thouſand Sheep, three thouſand Camels, five hundred Yoke of Oxen, five hundred She-aſſes, and a very great Company of Servants; nay that Man was the greateſt of all the People of the Eaſt.

4. Moreover his Sons went, and made an Entertainment at Home, each on his Day; when they ſent for their three Siſters, to eat and drink with them.

5, And when the Days of the Entertainment were gone about, Job ſent and ſanctified them, and riſing early in the Morning, offered up as many Burnt-offerings as they all were; for he ſaid, Perhaps my Sons have ſinned, and blaſphemed God in their Heart: thus Job did every Time.

6. Now there was a Day when the Sons of God came, to preſent themſelves before the Lord; and Satan alſo came among them.

7. And the Lord aſked him, From whence doſt thou come? Who made him this Anſwer, From ranging on the Earth, and from going about on it.

8. Then the Lord ſaid to Satan, Haſt thou taken notice of my Servant Job? For there is none like him on the Earth, a Man perfect and upright, fearing God, and departing from Evil.

9. Whereupon he made reply to the Lord; Does Job fear God for nothing?

10. Haſt not thou made a Hedge about him, about his Houſe, and all that he has on every Side? Thou haſt bleſſed the Work of his Hands, and his Poſſeſſion is increaſed on the Earth.

11. But ſurely reach out now thy Hand, and ſmite all that he has, he will blaſpheme thee to thy Face.

12. With that the Lord ſaid to him, Behold all that he has is in thy Power, only ſtretch not forth thy Hand to himſelf. So he went out from the Face of the Lord.

13. And there being a Day when his Sons and Daughters were eating, and drinking Wine in their eldeſt Brother's Houſe;

14. A Meſſenger came to Job, and ſaid; The Oxen were ploughing, and the She-aſſes feeding by their Sides;

15. And the Sabeans fell upon and took them, putting the Youths to the Sword; ſo that I only am eſcaped by my ſelf, to tell thee.

16. While he was ſpeaking, another came, and ſaid, A Fire of God fell from Heaven, and burnt up the Sheep and Youths, conſuming them; ſo that I only am eſcaped by my ſelf, to tell thee.

17. While he was ſpeaking, another came, and ſaid, The Chaldeans made three Companies, and ruſhing upon the Camels, took them, and put the Youths to the Sword; ſo that I only am eſcaped by my ſelf, to tell thee.

18. Whilſt he was ſpeaking, another came, and ſaid; Thy Sons and Daughters were eating, and drinking Wine in their eldeſt Brother's Houſe;

Ver. 1. *There was*] *Job*'s Afflictions are thought to be about the Time of the *Iſraelites* being in *Egypt*. It is ſcarce to be doubted that *Elihu* was a *Buzite*, Chap. xxxii. 2. from *Buz Abraham*'s Nephew, *Gen.* xxii. 21. where ſee the *Note*; ſo that he being Cotemporary with *Iſaac*, and as *Barachel* the Father of *Elihu* does not ſeem to be the immediate Son of *Buz* (ſince he might rather be called ſo, than the *Buzite*, if he had) it will probably carry the Time of *Elihu* thus far. And to omit weak Conjectures, *Job*'s great Age, and there being Nothing ſaid throughout the *Book* of the *Iſraelites* Deliverance from *Egypt*, or the extraordinary Things God then wrought, may be ſufficient to make one think, that the Diſcourſes between him and his Friends were not afterwards. *The Scope of this Book*, according to *Maimonides*, *is to eſtabliſh the great Article of Providence, whereby Nothing will ſeem hard that befals one.*

Ib. *Uz*] for which ſee *Lam.* iv. 21. *Jer.* xxv. 20.

Ver. 2. *were born*] *Caryl* among his tedious Trifles has, *His Children were not born againſt him, but born unto him.*

Ver. 3. *His Poſſeſſion*] As *Servius* writes on the firſt *Eclogue* of *Virgil*, *Omne Patrimonium apud Majores Peculium dicebatur, a Pecoribus, in quibus univerſa eorum Subſtantia conſtabat; an Eſtate among the Ancients had its Name in Latin from Cattle, of which their whole Subſtance conſiſted*; ſee alſo *Gen.* xiii. 5.

Ver. 5. *every Time*] of the Entertainment; the *Saxon* adds, *for his ſunum & hi ſwa yehalyode, for his Sons, and ſo ſanctified them.*

Ver. 6. *the Sons of God*] *Sax. tha Godes englas.*

Ver. 7. *going about*] As he is but a finite Being himſelf (yet there are many evil Spirits) and what he goes about for *Peter* tells us, 1 *Ep.* v. 8. but his walking ſeems too reſtrictive, and unſuitable.

Ver. 11. *ſmite*] the ſame Verb is thus rendered in Ver. 19. and *devour* or *deſtroy*, Ch. ii. 3. ſhews it to be more than *touch*.

19. When

19. When behold a great Wind came from the Paſſage of the Wilderneſs, and ſmote the four Corners of the Houſe; ſo that it fell upon the Youths, and they died; and I only am eſcaped by my ſelf, to tell thee.

20. At which Job roſe up, and having torn his Cloak, and ſhaved his Head, he fell on the Ground, bowing down;

21. And ſaid, I came naked out of my Mother's Womb, and ſhall return naked thither; the Lord gave, and the Lord has taken away: the Name of the Lord be bleſſed.

22. In all this Job did not ſin, nor aſcribe Indiſcretion to God.

CHAP. II.

NEXT there being a Day when the Sons of God came, to preſent themſelves before the Lord; Satan alſo came among them, to preſent himſelf before the Lord.

2. And the Lord aſked him, Where doſt thou come from? Who made him this Anſwer, From ranging on the Earth, and from going about on it.

3. Then the Lord ſaid to Satan, Haſt thou taken notice of my Servant Job? For there is none like him on the Earth, a Man perfect and upright, fearing God, and departing from Evil: and he yet holds faſt his Perfectneſs, when thou wouldeſt perſuade me againſt him, to devour him for nothing.

4. Whereupon he made reply to the Lord; Skin for Skin, nay all that a Man has will he give for his Life.

5. Surely reach out now thy Hand, and ſmite his Bone and his Fleſh, he will blaſpheme thee to thy Face.

6. With that the Lord ſaid to him, Behold he is in thy Power, only preſerve his Life.

7. So Satan went out from the Face of the Lord, and ſmote Job with a grievous Boil from the Sole of his Foot even to his Crown:

8. Inſomuch that he took him a Potſherd, to ſcrape himſelf with it, and ſate among Aſhes.

9. And his Wife ſaid to him, Thou yet holdeſt faſt thy Perfectneſs: blaſpheme God, and die.

10. But he anſwered her, Thou ſpeakeſt as one of the vile Women does: ſhall we then receive the Good from God, and ſhall we not the Ill? In all this Job did not ſin with his Lips.

11. Now the three Friends of Job hearing of all this Ill that was come upon him, came from their ſeveral Places, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite; who met together by appointment, to come to bemoan him, and comfort him.

12. However looking up far off, they did not know him, then they raiſed up their Voice, and wept; as alſo tore each his Cloak, and ſprinkled Duſt upon their Heads towards Heaven.

13. And they ſate with him on the Ground ſeven Days and ſo many Nights; none ſpeaking a Word to him, becauſe they ſaw that the Grief was very great.

CHAP. III.

AFTER this Job opened his Mouth, and curſed his Day.

2. And he ſpoke as follows:

3. Let the Day periſh on which I was born, and the Night that it was ſaid, There is a Man conceived.

4. May that Day be Darkneſs, may not God ſeek it from above; nor the Brightneſs ſhine upon it.

5. Let Darkneſs and the Shadow of Death pollute it, a Cloud dwell upon it; let the Blackneſs of the Day terrify it.

Ver. 19. *Ælfric* in his *Saxon* (Paraphraſe or Abſtract of) *Job* ſays, *Eall this dyde ſe ealda Deafol to gremenne thone godan man.*

Ib. *the four Corners*] By which it may ſeem a Whirlwind that rocked the Houſe to and fro, and ſo looſened it to fall; which alſo agrees with its having a *Paſſage*.

Ver. 21. *thither*] The Grave being the Womb of his Mother Earth: thus ſtiling the Earth his Mother, as *David* his Mother the Earth, *Pſa.* cxxxix. 15.

Ib. *away*] The *Septuag.* here add, whom the *Vulgate* follows, *as it pleaſed the Lord, ſo it is done:* for thoſe *Tranſlators* could take ſuch Liberties.

Ver. 22. *aſcribe Indiſcretion to God*] Herein following the *Heb.* while *fooliſhly* rather belongs to *Job* than to *God*, in our *vulg. Tranſ.*

Ver. 4. *Skin for Skin*] not others for his own, as generally ſuppoſed by the Words in this Verſe, though they are allowed to be very difficult; for whoſe Skin was the others? Rather he would be ſtript of all, to ſave his Perſon.

Ver. 7. *ſmote*] *Caryl* ſays, *He was all over full of Boyles in an inſtant—on a ſudden, in a moment*; but that is utterly improbable.

Ver. 9. *Thou*] As we vulgarly ſay, *What*, or *What then, thou*; for ſince the *Original* has Nothing to make it a Queſtion, I ſee no Neceſſity that a *Tranſlation* ſhould.

Ib. *blaſpheme*] the ſame Verb that is ſo tranſlated, 1 *King.* xxi. 10, 13. where it cannot ſignify *bleſs*, as ſome would have it here, nor at Ver. 5. of this Chap. which may ſhew it has this Meaning.

Ib. *and die*] which may perhaps be beſt underſtood, *that he may kill thee out of thy Miſery.*

Ver. 1. *Day*] viz. Birth-day.

Ver. 4. *ſeek it*] for *Job*'s Birth.

Ver. 5. *let the Blackneſs of the Day terrify it*] Which the *Vulg.* has, *let it be wrapt in Bitterneſs:* among the reſt the *Tranſlator* might miſtake בטריריו for במריריו from the Root מרר *to be bitter.*

6. That

6. That very Night let Dimneſs take, let it not be joyful among the Days of the Year, into the Number of the Months not come.

7. Lo let that Night be ſolitary, no Singing come in it.

8. Let ſuch as curſe the Day expreſsly name it, them who are prepared to rouſe up the Whale.

9. Let the Stars of its Twilight be darkened, let it wait for Light, and there be none; nor let it ſee the Eye-lids of the Morning:

10. Becauſe it did not ſhut up the Doors of the Belly where I was, nor hide Trouble from my Eyes.

11. Why did not I die from the Womb? Expire coming out of the Belly?

12. Why did the Knees prevent me? And what for the Breaſts, when I ſucked?

13. For now ſhould I have lain down, and been ſtill: I ſhould have ſlept, then there would have been Reſt for me:

14. With Kings and Counſellors of the Earth, who have built them Seats of Retirement;

15. Or with Princes, who having Gold, furniſhed their Houſes with Silver:

16. Or as a hidden untimely Birth I ſhould not have been, like Infants who ſee not the Light.

17. There the Wicked leave off Diſturbance, and there they *whoſe* Strength is tired out do reſt:

18. The Priſoners are quiet together; they hear not the Voice of the Exacter:

19. The Small and the Great are each there; and the Servant is free from his Maſter.

20. Why is Light given to him that is troubled, and Life to one of a bitter Mind?

21. (Who wait for Death, and there is none, and dig for it more than for Treaſures;

22. Who are exceeding glad, rejoice when they find the Grave?)

23. To the Man whoſe Way is hid, and God covers it about?

24. For my Groaning comes before my Bread; and my Roarings are poured out like the Water.

25. For I was ſeized with Dread, and it has approached me; and what I was afraid of is come to me.

26. I being neither quiet, nor ſtill, nor at reſt, Diſturbance came.

CHAP. IV.

AND Eliphaz the Temanite made anſwer:

2. Shall we attempt a Diſcourſe with thee, that wilt be fatigued? But who can hold in the Words?

3. Behold thou haſt inſtructed many, and ſtrengthened the weak Hands;

4. Thy Words have raiſed up him who was falling, and thou haſt made the bending Knees ſtrong:

5. When now it being come to thee, thou

Ver. 6. *joyful*] as *Exod.* xviii. 9. where the Word has alſo the ſame Letters and Points: ſo *Jun.* and *Trem.* have *fuiſſet gaviſa*, and *Broughton joy*, agreeable to the next Verſe, as well as to *Buxtorf's Lexicon* and *Concordance*; according to which *Mercerus* ſays in his learned *Commentary*, *Senſum ei poeticè tribuit, Job aſcribes Senſe to it poetically*; and concerning *joined* adds, *Hoc ratio punctorum non patitur, The Manner of the Pointing does not allow it.*

Ver. 8. *curſe the Day*] becauſe the Approach of it hinders their Fiſhing, according to what follows; ſee *Luke* v. 5.

Ib. *expreſsly name*] in which Manner this Verb is rendered, *Num.* i. 17. 1 *Chron.* xii. 31. & xvi. 41. 2 *Chr.* xxviii. 15. & xxxi. 19. *Ezr.* viii. 20. and is not the ſame with the other Verb.

Ib. *them who*] the Sailors or Fiſhermen, who are remarkable for Curſing.

Ib. *rouſe up the Whale*] to catch him, as Chap. xli. 10. being done with Noiſe and bad Words. The *Tigur. Bib.* has the laſt Word *balenas*, *Whales*; *Jun.* and *Trem.* ſing as the *Heb.* Word is, *balænam*; *Caſtal.* puts it *leviathanem*, the *vulg. Lat. Tranſlator* undec. *leviathan*; it being the ſame with that in Chap. xli. 1. *Pſa.* lxxiv. 14. & civ. 26. *Iſa.* xxvii. 1. There appears no Signification of *mourning*, or any Thing like it, from the *Heb.* Root; and *their* is confuted becauſe it would be fem. and ſo of a wrong Gender.

Ver. 9. *nor let it ſee*] Paraphraſe by *Sandys*, whom as I remember *Dryden* recommends as the beſt Verſifier of his Time,

Let it not ſee the Dawning fleck the Skies,
Nor the gray Morning from the Ocean riſe.

Ib. *Eye-lids of the Morning*] the ſame as in Ch. xli. 18.

Ver. 14. *With*] inſtead of *like:*

Ver. 15. *with Silver*] Living meanly, out of the Danger of being robbed, or envied. *Silver* it ſeems being very plentiful, and of little Value, in ſome Parts of *Arabia*; where *Job* dwelt, and whence *Solomon* probably had it, 2 *Chron.* ix. 20, 27. *Job* thus intimating, he ſhould have been if dead, as the better Sort of the Great, Wiſe and Rich, chooſe to be when living. I cannot think with *Caryl*, the Houſes were their Graves which they filled with Silver, and as if that was more precious than Gold.

Ver. 24. *Roarings*] *Bp. Patrick* has paraphraſed this and ſome other *Books* in the Manner of *Levi ben Gerſhom*, by altering the Expreſſions; which Way I ſhould not approve of, becauſe it is, or looks like an Attempt, to make the *Scripture* better than it was inſpired: but who can think this Word is ſuch by *Sighs and Sobs, as loud as the Roarings of the Lion*, or that it is true.

Ib. *the Water*] which he drank.

Ver. 25. *For*] *Caryl* ſays this Verſe is not a Reaſon of that before; but what can be plainer? And he might have ſaid it better of the foregoing Verſe. His Parallels of *Job.* iv. 17. *Mat.* vii. 23. are nothing to the Matter.

Ver. 26. *quiet*] as the Word conſtantly ſignifies, and is no where elſe rendered *to be in ſafety.*

Ver. 2. *Shall we*] The *Heb.* Interrogation begins the Verſe, and ſo makes good Senſe: which is ſpoiled by adding *if*, and throwing the Queſtion to the next Part; *wilt thou be grieved?* being tantamount to *thou wilt not be grieved*, which certainly is not the Meaning.

art fatigued; it reaches to thee, and thou art troubled.

6. Is not *this* thy Awe, thy Hope, thy Expectation, and the Perfectneſs of thy Ways?

7. Call to mind now, who that is innocent periſhes? And where are the Upright cut off?

8. According as I have ſeen thoſe who plough Vanity, and ſow Trouble, reap the ſame:

9. They periſh by the Blaſt of God, and are conſumed by his breathing upon them.

10. The Roaring of the Lion, the Voice of the fierce Lion, and the Teeth of the young Lions are broke to pieces;

11. The old Lion periſhes by being without Prey, and the Whelps of the ſtout Lion are diſperſed about.

12. There was alſo a Matter brought by Stealth to me, of which my Ear received a Little;

13. In Thoughts from Viſions of the Night, when ſound Sleep falls upon Men;

14. I was ſeized with ſuch Dread and Trembling, that it made all my Bones ſhake.

15. Then a Spirit paſſing before my Face, made the Hair of my Fleſh ſtand on end.

16. It ſtood ſtill but I did not know the Appearance of it, the Apparition being before my Eyes: there was Silence, next I heard a Voice;

17. Is a mortal Perſon more righteous than God? Is a Man purer than his Maker?

18. Lo he cannot give credit to his Servants, and himſelf puts Light in his Angels.

19. Further thoſe that dwell in Houſes of Clay, whoſe Foundation is in the Duſt, are bruiſed before a Moth.

20. From Morning to Evening are they beat in pieces; they periſh for ever, without any regarding *it*.

21. Is not the Excellency that they have in them removed away? They die, and without Wiſdom.

CHAP. V.

CALL now, is there any who will anſwer thee? And to which of the holy ones wilt thou look?

2. For Indignation ſlays the Fooliſh, and Zeal kills the Simple.

3. I have ſeen the Fooliſh taking root, but I curſed his Habitation preſently.

4. His Children are far off from Safety; and are bruiſed at the Gate, none delivering:

5. Whoſe Harveſt the Hungry eats, and takes it even out of the Thorns; and the horrid one ſwallows up their Wealth.

6. For Vanity does not come out of the Duſt, nor Trouble ſpring forth from the Ground:

7. Though Man is born to Trouble, as the Sparks of a Coal fly up.

8. Surely I would ſeek to God, and to God commit my Cauſe:

Ver. 6. *Awe*] *Jun.* and *Trem. Religion.* In the *com. Tranſ. fear* and *confidence* don't ſeem very conſiſtent.

Ib. *Ways*] *Poole* writing his *Annotations* upon the *com. Bib.* which he has altered with *and thy hope* laſt, goes on obſerving that is not the right Order and Place of it. Sure enough!

Ver. 8. *Trouble*] or *Labour*, but not *Wickedneſs*, nor with ſo good Senſe; the Words of Ch. v. 6.

Ver. 9. *breathing*] See on *Exod.* xv. 8.

Ver. 10. *pieces*] the ſtouteſt of the wicked are deſtroyed by divine Juſtice; ſee *Beza* on the Place.

Ver. 18. *to his Servants*] viz. in general, ſo many ſerving him inſincerely.

Ib. *puts—in*] So the *Heb.* is literally.

Ib. *Light*] Thus *Pagn. lumen, Trem.* and *Jun. lucem. Bro. clear light*, the Root being in Hiphil *to ſhine* always in *Job*; ſee *Buxt. Lex.* and *Beza* expounds it, *the Light of Underſtanding and Wiſdom.*

Ib. *Angels*] who have not Light of themſelves, *Pſa.* civ. 4. *Rev.* xxi. 23. but that God charges them with Folly is incredible.

Ver. 19. *Further*] or *alſo*, as the *Heb.* Particle properly ſignifies; and another is wanting to make it *How much leſs*, or rather *Much more*; ſee *Dieu's Anim.*

Ib. *Houſes of Clay*] their Bodies.

Ib. *Foundation*] Original.

Ib. *before*] ſooner than a feeble Moth that may be ſeen in the ſame Houſe, as by the Words of the next Verſe it ſeems to be referred to Time.

Ver. 21. *Is not the Excellency that they have—removed away?*] *Schultens* thought it a fine Thing to be tranſlated, *Indeed their Sinew* (for *Excellency*) *is a convulſed Nothing*; though ſo unintelligible, or as he owns inexpreſſible, and when the *Heb.* has more for a Queſtion than we.

Ib. *and without Wiſdom*] *Nor are they made any wiſer by ſo many Examples of their Mortality, Bez.* agreeable to the foregoing Verſe; or by their own.

Ver. 1. *holy ones*] Angels in Heaven, and Saints on Earth.

Ver. 2. *Zeal*] ſuch as *Job* had, rather than *Envy.* So *Jun.* and *Trem.* have it *zelus, Caſt. vehementia,* and the *Tig. Bib. indignatio.*

Ver. 5. *takes it even out of the Thorns*] when put together in Ricks, and fenced, as I ſuppoſe with Thorns.

Ib. *horrid one*] being hairy, as the *Heb.* Word ſhews, ſavage, as thoſe might be that plundered *Job*, Ch. i.

Ver. 7. *Man is born to Trouble*] *Diogenes Laertius* relates in the *Life of Crantor*, how he would repeat that Verſe from *Bellerophon*,

Οἰμοί. τί δ' οἴμοι; θνητὰ τοι πεπόνθαμεν.

O wretched me! But why, O wretched me? We ſuffer but what belongs to Mortals. So in *Homer's Iliad*, B. 10. in *Eng.*

To labour is the Lot of Man below;
And when God gave us Life, he gave us Woe.

In looking over the *Diſſertations* of *Maxim. Tyrius*, I alſo find him in the 16th enumerating the Troubles of Man's Life, and among the reſt this Expreſſion, Ἡ τὰ μὲν ἀγαθὰ, ἐπίῤῥυτα ἐκ τῆς ἑτέρας· τὰ δὲ κακὰ, ἐξ αὐτοφυοῦς μοχθηρίας ἀνίσταται. *The Things that are good to us, come from another* (to wit, God;) *but thoſe that are ill, ſpring ſpontaneouſly from Wickedneſs.*

Ver. 8. *Surely*] which is ſtrangely left out of the *com. Tranſ.*

9. Who

9. Who does great Things, and not to be ſearched out, wonderful Things out of Number:

10. Who gives Rain upon the Surface of the Earth, and ſends Water upon that of the Streets;

11. To put the Humble on high, and that the Penſive may be exalted with Safety:

12. Who fruſtrates the Thoughts of the Crafty, ſo that their Hands do no ſubſtantial Matter:

13. Who takes the Wiſe in their Craftineſs, and the Counſel of the Froward is precipitated.

14. They meet with Darkneſs by Day, and grope about at Noon as at Night.

15. Whereas he ſaves the Needy from the Sword, from their Mouth, and from the Hand of the Powerful.

16. So that there is Expectation for the Poor, and Iniquity ſhuts up its Mouth.

17. Lo bleſſed is the Man whom God reproves; ſo do not thou deſpiſe the Correction of the Almighty:

18. For he cauſes to be in pain, and binds up; he ſmites, and his Hands heal.

19. In ſix Diſtreſſes he will deliver thee, and in ſeven the Harm ſhall not reach thee.

20. In Hunger he will redeem thee from Death, and in War from the Power of the Sword.

21. When the Tongue runs on defaming, thou ſhalt be hid, and not be afraid of Waſting when it comes.

22. At Waſting and at Famine thou ſhalt ſmile, and of the Beaſt of the Earth not be afraid.

23. For with the Stones of the Field ſhalt thou have a Covenant, and the Beaſt of the Field ſhall be at peace with thee.

24. Thus wilt thou experience that thy Tent is peaceable; and mayeſt viſit thy Habitation, offending none.

25. Nay thou ſhalt know that thy Poſterity are many, and thy Offspring like the Graſs of the Earth.

26. Thou ſhalt come to the Grave in old Age, as a Cock of Corn is made up in its Seaſon.

27. Behold this, that we have ſearched out, is ſo: hear it, and know thou for thy ſelf.

CHAP. VI.

BUT Job made reply:

2. Oh that my Indignation was throughly weighed, and my Calamity that they were put up into the Scales together!

3. For it would now be heavier than the Sand of the Seas; therefore my Words are ſwallowed up.

4. For the Arrows of the Almighty are with me, whoſe Venom drinks up my Spirit; the Terrors of God are ſet in order againſt me.

5. Does the wild Aſs bray over the Graſs? Does the Ox bellow over his Provender?

6. Is an unreliſhable Thing eat without Salt? Is there Taſte in the White of an Egg?

7. Thoſe Things that my Soul refuſed to touch, are as my languiſhing Meat.

8. Oh that my Petition might come to paſs, and God would grant my Expectation!

9. Even that God would be pleaſed to cruſh me; let looſe his Hand, and cut me off!

10. Which ſhould yet be my Comfort, and I would pray in the Anguiſh he might not ſpare: for I have not concealed the Words of the Holy One.

11. What is my Strength, that I ſhould wait? and what will my End be, that I ſhould prolong my Life?

Ver. 10. *Streets*] to run into Ponds and Veſſels, for the Cattle and Houſhold Uſes; or ſince it is *Water* here, and not *Rain* as before, might be Brooks running there. Thus the *Heb.* Word ſignifies, and is tranſlated in the *com. Bib. Pſa.* xviii. 42. *Iſa.* v. 25. & x. 6. & li. 20. *Jer.* xi. 13. *Lam.* ii. 19, 21. & iv. 1. *Mic.* vii. 10. *Nah.* iii. 10. *Zech.* ix. 3. & x. 5. and elſewhere, but not as I know of *Fields.*

Ver. 12. *ſubſtantial Matter*] the *Heb.* Word denoting *what is eſſential, ſubſtantial,* or *material,* from the Root denoting *to be*; ſee in my *Preface* how variouſly rendered in the *com. Tranſ.*

Ver. 13. *precipitated*] whereas it ſhould be taken deliberately. The Meaning of the Verb is to *haſten,* or *hurry.*

Ver. 19. *ſix*] many.

Ib. *ſeven*] all, as being a compleat Number.

Ver. 20. *Hunger*] not the ſame Word as in Ver. 22.

Ver. 21. *runs on*] *ſcourge* being by Miſtake of the Verb for a Noun, though the *Heb.* is not *from.*

Ver. 24. *Habitation*] any Part of his Poſſeſſion, and not *offend* (which the *Heb.* ſignifies, as well as more ſtrictly to *ſin*) any other Claimant. Oh what a hand have the *Commentators* made with many Paſſages, by the *Tranſlators* miſleading them!

Ver. 26. *made up*] *Pagn. aſcendit, Mont. aſcendere*; the Verb denoting *up*, not *in.* And it appears to be the Manner in thoſe ancient Times, even to threſh, and much more lay up their Corn abroad, *Gen.* l. 10. *Judg.* vi. 37. *Hoſ.* xiii. 3. though this might refer to the firſt making it up in little Cocks, as Huſbandmen do.

Ver. 2. *Indignation*] being in Anſwer to *Eliphaz,* Chap. v. 2. who there uſed the ſame Word, and it is rendered ſo in the *pref. Tranſ.* Ch. x. 17.

Ib. *they were*] to be weighed in a Pair of Scales one againſt the other, this Verb being plural.

Ver. 5. *Does*] q. d. Do I complain in Proſperity, or without Cauſe?

Ver. 6. *Is*] Can ſuch unpleaſant Affliction be agreeable?

Ver. 10. *pray*] This Verb is found no where elſe in *Scripture,* but in *Chald.* to which Language it appears to belong, it ſignifies *to burn* or *pray*; which latter *Buxtorf* ſhews in his great *Chald. Lex.* from an *Epiſtle,* and the

12. Is

12. Is my Strength the Strength of Stones? Is my Fleſh of Steel?

13. Is there none of my Help in me? and is ſubſtantial Matter driven away from me?

14. To one that is diſſolved there ſhould be Kindneſs from his Friend; whereas he forſakes the Fear of the Almighty.

15. My Brethren are treacherous like the Flood; as the Channel of the Floods they paſs away:

16. That are blackiſh becauſe of the Ice, at which the Snow is hid.

17. At the Time they flow out, they are cut off; in the Heat of it they are extinct from their Place.

18. The Paths of their Way are bended; they aſcend in Emptineſs, and periſh.

19. The Paths of Tema looking, the Walks of Sheba waiting for them;

20. They are aſhamed that they truſted: they come to it, and are confounded.

21. For now you are as Nobody: you ſee the Calamity, and are afraid.

22. Is it becauſe I ſaid, Give me; or, Provide a Gift for me of your Ability?

23. Or, Deliver me from the Power of the Enemy? or, From the Power of the violent redeem me?

24. Inſtruct me, that I may be ſilent; and make me underſtand, how I have erred.

25. How powerful are Sayings that are right! But how does Reproof from you reprove?

26. Do ye think to reprove the Words, and the Sayings of one deſpairing, to be *but* Wind?

27. Nay ye caſt down upon the Fatherleſs, and dig upon your Friend.

28. But now conſent, look on me; and it is before your Face, if I lye.

29. Return, I pray, let not that be Iniquity; even return yet, my Juſtice being in it.

30. Is there Iniquity in my Tongue? Does not my Palate underſtand Calamities?

CHAP. VII.

HAS not mortal Man a War upon Earth? And his Days are like thoſe of one hired.

2. As a Servant pants for the Shadow, and as a hired one waits at his Work:

3. So am I made to poſſeſs for my ſelf Months of Vanity: and Nights of Labour are prepared for me.

4. If I lie down, I ſay, When ſhall I riſe up, by the Evening being meaſured out? And I am full of Wanderings till the Twilight.

Jews Book of Prayers; and which *Anſhel* follows in his *Hebrew* and *German Lexicon*. *Schultens*, as publiſhed by *Grey* in 1742, turns it, like others of his unſupported Oddneſſes, *daſh the Ground with the Foot*; which, as the reſt, he admires himſelf.

Ib. *not concealed*] as Chap. xxvii. 11. *Pſa.* xl. 10. having done his Duty, he was prepared or fit to die.

Ver. 13. *my Help*] Ability to vindicate himſelf; but the *com.* ſeems incoherent.

Ver. 14. *he*] *Eliphaz Job*'s Friend, Chap. ii. 11.

Ver. 16. *at which*] not *wherein*, becauſe the Water would melt the Snow.

Ver. 17. *flow out*] The Word being only here, and having this Meaning both in *Chald.* and *Arabick*, as by *Buxt. Chald.* and *Rab. Lex.* and *Caſtellus's Lexic. Heptaglot*; and the ſame by *Dav. Kimhi* and *Levi*, with *Buxt. Concordan.* and *Heb. Lex.* ſo *Pagn.* renders it *effluxerint*.

Ib. *cut off*] ſo the *Heb.* nor is *vaniſh* proper to *Brooks*.

Ib. *Heat of it*] of that Time, *viz.* in warm Weather, as they were alſo uſeleſs before in cold, Ver. 16.

Ver. 18. *The Paths of their Way*] Where the Floods puſhing on, are parted by Obſtacles.

Ib. *aſcend*] as the *Heb.* is, being exhaled by the Sun.

Ver. 19. *The Paths*] the very ſame *Heb.* Word with that in the foregoing Verſe.

Ib. *Walks*] rendered *walk*, *Nah.* ii. 5. *ways*, *Hab.* iii. 6. *Prov.* ult. 27. and *goings* twice, *Pſa.* lxviii. 24. which are all the other Places where it is found.

Ver. 20. *they*] the *Paths* and *Walks*; as the like is aſcribed to ſuch Things, Ch. vii. 10. & viii. 18. & ix. 25, 31. *Lam.* i. 4. *Iſa.* iii. 26. & xxiv. 23. & xxxiii. 9. & xliv. 23. & xlix. 13. & lv. 12. *Pſa.* xcviii. 8. And thoſe who go in the *Paths* and *Walks* might better be underſtood, than to be altered into *Troops* and *Companies*.

Ib. *come to it*] as we ſay, *That Path goes to ſuch a Place*.

Ver. 22. *becauſe*] which the *Heb.* has.

Ver. 26. *to be but Wind*] as if ſpoken lightly or vainly, as Chap. xv. 2. & xvi. 3. whereas a deſpairing Perſon ſpeaks earneſtly and to the purpoſe; and ſurely *Job* would not ſay the former of himſelf. The *Heb.* is literally *for* or *to be* (ſo with *Beza*) not *as*; nor has it *which*. *Broughton* has *hold the terms of the forlorne a wind*.

Ver. 27. *nay ye caſt down*] by *Schult. Ye make the Noſe* (which he interprets *Pride and diſdainful Contempt*) fall.

Ib. *upon*] both times the ſame, and I do not ſee any other Way to render it, that has the two Parts, as well as this Word, more ſuitable. *Job* may be ſuppoſed for the latter, and not unaptly to his Condition, as if in a Pit, according as in the former Fatherleſs.

Ib. *the Fatherleſs*] *Job* himſelf being as ſuch.

Ver. 29. *let*] do not think it will be amiſs to alter your Mind and Behaviour.

Ib. *Juſtice*] it is Juſtice that belongs to me.

Ver. 30. *Palate*] like *Tongue*.

Ib. *Calamities*] which he ſuffered.

Ver. 1. *a War*] *Montan.* with the *Vulg. Lat.* and *Tig. Bibles*, as likewiſe *Schul.* have *militia*. This is the known and allowed Meaning of the Word, being from its Root *to make war*; and ſo rendered Chap. x. 17. Thus too the Parts of the Verſe are diſtinct, and not a Tautology; the next Verſe alſo anſwering to the latter Part, and the third to this, like *fight of afflictions*, *Heb.* x. 32.

Ver. 2. *at his Work*] to have it ended, agreeable to the former Part of the Verſe: *looking for the Reward of it* would yield Joy and Comfort, unſuitable to *Job*'s Condition, and who does not ſeem to have expected any Reward for his Affliction; ſo that *Reward* appears not well added by our *Tranſlators*, and the *vulg. Lat.* to be better, *præſtolatur finem operis ſui*, *waits for the End of his Work*, or as *Broughton* has it, works *end*; but *Jun.* and *Trem.* turn it *exſpectat dum fecerit*, *waits while he is at work*. *Sch.* expounds it objectively, *Is forced to labour all his Life long, and when one Work is finiſhed, yet quickly expects another, by which he may get himſelf a Maintenance*.

Ver. 3. *Nights of Labour*] which is the Time for Reſt.

5. My Fleſh is cloathed with Worms, and crumbling Mould; my Skin breaks apart, and is diſſolved.

6. My Days are ſwifter than a Shuttle, and are conſumed without Expectation.

7. Remember that my Life is Wind: my Eye will again ſee no Good.

8. The Eye that ſees me will not diſcern me: thy Eyes being on me, I ſhall be gone.

9. The Cloud is conſumed, and goes away; ſo he who goes down to the Grave, will not come up:

10. He will no more return to his Houſe; nor will his Place know him any more.

11. Therefore do I not reſtrain my Mouth, I ſpeak in the Diſtreſs of my Spirit, I muſe in the Bitterneſs of my Soul.

12. Am I a Sea, or a Whale; that thou putteſt a Watch over me?

13. Though I ſay, My Couch ſhall comfort me, my Bed ſhall bear my Muſing;

14. Yet thou terrifieſt me with Dreams, and frighteneſt me by Viſions:

15. Inſomuch that my Soul chooſes Strangling, Death from my Bones.

16. I deſpiſe *them*, I would not live for ever: let me alone, ſince my Days are Vanity.

17. What is Man, that thou ſhouldeſt magnify him, or that thou ſhouldeſt regard him;

18. And viſit him at the Mornings, try him at the Moments?

19. How long wilt thou not turn away from me, nor leave me off, while I ſwallow down my Spittle?

20. I have ſinned; what ſhall I do to thee, the Keeper of Mankind? Why doſt thou put me for thy Butt, ſo that I am a Burden to my ſelf?

21. And why doſt not thou forgive my Tranſgreſſion, and take away my Iniquity, that now I might lie down in the Duſt? And though thou ſhouldeſt ſeek me early, I ſhould be gone.

CHAP. VIII.

THEN Bildad the Shuhite made anſwer:

2. How long wilt thou utter theſe Things, and the Words of thy Mouth be a great Wind?

3. Does God overthrow Judgment? Or does the Almighty overthrow Righteouſneſs?

4. If thy Children ſinned againſt him, and he ſent them away by means of their Tranſgreſſion;

5. If thou ſeekeſt early to God, and to the Almighty makeſt ſupplication;

6. If thou art pure and upright, he will now ſtir up for thee, and make the Habitation of thy Righteouſneſs proſperous.

7. And though thy Beginning be ſmall, yet thy End will exceedingly increaſe.

8. For aſk now, of the former Generation, and prepare for ſearching out their Fathers:

9. (Becauſe we are of Yeſterday, and ignorant; ſince our Days upon the Earth are *as* a Shadow)

10. Will not they inſtruct thee, tell thee, and produce Sayings out of their Mind?

11. Does the Ruſh become high, when not in the Mire? The Sedge grow without Water?

12. When it is yet in its Verdure, not plucked off, it withers before any Graſs.

13. So are the Paths of all that forget God, and the Expectation of the Hypocrite will periſh:

14. Whoſe Hope will be loathed, and his Truſt be *as* a Spider's Web.

15. He may lean againſt his Houſe, but will not ſtand: may take hold of it, yet will not ſtand up.

16. Should he be full of Juice before the

Ver. 5. *is diſſolved*] ſo the Verb ſignifies, and never *become lothſome* that I find; ſee מסס in the *Lexicons*. So *Jun.* and *Tre. liquefit. Pagn. diſſolvit ſe.*

Ver. 11. *muſe*] *Buxt.* not giving it the Meaning of *complain* at all.

Ver. 13. *my Bed ſhall bear—*] for *I ſhall bear it there*, being not *eaſe*.

Ib. *muſing*] Look at *Pſa.* lv. 2. and *Complaint* was leſs ſuitable on the Bed at Night.

Ver. 15. *from my Bones*] to which he was in a manner reduced, Ch. xix. 20. and xxxiii. 21. and which were in pain, Ch. xxx. 17, 30, and xxxiii. 19. *Jun.* and *Trem.* have the ſame in their corrected *Tranſ.* i. e. *ex oſſibus meis*, which is literal. How *bones* are made to be, or ſignify *life*, as in the *vulg. Tranſ.* is not eaſily to be accounted for.

Ver. 19. *while*] For what Senſe does *till* make? The *Heb.* ſignifying either, and thus *Jun.* and *Caſt.* render it.

Ver. 20. *the Keeper*] *Hervey* ſays, 'Not *Preſerver*, as it 'ſtands in our *Verſion*, but *Obſerver of Men*,' *Meditat.* Vol. ii. p. 138. His Miſtake ſeems to be from שמר another *Heb.* Word ſignifying either of thoſe, but נצר here uſed does not.

Ver. 4. *by means*] *Heb. by the Hand.*

Ver. 7. *be ſmall*] now, as in the preceding Verſe.

Ver. 9. *a Shadow*] by their Life being ſo ſhort, in compariſon of their Forefathers Lives.

Ver. 11. *Does*] Do the Wicked proſper long without Providence, and a Hypocrite without Virtue? Ver. 13.

Ver. 14. *loathed*] by the Righteous and Sincere; according as the Verb ſignifies, and is rendered, *Ezek.* vi. 9. & xx. 43. & xxxvi. 31. never any Thing like *cut off*.

Ver. 15. *will*] he himſelf, not *it* the Houſe; it being *he* that is ſpoken of both before and after: and *leaning upon his houſe*, if he had been tall enough, would not be the Way to ſupport it.

Ib. *take hold of it*] *not to uphold it, but to uphold himſelf by it, Poole*; but rather to help himſelf up when down, by *riſe up*, not *endure*.

Ver. 16. *Should*] which makes the following intelligible.

Sun, and his tender Branch come forth in his Garden;

17. His Roots be wrapt upon the Heap, ſhould he behold the Houſe of Stones;

18. When he is devoured from his Place, it will deny him, I have not ſeen thee.

19. Lo that will be the Joy of his Way; and others will ſpring out of the Mould.

20. Behold God will not reject the Perfect, nor take hold of the Hand of Evil-doers:

21. Till he fills thy Mouth with Laughter, and thy Lips with Melody;

22. Thoſe who hate thee will be cloathed with Shame; and the Tent of the Wicked will be gone.

CHAP. IX.

WHEREUPON Job made reply:

2. Truly I am not ignorant that it is ſo; but how ſhall Man be righteous with God?

3. If the former would contend with him, he cannot anſwer him one Thing out of a Thouſand.

4. Againſt him, of a wiſe Heart, and of powerful Strength, who is there hardens himſelf, and proſpers?

5. That removes away Mountains, they knowing not how; who overthrows them in his Anger:

6. Who moves the Earth from its Place, and the Pillars of it totter:

7. Who commanding the Sun, it does not riſe, and ſeals up the Stars:

8. Who ſtretches out the Heavens alone, and treads upon the high Places of the Sea:

9. Who makes Arcturus, Orion, and the ſeven Stars, with the Chambers of the South:

10. Who does great Things even not to be ſearched out, and wonderful Things out of Number.

11. Behold he paſſes before me, and I do not ſee; as likewiſe goes by, and I do not perceive him.

12. Behold when he catches away, who ſhall make him bring back? Who ſhall ſay to him, What art thou doing?

13. Should not God turn back his Anger, the ſtrong Helpers would bow down under him:

14. Much leſs ſhall I anſwer him, chooſe my Words to him;

15. Whom, if I were righteous, I would not anſwer, I would make ſupplication to him that judges me.

16. If I had called, and he anſwered me, I ſhould not believe that he gave ear to what I ſaid:

17. Who bruiſes me with a Tempeſt, and multiplies my Wounds without cauſe.

18. He does not ſuffer me to fetch my Breath; for he fills me with bitter Things.

19. If it is by Might, behold he is ſtrong; and if by Judgment, who will appoint *it* for me?

20. If I was righteous, my own Mouth would condemn me: were I perfect, it would alſo make me perverſe.

21. I being perfect, would not know my Soul, I would deſpiſe my Life.

22. It is all one, therefore I ſay, He conſumes the Perfect, as well as the Wicked.

23. Though the Whip cauſe to die preſently, he mocks at the Trial of the Innocent.

24. The Earth is given into the Poſſeſſion of the Wicked, that blindfolds the Judges of it: if not, where, who is he?

25. Whereas my Days are ſwifter than

Ver. 17. *he behold*] I find in early *Editions* of our laſt *Eng.* and ſome now, [*and* ſeeth] without [he,] as if ſaid (though amiſs) of *his roots*, as in the *Gen.* (beſide the Meaning of the Word) *are folden* about.

Ib. *Houſe of Stones*] where they lie deep in the Ground, their ſettled Habitation; and not as *Patrick* ſays, becauſe the *Heb.* is *Houſe*, *whoſe Head lifts up it ſelf above the higheſt Edifices.*

Ver. 19. *Joy*] Ironical.

Ib. *others will ſpring*] in his Place.

Ver. 20. *take hold of*] the ſame Verb as Ver. 15.

Ver. 21. *Till*] How much the beſt may this be referred to the following Verſe! as the ſame in Ch. xxvii. 5. *Cant.* ii. 17. and to ſuch a Purpoſe ſee *Pſa.* cxii. 8. *Grey* thought theſe two laſt Verſes belonged ſo ill to the foregoing, that he propoſed to join them to the 7th.

Ver. 4. *who*] *Know thou, whoe'er with Heav'nly Pow'r contends,*
Short is his Date, and ſoon his Glory ends.
Pope's Homer, B. 5.

Ver. 5. *removes &c.*] by Earthquakes.

Ib. *how*] which often belongs to *know* in *Eng.* as other Adverbs to their Verbs; and omitted ſometimes will leave our Language bald.

Ver. 7. *not riſe*] declaring what God could do, and did not unlike this, though afterwards in *Joſhua*'s Time.

Ver. 8. *ſtretches*] either at the Creation, or the Clouds, and may be both.

Ib. *treads*] for which *Patrick* ſubſtitutes, *makes the Sea ſwell and liſt up its Waves*; a ſtrange Property of treading! and how different from that which the great *Jun.* and *Trem.* expound it by, *that is, preſſes down as with a Foot the Tide and Waves of the raging Sea.*

Ver. 10. like Ch. v. 9. as here.

Ver. 19. *appoint* it] there being not *a time* in the *Heb.*

Ver. 20. *was righteous*] the Verb being in the Conjugation *Kal*; not in *Pihel*, *Hiphil*, nor *Hithpahel*, to mean *juſtifie my ſelf.*

Ver. 21. *would deſpiſe*] which *Patrick* explains not amiſs, only ſhort of the Energy of the Text, *I do not value my Life ſo much as to contend about it.*

Ver. 22. *all one*] I cannot defend my ſelf, whether I am righteous or wicked.

Ver. 24. *that*] to diſtinguiſh it from *he* in the two preceding Verſes.

Ib. *where*] See *Noldius* in *Concordan. Annot.* 492.

Ib. *he*] referring to the ſame Word in the *Original*, Ver. 22. not as *Patrick* does it to *the Wicked*; which I

one

one that runs: they flee away, ſeeing no Good.

26. They paſs away with the willing Ships, as the Eagle flies upon the Food.

27. If my Saying is, I will forget my Muſing, will leave my *ſorrowful* Countenance, and take Refreſhment;

28. I am afraid of all my Griefs, knowing that thou wilt not hold me innocent:

29. I ſhall be wicked; why do I labour thus in vain?

30. If I waſh my ſelf with Snow-water, and cleanſe my Hands purely;

31. Then thou plungeſt me in the Pit, ſo that my own Garments abhor me.

32. For he is not a Man like me, *that* I may anſwer him, *that* we may come together in Judgment.

33. There is none to determine between us, who may put his Hand upon us both.

34. Would he take off his Rod from me, and his Terror not frighten me;

35. I would ſpeak, and not be afraid of him; but it is not ſo with my ſelf.

CHAP. X.

MY Soul loaths my Life, I will leave my Muſing in my ſelf, will ſpeak in the Bitterneſs of my Soul.

2. I will ſay to God: Do not condemn me; let me know for what thou contendeſt with me.

3. Is it well to thee, that thou ſhouldeſt oppreſs, that thou ſhouldeſt deſpiſe the Work of thy Hands, and ſhine upon the Counſel of the Wicked?

4. Haſt thou Eyes of Fleſh? Doſt thou ſee as Man ſees?

5. Are thy Days like thoſe of Man? Are thy Years as his Days?

6. That thou enquireſt for my Iniquity, and ſeekeſt for my Sin;

7. Upon thy knowing that I am not wicked, and that none can deliver from thy Power?

8. Thy Hands grieve me, yet they made me: together round about thou alſo devoureſt me.

9. Vouchſafe to remember, that thou madeſt me like Clay, and wilt cauſe me to return to Mould.

10. Didſt not thou pour me out like Milk, and curdle me like Cheeſe?

11. Thou cloathedſt me with Skin and Fleſh, and didſt fence me with Bones and Sinews.

12. Thou madeſt Life and Kindneſs be with me; and thy Viſitation preſerved my Spirit.

13. And thou haſt laid up theſe Things in thy Heart: I know that this is with thee.

14. If I ſin, thou obſerveſt me, and wilt not hold me innocent from my Iniquity.

15. If I am wicked, alas for me; and ſhould I be righteous, I would not lift up my Head, being filled with Vileneſs: ſo do thou look on my Affliction.

16. Which is high, as thou hunteſt me like a fierce Lion; and returning, becomeſt wonderful againſt me.

17. Thou reneweſt thy Witneſſes before me, and multiplieſt thy Indignation with me; where are Changes, and War.

18. Why then didſt thou bring me out of the Womb? Who might have expired, and the Eye not ſeen me:

19. Might have been as if I had not been;

ſuppoſe he did from the miſpointing of the Verſe in our *com. Tranſ.*

Ver. 26. *with*] the ſame as in Ch. iii. 14, 15.

Ib. *willing*] like *ſeeing* in the Ver. before.

Ver. 29. *ſhall be wicked*] be dealt with as ſuch, according to the foregoing Words; *Brough. ſhall be holden as wicked*; ſee *Poole's Annot.*

Ver. 31. *Then*] *Yet* ſeems by Careleſsneſs.

Ver. 35. *it is not ſo with my ſelf*] which though it ſo clearly belongs to that juſt before, yet *Patrick* refers it back to other Chapters, countenanced indeed by ſome *Lat. Interpreters.* eſpecially *Pagn.* thus, *I am not ſo bad as you imagine.*

Ver. 1. *loaths*] the ſame Verb with that in Chap. viii. 14.

Ib. *leave my Muſing in my ſelf*] which has ſome Claim to Senſe; but what the *com. Eng.* has, I ſhall leave to its Expoſitors; acquainting the Reader withal, that the *Heb.* Word ſignifies *Muſing*, but never that I know of *complaint.*

Ver. 5. *Patrick*, *Muſt thou take time as we do to find out the truth?*

Ver. 8. *grieve*] This the *Heb.* Word conſtantly ſignifies, and never *made*, which is alſo a Tautology.

Ib. *together round about*] Theſe follow the *Heb.* Partition of the Verſe, which the beſt *Tranſlators* likewiſe obſerve: thus alſo *Job* loſt what he had, Chap. i. 14—19. and was puniſhed in his Body, Chap. ii. 7.

Ver. 9. *wilt cauſe*] The *Heb.* having Nothing for a Queſtion; and it being an Aſſertion, is undoubtedly true, as well as agreeable to the preceding Part of the Verſe: to intimate the contrary, as a Queſtion ſometimes does, would be falſe; and to be aſked for Information, would be ſilly.

Ver. 15. *do thou look on*] not ſatisfied with *Schult.* having altered the Imperative Verb into a Participle, or Noun, to make, *and am a Spectator of my Affliction: Grey* would change it further to *drunk with*, by the Mutation of ר into ו.

Ver. 16. *is high*] ſo the *Original*, and not *increaſeth*; beſides that *Job*'s Affliction was probably abating to him before he began to ſpeak, Ch. ii. ult. & iii. 1.

Ver. 17. *before*] The Words rendered *againſt* and *upon*, in the *com. Tranſ.* ſignify as here put, and that properly, the two laſt being alike.

Ver. 18. *not ſeen me*] that is alive, as being otherwiſe but his Body: for he ſpeaks of being ſtill-born, as the next Verſe ſhews; and alſo not to have had his Mother died with him, by being not delivered of him; as *Patrick* makes this, and then begins the next with *Or*.

have

have been carried away from the Belly to the Grave.

20. Are not my Days a little while? So ceaſe thou, and put *this* from me, that I may take Refreſhment a little:

21. Before I go, without returning, to the Country of Darkneſs and the Shadow of Death;

22. The Country of Obſcurity, like the dark Shade of Death, without Order; and that ſhines as if it were dark.

CHAP. XI.

NEXT Zophar the Naamathite made anſwer:

2. Shall not a Multitude of Words be anſwered? And ſhall a talking Man be juſtified?

3. Shall thy Falſehoods make Perſons ſilent? And ſhalt thou ſcoff, and none make aſhamed?

4. Since thou haſt ſaid, My Doctrine is pure, and I am clean in thy Sight.

5. But oh that God indeed would ſpeak, and open his Lips with thee!

6. Who would tell thee the hidden Things of Wiſdom, for they are double to what is material: and know thou, that God exacts of thee for thy Iniquity.

7. Canſt thou find God by ſearching? Canſt thou find out the Almighty perfectly?

8. *It* is at the Heights of Heaven, what canſt thou do? Deeper than Hell, what canſt thou know?

9. The Meaſure of it is longer than the Earth, and wider than the Sea.

10. If he paſs through, and ſhut up, or gather together, who ſhall turn him back?

11. For he knows vain Perſons, and ſees Vanity: ſo will not he conſider;

12. That a Man is empty-hearted, and Man is born *as* the Colt of a wild Aſs?

13. If thou wouldeſt prepare thy Heart, and ſpread forth thy Hands to him;

14. If there be Vanity with thee, remove it far off, and let not Iniquity dwell in thy Tents.

15. For then wilt thou lift up thy Face without Blemiſh; and wilt be firm, and not fear.

16. Nay thou wilt forget Trouble, remembering *it* as Water that paſſes away.

17. And Age will riſe up above Noon: thou wilt fly, wilt be like the Morning.

18. Moreover thou wilt truſt, becauſe there is Expectation; nay wilt dig, going to Bed with Confidence.

19. Thou wilt even lie down, and none make afraid; but many will make ſupplication before thee.

20. Whereas the Eyes of the Wicked will fail; and Flight will periſh from them, ſo that their Expectation will be the expiring of the Soul.

CHAP. XII.

TO which Job made reply:

2. What forſooth becauſe you are the People, and Wiſdom ſhall die with you?

3. I alſo have Senſe like you, I fall not beneath you; nay with whom are not ſuch Things as theſe?

4. I am one that is for Sport to his Neighbour, who calls to God, that he may anſwer him; a righteous, a perfect one, is for Sport.

5. He who is ready to ſlip with the Foot, is a Lamp contemned in the Thought of him that is at eaſe.

Ver. 20. *a little while*] being ſingular, and not an Adjective to *Days*.

Ib. *and*] not *Ital.*

Ver. 5. *indeed*] omitted in the *com. Eng.*

Ver. 6. *material*] A *ſecret*, as in the *com. Tranſ.* muſt be *that which is*; but being ſpiritual, will not be *material*, or conſiſt of Matter.

Ib. *for thy Iniquity*] or *becauſe of*, without any unwarrantable Addition: ſo *Pagn.* and *Munſt.* render *propter iniquitatem tuam*, *Brought. for thine Iniquity*; ſome of the *lat. Tranſlators de*, *from*; the *vulg. lat. Verſ.* from which the *Eng.* was taken, has very widely, *et intelligeres quod multo minora exigaris ab eo, quam meretur iniquitas tua, and thou mayeſt underſtand that thou haſt exacted much leſs from him than thy Iniquity deſerves.*

Ver. 10. *paſs through*] which the Verb frequently means, and not any where cut off by *Buxtorf's Concordance*: ſo *Trem.* and *Jun.* turn it *tranſmeabit*; and in *Broughton's Tranſlation* it is *paſſe by.*

Ib. *gather together*] This is explained by *Trem.* and *Jun.* and likewiſe by *Poole*, as an Act of the divine Favour, in Oppoſition to the foregoing.

Ver. 12. *That*] Thus *Jun.* and *Trem.* begin the Verſe with *Ut.*

Ib. *is empty-hearted*] juſt ſo *Caſtal. ſit inaniter cordatus*, agreeable to the foregoing Verſe; and the Verb is made from *Heart.*

Ver. 13. *wouldeſt &c.*] i. e. if thou wouldeſt pray aright, do what follows in the next Verſe; which is very obſcure in the *com. Eng.*

Ib. *ſpread*] in Prayer (to which *ſtretch* is unapt) and according to the *Heb.*

Ver. 17. *riſe up*] This is the Meaning of the *Heb.* Word, Nothing of *being clear.*

Ib. *Noon*] the middle Time of Life, ſuitable to the Word *Age*; long Life being here ſpoken of.

Ib. *fly*] as this Verb commonly ſignifies, perhaps never *ſhine forth. Jun.* and *Trem.* ſay *evolabis*, *ſhalt fly away*, and expound it *from thoſe Calamities.*

Ib. *like the Morning*] reſtored from his Gloom.

Ver. 18. *dig*] an Intrenchment, to accord with the following; but by *Patrick*, *Wells.*

Ver. 20. *Expectation*] much better than *hope*: for if they hoped to die, why ſhould they endeavour to eſcape?

Ver. 4. *who*] the *one* before.

Ib. *that he may*] For as *Poole* obſerves, *Job conſtantly complains that God did not regard his Prayers*, and would not therefore ſay here *God did anſwer him*; nor is it fit to think *Job* ſhould ſay, he that makes ſport, at the Righteous too, calls to God, and he anſwers him: thus the judicious *Caſtal. ut ſe exaudiat.*

6. The Tents of ſuch as waſte are quiet, and they that move God have Confidence, into whoſe Hand he brings.

7. Nay indeed aſk now the Beaſts, and they will teach thee; as likewiſe the Fowls of the Air, and they will declare to thee:

8. Or diſcourſe with the Earth, and that will teach thee; and the Fiſhes of the Sea will tell thee,

9. Who is inſenſible among all theſe, that the Hand of the Lord does this?

10. In whoſe Hand is the Life of every living Thing, and the Spirit of all the Fleſh of Man.

11. Does not the Ear try Speeches, as the Palate taſtes Food for it ſelf?

12. In the very Aged ſhould be Wiſdom, and in Length of Time Underſtanding.

13. With him there is Wiſdom, and Power: of him is Counſel, and Underſtanding.

14. Behold he throws down, and it cannot be rebuilt: he ſhuts upon a Man, and it cannot be opened.

15. Behold he ſtops the Waters, and they dry up; as alſo ſends them forth, and they turn the Ground upſide down.

16. With him is Strength, and ſubſtantial Matter: of him is he that errs, and he who cauſes to err.

17. He makes Counſellors go away ſpoiled, and deprives Judges of Senſe.

18. He releaſes the Correction of Kings, and binds their Loins with a Girdle.

19. He makes Prieſts go away ſpoiled, and overthrows the ſtout ones.

20. He puts aſide the Speech of the Stedfaſt, and takes away the Senſe of the Elders.

21. He pours out Contempt upon Nobles, and ſlackens the Belt of the ſtrong ones.

22. He reveals deep Things from Darkneſs, and brings forth the Shadow of Death to the Light.

23. He increaſes the Nations, and cauſes them to periſh: he ſpreads abroad the Nations, and leads them away.

24. He takes away the Courage of the Heads of the People of the Earth, and makes them wander in a void Place with no Way.

25. They grope about in Darkneſs, where there is no Light; and he makes them ſtagger, not unlike one drunk.

CHAP. XIII.

LO my Eye has ſeen it all, my Ear has heard and underſtood it.

2. As ye know, I do alſo; I fall not beneath you.

3. I would indeed ſpeak to the Almighty, and am willing to reaſon with God.

4. But indeed ye are Forgers of Falſehood, Phyſicians of Nought all of you.

5. Oh that ye would be quite ſilent! ſince it would be Wiſdom in you.

6. Hear now my Reproof, and hearken to the Contendings of my Lips.

7. Will you plead unjuſtly for God, and argue deceitfully for him?

8. Will you reſpect his Face? Will you contend for God?

Ver. 6. *quiet*] ſo *Jun.* and *Trem.* with *Montan. tranquilla*; as the Meaning is, not *proſper*.

Ver. 7. *Nay*] or *For*, much better than *But*; *Job* referring for Confirmation of what he ſaid in the Verſe before, to the Brutes, ſome of whom ſucceſsfully oppreſs and deſtroy others, as *Blackmore* particularly expatiates in his *Poem*; yet ſince this excludes *the Earth*, Ver. 8. it cannot be the proper Meaning; nor that of *Patrick*, thoſe Creatures affording their Service to the Wicked, becauſe that was not aſſerted: but God's bringing to all, both animate and inanimate, as alſo Ver. 9. conſequently to all Mankind.

Ib. *indeed*] left out as in Chap. xi. 5.

Ver. 9. *does this*] namely God provides for the Wicked, Ver. 6. ſince his Care and Providence extends to all the irrational Creatures, and the very Vegetables of the Earth, Ver. 7, 8.

Ver. 11. *as*] ſo Chap. xxxiv. 3.

Ver. 12. *very Aged*] *Job*'s Friends, Chap. xv. 10. & xxxii. 7. who he grants may know Things; but not like God, who has alſo ſufficient Ability and right Judgment, Ver. 13.

Ver. 14. *ſhuts*] *Patrick*, *caſts into difficulties and ſtreights*; which I like much better than the contrary *protects* of *Trem.* and *Jun.* being according to the Drift of this *Heb.* Word in Ch. xi. 10. & xvi. 11.

Ver. 16. *Strength and ſubſtantial Matter*] Words both different from thoſe in Ver. 13.

Ib. *errs, and*] both the Simple and Cunning, as if for all.

Ver. 17. *Counſellors*] who adviſe how to take the Spoil.

Ver. 18. *Correction of Kings*] the Tyranny or Puniſhment which they exerciſe. Thus the firſt Word ſignifies elſewhere, but not *bond*.

Ib. *binds*] to lead them away Priſoners.

Ver. 19. *Prieſts*] thus the *Heb.*

Ver. 23. *leads them away*] the Verb נחה always ſignifying *to lead*, *bring*, or *lead away*, as may be ſeen by the *Lexicons*. *Jun.* and *Trem.* have the ſame, viz. *abducit*, *Pagn. ducit*, *leads*; and *Munſt. ducit eas (in captivitatem) leads them (into Captivity.)* It has not any Meaning of *ſtraiteneth*.

Ver. 2. by *Hogey* in *Lat. Verſe*, the ſame as in Chap. xii. 3.

Ergone concedam laudes ego jure priores
Doctrina, ingenio, cognitione, fide?

Shall I then allow you the Right of ſuperior Praiſe in Learning, Senſe, Knowledge or Religion?

Ver. 3. *would*] as *Zophar*, whom *Job* is anſwering, deſired, Chap. xi. 5.

Ver. 4. *indeed*] the Word that is in the foregoing Verſe.

Ver. 6. *Reproof*] This and *Contendings* the *Heb.* Words properly ſignify, concurrent with what follows, and coming from the Verbs *contend* and *reprove*, Ver. 8, 10.

Ver. 8. *reſpect*] according to 2 *Chr.* xix. 7. *Jam.* ii. 9. *accept* being in a different Senſe to *receive kindly*, as in *Gen.* xxxii. 20.

9. Would it be well that he ſhould ſearch you out? As Man deludes, would ye delude him?

10. He will throughly reprove you, if ye reſpect the Face ſecretly.

11. Will not his Excellency terrify you, and his Dread fall upon you?

12. The Remembrance of you will be like Aſhes, your Brows to Brows of Clay.

13. Be ſilent to me, and I will ſpeak; nay whatever comes upon me.

14. Why do I take my Fleſh in my Teeth, and venture my Life?

15. Lo ſhould he kill me, ſhall I not hope? But I will reaſon my Ways to his Face.

16. He alſo will be Salvation to me: though a Hypocrite ſhall not come before him.

17. Hear attentively my Speech, and my Declaration with your Ears.

18. Behold now I have ſet in order the Judgment; I know that I ſhall be juſtified.

19. Who is it that will contend with me? For now ſhould I be ſilent, I ſhall alſo expire.

20. Only do not two Things to me, then will I not hide from thy Face:

21. Remove thy Hand far off from me, and let not thy Terror frighten me;

22. Then call, and I will anſwer: or I will ſpeak, and reply thou to me.

23. How many Iniquities and Sins have I? Let me know my Tranſgreſſion and Sin.

24. Why doſt thou hide thy Face, and reckon me for an Enemy to thee?

25. Wilt thou violently ſhake a driven Leaf, and drive away the dry Stubble?

26. For thou writeſt bitter Things againſt me, and makeſt me inherit the Iniquities of my Youth.

27. Beſides thou putteſt my Feet in Fetters, and obſerveſt all my Paths: thou ſetteſt a Mark upon the Tracks of my Feet;

28. Even of him that conſumes as Rottenneſs, like a Garment which the Moth eats.

CHAP. XIV.

MAN who is born of a Woman, is of ſhort Time, and full of Diſquiet.

2. He comes forth, and is cut off, as a Flower; nay flees away without remaining, like a Shadow.

3. Yet thou openeſt thy Eyes upon ſuch a one, and bringeſt me into Judgment with thee.

4. Who can give a pure Thing out of an unclean? Not one.

5. If his Days are determined, the Number of his Months is with thee, thou makeſt his Decree that he ſhall not paſs;

6. Turn away from him, and ceaſe, till he has finiſhed his Day like one that is hired.

7. For there is Expectation of a Tree, if it is cut down, that it will yet be renewed, and its tender Branch not ceaſe;

8. If its Root become old in the Earth, and the Stem of it die in the Mould:

9. By the Scent of Water it will ſpring forth, and yield a Branch like a Plant.

10. Whereas a ſtout Man dies, and becomes weak; even Man expires, and where is he?

11. The Waters evaporate from the Sea; nay a River waſtes away, and dries up:

12. Thus a Man lies down, and will not riſe up till the Heavens are gone; they will not awake, nor be ſtirred up from their Sleep.

Ver. 12. *will be*] ſo *Caſtal.* tranſlates *erit*.

Ib. *Aſhes*] like which they would look pale by the divine Dread.

Ib. *Brows*] which this Word denotes, as *Lev.* xiv. 9. put for the *Countenance*; but does not ſignify *bodies*: *Patrick* expounds them by *Arguments*.

Ib. *Clay*] They would be ſo frighted as to look like dead Men. Thus I have ventured at a rational and proper Meaning to this Verſe, which I had not found before.

Ver. 13. *Be ſilent*] Here is only one Verb, and thus *Broughton* renders it.

Ver. 14. *Why*] I do not venture to ſpeak, that I may ſave my Life, it is only that I may juſtify my ſelf, Ver. 15.

Ib. *in my Teeth*] as it were biting it in Diſtraction.

Ver. 15. *Lo*] thus the *Heb.* is, Nothing like *though*, nor is there any Thing for *yet* after.

Ib. *not*] See 2 *Sam.* xvi. 18. 2 *King.* xviii. 10. 1 *Sam.* ii. 3.

Ver. 16. *though*] *quamvis* likewiſe have *Jun.* and *Trem.* *for* being an improper Connexion to the foregoing.

Ver. 21. *thy Hand*] in puniſhing.

Ver. 27. *Fetters*] if *in the ſtocks*, his Feet could not have gone in Paths.

Ver. 28. *Even of him*] which makes it intelligible; but who is *he* in our *Tranſ.* before?

Ver. 3. *Yet*] The *Heb.* is without the Adverb of Interrogation; and the Affirmation is proper, as alſo *Pagn.* *Montan.* and *Mercer* have it, like Chap. xiii. 26, 27. and the reſt of *Job*'s Complaints to God.

Ib. *bringeſt*] which is affirmative, and ſhould have been *bring* in a Queſtion.

Ver. 4. *pure*] as we ſay *very clean*; there being not the Antitheſis, nor Similitude of Sound, in the *Heb.* as in the *com. Eng.*

Ib. *unclean*] q. d. *Veſſel*, ſuitable to *give*, as the *Heb.* is.

Ver. 5. *If*] Thus it is in *Heb.* as Ver. 14. ſo that *Job* ſpeaks doubtfully of it, as he well might. Accordingly it is *ſi* in the *Tig. Bib.* with thoſe of *Pagn.* *Mont.* and *Caſtal.* as alſo in *Mercer's Com.*

13. Oh that thou wouldeſt hide me in the Grave, conceal me till thy Anger turn away; wouldeſt ſet me a Decree, and remember me!

14. If a Man dies, ſhall he be made alive? All the Days of my Warfare will I wait, till my Change comes.

15. Thou mayeſt call, and I will anſwer thee: thou mayeſt long for the Work of thy Hands.

16. For now when thou counteſt up my Steps, doſt not thou watch for my Sin?

17. My Tranſgreſſion is ſealed in a Bag, and thou haſt ſewed up my Iniquity.

18. And ſurely the Mountain that falls does fade, and the Rock is removed from its Place;

19. The Waters beat the Stones ſmaller, thou overfloweſt the Things of it that grow of themſelves from the Mould of the Earth: ſo thou cauſeſt the Expectation of Man to periſh.

20. Thou prevaileſt over him perpetually, and he goes away; changeſt his Countenance, and ſendeſt him away.

21. His Children may be honoured, and he know *it* not; or diminiſhed, and he not underſtand concerning them:

22. But his Body is in grief for it ſelf, and his Soul for it ſelf does mourn.

CHAP. XV.

HOWEVER Eliphaz the Temanite made anſwer:

2. Will a wiſe Man anſwer with windy Knowledge, and fill his Belly with the Eaſt-wind?

3. Will he diſpute with a Speech that is of no advantage, and Words with which he does not profit?

4. Nay thou breakeſt off Fear, and abateſt Meditation before God.

5. For thy Mouth tells of thy Iniquity, and thou chooſeſt the Tongue of the Crafty.

6. Thy Mouth condemns thee, and not I; and thy own Lips teſtify againſt thee.

7. Waſt thou born the firſt Man, or formed before the Hills?

8. Doſt thou hear the Secret of God, and leſſen Wiſdom to thy ſelf?

9. What doſt thou know, and we do not; thou underſtand, and it is not with us?

10. Both the Grey and the very Aged are among us, of more numerous Days than thy Father.

11. Are the Comforts of God too little for thee, and is the Matter wrapt up with thee?

12. How does thy Heart take thee away, and how do thy Eyes aim;

13. That thou turneſt back thy Temper at God, and bringeſt *ſuch* Words out of thy Mouth?

14. What is Man that he ſhould be pure, and that he ſhould be righteous who is born of a Woman?

15. Lo he cannot give credit to his holy ones, and the Heavens are not clean in his Sight.

16. Much more abominable and filthy is a Man, who drinks down Iniquity as Water.

17. I will ſhew thee, hear me; ſince this I have ſeen, and will tell;

18. Which the Wiſe have declared from their Forefathers, and not concealed:

19. To whom alone the Earth was given, without a Stranger paſſing among them.

20. All the Days of the Wicked he is in anguiſh, and the Number of Years are hid to the Violent.

Ver. 13. *Decree*] I don't find it ſignify *ſet time*, which ſeems made from *appointed time* in the next Verſe.

Ver. 14. *Warfare*] the ſame as in Chap. vii. 1.

Ver. 15. *call*] for him by Death.

Ib. *mayeſt long*] viz. with *Job*'s Conſent and Liking.

Ib. *for*] that is to take *Job* home to himſelf.

Ver. 17. *ſealed*]. to keep it ſafe againſt him.

Ver. 18. *the Mountain*] How much more Man! which is to me apparently the Meaning: yet here I find the *Commentators* at a loſs, and *Patrick* in his Method being forced to ſay Something, connects this with the latter Part of the next Ver. thus, *Why therefore (ſince ſuch ſtrange and unexpected things come to paſs) may there not be ſome hope for miſerable Man?* whereas it is not the having Hope, but the deſtroying it, which is there mentioned; and his beginning the Sentence with, *Yet notwithſtanding the higheſt Mountains may fall*, ſpoils that too.

Ib. *that falls*] by an Earthquake, here deſcribed.

Ib. *fade*] in its Verdure and Vegetables; the *Heb.* being thus.

Ib. *the Rock*] belonging to that Mountain.

Ver. 19. *overfloweſt*] I ſuppoſe with Water, but *Patrick* ſays with Duſt or Sand.

Ver. 20. *changeſt his Countenance*] by the Approach of Death.

Ver. 22. *for it ſelf*] the ſame both times.

Ver. 4. *Meditation*] This Word is ſo rendered, *Pſa.* cxix. 97, 99. which are the only Places of *Scripture* where it is beſides, and comes from the Verb *meditate*.

Ver. 5. *tells of*] by ſpeaking ſo perverſely. Thus by *teach* the ſame Verb is turned, Chap. xxxiii. 33. & xxxv. 11. theſe being all the Places where it occurs in this Conjug.

Ver. 7. *Hills*] As Poets uſe the Privilege of coining Epithets, to fill up the Meaſure of their Verſe; *Duport* in the *Greek* has μακρὰ, to be *long Hills*, but *Hogey* with a better Choice *arduos*, *ſteep* or *lofty*.

Ver. 11. *too little*] according to the *Heb.*

Ver. 12. *how*] the ſame repeated.

Ib. *aim*] ſo *Buxtorf* both in the *Heb.* and *Chald. Lexicons*, as likewiſe *Jun.* and *Trem.* have *collimant*, and *Broughton aim*; which ſeems to agree better with the Context than *wink*.

Ver. 15. *holy ones*] Angels as well as Saints.

Ver. 20. *are hid*] his Life being very uncertain, through the great Danger he is in. How foreign ſome expound it may be ſeen.

21. The

21. The Noiſe of Dread is in his Ears, *that* the Waſter will come to him in Peace.

22. He does not believe he ſhall turn back from Darkneſs, but that he is watched for the Sword.

23. He wanders about for Bread, *ſaying*, Where is *it?* He knows that the Day of Darkneſs is ready at his Hand.

24. Diſtreſs and Streightneſs terrify him; it prevails over him like a King prepared at a Battalion.

25. Becauſe he has ſtretched out his Hand againſt God, and ſtrengthened himſelf againſt the Almighty.

26. Who runs to him on the Neck, on the thick Knobs of his Bucklers.

27. Though he covered his Face with his Fat, and made a Fold upon the Flank.

28. And he dwells in Cities concealed, in Houſes that are uninhabited, which are ready to be Heaps.

29. He is not rich, nor does his Wealth riſe up; neither ſtretches he out the Compleatneſs of thoſe on the Earth.

30. He does not depart from Darkneſs, the Flame dries up his Branch; and he goes away by the Breath of his Mouth.

31. Let him not believe in Vanity who is led aſtray: for Vanity will be his Exchange.

32. It will be fulfilled when it is not his Day, and his Bough will not be green.

33. He will violently ſhake off his unripe Grape as the Vine, and cut off his Flower like the Olive.

34. For the Aſſembly of Hypocrites will be ſolitary, and Fire will conſume the Tents of Bribery:

35. Who conceiving Trouble, and bringing forth Vanity, their Belly alſo prepares Deceit.

CHAP. XVI.

YET Job made reply:

2. I have heard many ſuch Things as theſe: ye are troubleſome Comforters all of you.

3. Is there any End to windy Expreſſions? Or what makes thee ſo vehement that thou anſwereſt?

4. I could alſo talk like you, if your Soul was in the room of mine, could join together Words againſt you, and ſhake my Head at you.

5. *Whereas* I would ſtrengthen you with my Mouth, and the Moving of my Lips ſhould pacify.

6. If I ſpeak, my Grief is not aſſwaged; or ceaſe, what goes away from me?

7. But now he has made me weary: thou haſt cauſed all my Company to be deſolate.

8. Nay haſt made me ſhrivelled, which is a Witneſs; and it is riſen up, for my Failing teſtifies in my Face.

9. He tears in his Anger, and hates me, he gnaſhes at me with his Teeth: my Adverſary ſharpens his Eyes towards me.

Ver. 21. *Dread*] So *Homer* in one Verſe, *Odyſ.* xiv. 88.

Καὶ μὲν τοῖς ὄπιδος κρατερὸν δέος ἐν φρεσὶ πίπτει,

And indeed a ſtrong Dread of Vengeance falls on the Minds. by *Pope*,

Ev'n theſe, when of their ill-got Spoils poſſeſs'd,
Find ſure Tormentors in the guilty Breaſt;
Some Voice of God cloſe whiſp'ring from within,
"Wretch! this is Villainy, and this is Sin."

Ver. 22. *turn back from Darkneſs*] which he finds he is going into, Ver. 23. It being *return out of* in *com. Tranſ. Patrick* puts it to be killed in the Night.

Ver. 23. *at his Hand*] *Grey* by ſeveral Alterations, though he boaſts of but one Letter, turns it into this Shape, *He knows that his Deſtruction is ready; the Day of Darkneſs will terrify him: Diſtreſs and Streightneſs will prevail over him*; but the laſt Verb being ſingular wanted alſo to be altered, and who can really think all this was done? But that Writer pretends he could not make the *Hebrew* to be Metre as now; when he might perhaps as well as ſome of the reſt, ſince he breaks over Verſes and Periods for it, Ch. xiv. 4. & xxxiii. 27. & xxxiv. 7. and admits of half Feet or odd Syllables, with Variety and Mixture, *Annot.* on Ch. iii. 3.

Ver. 24. *it*] or *this*, viz. the whole.

Ver. 25. *Becauſe*] the ſame Particle that begins Ver. 27. which *Jun.* and *Broughton* ſo render.

Ver. 26. *Who*] as the *Tig. Verſ.* and *Patrick* connect it: for that *the wicked Man ſhould do thus to God*, as the *com. Tranſ.* ſeems to read, and *Poole* interprets it, is ſhocking.

Ib. *Neck*] ſee the next Chap. v. 12.

Ver. 27. *covered*] by living luxuriouſly.

Ver. 28. *concealed*] The ſame Ver. 18. Ch. xxvii. 11. & vi. 10. & xx. 12. and never ſignifying *deſolate*, though ſometimes *cut off*; but I think the former ſuits beſt with the Context, and the like Deſcription of ſuch, Ch. xxx. 3, 6. and as *Arabian* Robbers. *Patrick* imagines he that is here ſpoken of laid the Cities deſolate, and drove out the Owners, letting the Houſes run to ruin; but do Conquerors do ſo, and dwell in ſuch Places?

Ver. 29. *riſe up*] He is not rich, nor does he get rich; but *Patrick* from *continue* makes him rich already, contrary to Ver. 23, 28.

Ib. *thoſe*] the Cities and Houſes, Ver. 28.

Ver. 30. *his Mouth*] God's, Ver. 25.

Ver. 31. *Exchange*] *He ſhall exchange one Vanity for another, Poole's Annot.* the ſame Word as in Chap. xxviii. 17. *Lev.* xxvii. 10, 33. *Ruth* iv. 7. from its Root *to change* or *exchange*, never *recompence*.

Ver. 34. *Fire will conſume the Tents of Bribery*] In *Pierce Plowman's Viſion*, P. 2.

That fyre ſhal fal and brenne all to blo aſhes
The houſes and homes, of hem that deſyreth
Giftes of yeres giftes, becauſe of her offices.

Ver. 6. *goes away from me*] thus the *Original* is. *Broughton will go from me.*

Ver. 7. *he*] *Grey* ſuppoſes Something wanting for this; but why any more than with *thou?*

Ver. 8. *it is riſen up, for my Failing teſtifies in my Face*] ſo the *Heb.* literally; while *for* being left out, the *com. Tranſ.* has it perverted.

Ver. 9. *he*] *my Adverſary*, as follows, one of thoſe ſpoken of in the next Verſe.

10. They

10. They gape at me with their Mouth, they ſtrike me on the Cheek with Reproach, they fill themſelves together againſt me.

11. God has delivered me up to the Unjuſt, and turned me aſide into the Power of the Wicked.

12. I was quiet, but he breaks me aſunder, and taking hold of me by the Neck, ſcatters me; as alſo ſets me up for his Mark.

13. His Archers come round about againſt me, he cuts my Reins aſunder, and does not ſpare; he pours out my Gall on the Ground.

14. He breaks me down with one Breach atop of another; he runs upon me as a powerful one.

15. I ſew Sackcloth upon my Skin, and exerciſe my Horn in the Duſt;

16. My Face is diſordered by weeping, and upon my Eye-lids is the Shadow of Death:

17. For no Violence *that* is in my Hands; and my Prayer is pure.

18. O Earth, do not cover my Blood, and let there be no Place for my Cry!

19. Even now behold my Witneſs is in Heaven, and my Evidence in the Heights.

20. My Friends being my Deriders, my Eye drops *Tears* to God;

21. And reaſons for the Man with God, as a Perſon for his Friend.

22. For a few Years are come, and I muſt go in the Path *where* I ſhall not return.

CHAP. XVII.

MY Breath is corrupted, my Days are extinguiſhed, the Graves are for me.

2. Are there not Mockers with me; in whoſe Provokings my Eye abides?

3. Put now, engage me with thee: who is it will give me his Hand?

4. For thou haſt hid their Heart from Underſtanding, therefore doſt thou not lift up.

5. The Eyes of his Children will fail, who ſpeaks Flattery to Friends.

6. Thus he ſets me up for a Proverb of the People; whereas before I was like a Timbrel.

7. My Eye alſo is dim becauſe of Indignation, and my Members are all of them as a Shadow.

8. The upright ones will be aſtoniſhed at this, and the Innocent will exert himſelf againſt the Hypocrite.

9. The Righteous too will keep in his Way, and he that is of clean Hands will increaſe in Strength.

10. And indeed return, all thoſe, and come now; and I ſhall not find a wiſe Man among you.

11. My Days are paſſed away, my Intentions are plucked off, the Poſſeſſions of my Heart.

12. They put Night for Day, Light being near by reaſon of Darkneſs.

13. If I ſhould wait, the Grave will be my Houſe, I ſhall make my Bed in Darkneſs.

14. To the Pit I may cry out, Thou art my Father; to the Worm, my Mother and Siſter.

15. And where is now my Expectation? As for that, who will take notice of it?

Ver. 10. *fill themſelves*] with what is evil, as the *Heb.* is ſo.

Ver. 13. *cuts my Reins aſunder*] by their Shooting, the 2d Part of the ſame Allegory, as *Schult.* remarks, yet tranſlates it *plough*, referring to *Pſa.* 129.

Ver. 15. *exerciſe*] as the *Heb.* is; and in the Duſt or Ground, inſtead of holding it up (a Metaphor from horned Cattle) and exerciſing it there.

Ver. 18. *Blood*] Let me not die concealed, without an open and fair Trial, when I have ſo good Evidence of my Side as God himſelf, to whom I cry; according to the following Verſes, and Ch. xix. 23, 24. I cannot reconcile myſelf to the Expoſition of others, that *Job* meant, *If I have murdered any one, let the Earth diſcloſe it*; it being very ſtrange to call ſuch *his Blood*, and to break out into ſuch a vehement Exclamation about what he was not charged with; againſt which ſee *Mercer. Com. Patrick* paraphraſes it, *If this be not true, Let my bloud be left to the Dogs to lick when I am dead*; but it is much more natural to take it ſpoken as that was true, like Ch. xxi. 4. the contrary being alſo mentioned when it is ſo, as Ch. ix. 24. and how did *Job* expect to die by ſhedding his Blood?

Ib. *be no Place for my Cry*] to conceal it, as in the Earth.

Ver. 21. *And*] being the very common *Heb.* Conjunction, no Interjection.

Ib. *the Man*] *Job* made his Addreſs to God, and reaſoned for himſelf, by weeping.

Ver. 22. *are come, and*] agreeable to the next Verſe: *Brought. be arrived, and.* Surely *Job* did not think he ſhould live ſome Years.

Ver. 2. *Eye abides*] by ſeeing them.

Ver. 3. *thee*] Somebody that would be engaged on his behalf, ſuch a one as had Underſtanding, which God had hid from thoſe his Friends, Ver. 4, 10.

Ver. 5. *fail*] in looking for Friendſhip, becauſe their Father has only a deceitful Pretence to it.

Ib. *Flattery*] intimating that thoſe Freinds held together againſt him, by flattering one another, as Ver. 2. he terms them *Mockers.*

Ver. 6. *he ſets*] viz. the ſame that flatters, that is each of his three Friends.

Ib. *like a Timbrel*] pleaſant and agreeable to the People, as in Ch. xxix. not according to *Patrick, the vulgar paſtime.*

Ver. 10. *thoſe*] mentioned Ver. 2, 4. and ſingularly Ver. 5, 8. as the Pronoun is not *you*; ſo 1 *King.* xxii. 28.

Ver. 12. *put Night for Day*] by depriving him of Reſt, and by Light as follows.

Ib. *Light being near*] a Candle, Lamp, or Fire, in his Illneſs. The *Heb.* ſignifies *near*, not *ſhort*; and what proper Senſe does the latter make, eſpecially concurrent with that before which is ſpoken of Night, without [and] after, for Something elſe?

Ver. 14. *Pit*] as *Foveam* moſtly by the *Lat. Tranſlators*, the *Heb.* ſignifying either this or *Corruption.*

16. They will go down to the Bars of the Grave, when there is deſcending together into the Mould.

CHAP. XVIII.

NOW Bildad the Shuhite made anſwer:

2. How long will ye be putting an End to the Words? Ye ſhould conſider, that we are to ſpeak after.

3. Why are we thought like Beaſts, are defiled in your Sight?

4. Shall the Earth be forſaken for thee, one that tears himſelf in his Anger, and the Rock be removed away from its Place?

5. Even the Light of the Wicked is quenched, and the Spark of his Fire does not ſhine.

6. The Light is dark in his Tent, and his Lamp is extinguiſhed in it.

7. The Steps of his Strength are ſtreightened, and his own Counſel caſts him down:

8. For he is ſent into a Net by his Feet, and walks about upon a Brake.

9. The Gin takes hold of the Heel, the horrid one prevails over him.

10. A Line for him is hid in the Earth, and a Trap for him in the Path.

11. Terrors frighten him round about, and drive him away on his Feet.

12. In his Strength he is hungry, and Calamity is prepared at his Side.

13. It conſumes the Limbs of his Skin, the Firſt-born of Death conſumes his Limbs.

14. His Confidence is plucked away from his Tent, and makes him march to the King of Terrors.

15. It dwells in his Tent, though not his own; Brimſtone is ſcattered upon his Habitation.

16. His Roots are dried up from below, and his Branch is lopped off from above.

17. His Remembrance periſhes from the Earth, and he has no Name upon the Surface of the Street.

18. They thruſt him away from Light to Darkneſs, and remove him from the World.

19. He has neither Son nor Grandſon among his People, nor any Remainder in his Lodgings.

20. The latter ones are aſtoniſhed at his Day, and the former take hold of Horror.

21. Verily theſe are the Dwellings of the Unjuſt, and this is the Place of him who knows not God.

CHAP. XIX.

UPON this Job made reply:

2. How long will you make my Soul ſorrowful, and bruiſe me with Words?

3. Theſe ten Times have you put me to confuſion: you are not aſhamed *that* you are hardened towards me.

4. And moreover had I indeed erred, my Error would abide with my ſelf.

5. If you will indeed magnify your ſelves againſt me, and plead againſt me my Reproach;

6. Know now that God overthrows me, and comes about againſt me with his Hunting-net.

7. Behold I cry, Violence; but am unanſwered: I cry out, but there is no Judgment.

8. He hedges up my Way, ſo that I cannot paſs, and puts Darkneſs in my Paths.

Ver. 16. *They*] others who might *take notice of it*, as I think, rather than *hopes*.

Ver. 2. *you*] others of the Company preſent (which *Beza* ſays *it is manifeſt there were, by very many Places of this Diſputation, and divers probable Circumſtances*, and ſo *Patrick* ſays) who might ſhew themſelves to be of *Job*'s Side; by the Superiority of his Speeches by the Sight and Conſideration of his miſerable Condition (at which they would ſcarce be ſo hard-hearted as thoſe Friends) and by the Knowledge of his former good Life (which *Eliphaz*, *&c.* as diſtant Dwellers, might be more unacquainted with, and ſo more ſuſpicious of) and ſome might have ſpoken for *Job*, though the chief Speeches only are recorded.

Ver. 5. *quenched*] This and the following in the preſent Tenſe have likewiſe *Jun.* and *Trem.* with *Caſtal.* as the more proper Reading, and according to Ver. 21. The *Heb.* having no preſent Tenſe, denotes it either by the paſt or future; and that this was intended here, rather than either of them, may appear by the uſing both thoſe Tenſes promiſcuouſly, *is dark*, being preterite in *Heb.* and the great Argument of *Job*'s Friends is, that God now puniſhes the Wicked, as Chap. ix. 8, 9. and v. 4, 5, 12, 13, 14. and xv. 20, 21, 22, 23. as his is the contrary, Ch. ix. 24. & xii. 6.

Ver. 8. *Brake*] into which he is liable to fall, and be pricked with the Thorns. The Nouns of this Kind are commonly turned *thicket* in the *preſ. Tranſ.* and never ſignify *ſnare*; it is very different too from that rendered ſo Ver. 10.

Ver. 13. *Limbs*] thus the *Heb.* and plural; otherwiſe *Branches* or *Members*, not *Strength*, nor the ſame as in Ver. 7. 12.

Ver. 15. *It*] *Calamity*, Ver. 12. *Patrick* makes as if it was he that dwells there after him; to mention which is enough.

Ib. *own*] So *Caſtalio* elegantly, *Habitat in ejus Tabernaculo non ſuus.*

Ver. 20. *are*] not future.

Ver. 3. *are hardened*] ſo *Montan. indurati eritis*, *Jun.* and *Trem. obſirmatis vos*, as *Brought.* in *Eng. harden your ſelves.* The *Eng. Tranſ.* is made from a wrong Verb נכר inſtead of the right הכר

Ver. 5. *Reproach*] poor miſerable and reproachful Condition, as *Broughton* turns it *wretched caſe.*

Ver. 6. *Know*] Conſider it is God does theſe Things to me.

9. He ſtrips off my Glory from me, and takes away the Crown of my Head.

10. He breaks me down round about, ſo that I am going away; and removes my Expectation as a Tree.

11. Nay he is angry with me, and reckons me to him like his Enemies.

12. His Troops come together, and caſt up their Way againſt me, encamping round about at my Tent.

13. He removes far from me my Brethren, and verily thoſe who know me are alienated from me.

14. My Neighbours leave *me* off, and my Acquaintance forget me.

15. The Sojourners of my Houſe and my Servant-maids reckon me for a Stranger: I am a Foreigner in their Sight.

16. I call to my Servant, and he does not anſwer; I muſt beſeech him with my Mouth.

17. My Breath is become ſtrange to my Wife, though I am pitying the Children of my Body.

18. Even Children deſpiſe me: when I riſe up, they ſpeak againſt me.

19. All the Men that conſulted with me abhor me, and thoſe whom I loved are turned againſt me.

20. My Bone cleaves to my Skin and Fleſh; and I eſcape with the Skin of my Teeth.

21. Pity me, pity me, you my Friends: for the Hand of God reaches to me.

22. Why do ye perſecute me as God, and are not ſatisfied with my Fleſh?

23. Oh that my Words were now written! oh that they were penned down in a Book!

24. That with a Pen of Iron and Lead, they were engraved in the Rock for ever!

25. However I know my Redeemer lives, and will ſtand up at laſt upon the Earth.

26. And when after my Skin they have deſtroyed this, out of my Fleſh ſhall I behold God:

27. Whom I ſhall behold for my ſelf, nay my own Eyes have ſeen, and not a Stranger's; my Reins being conſumed in my Body.

28. Though you ſay, How do we perſecute him? Yet the Root of the Matter is found in me.

29. Be afraid your ſelves by reaſon of the Sword, for there is Wrath of Iniquities for the Sword; that you may know what is Judgment.

CHAP. XX.

AGAIN Zophar the Naamathite made anſwer:

2. Therefore my Sentiments make me reply, becauſe they haſten me in my ſelf.

3. I hear the Correction of my Shame, and the Spirit cauſes me to anſwer from my Underſtanding.

4. Doſt thou know this was for ever, ſince Man was placed upon the Earth;

Ver. 15. *Sojourners*] The *Heb.* is properly ſo; and doubtleſs his Maids dwelt in his Houſe, whom theſe are diſtinguiſhed from. I account for their Behaviour thus to *Job*, by their misliking the good Order kept in his Houſe, and ſo much Entertainment of poor People and Strangers, Ch. xxxi. 16—20, 31, 32.

Ver. 17. *though*] even when I am pitying the Children that we have loſt, which might bring her into a Nearneſs with me, if any Thing would.

Ib. *pitying*] That this Verb ſignifies in the Conjug. *Kal to be gracious* or *to pity*, and in *Hithpahel to beſeech*, is certain and determined; the former of which is in Ver. 21. and the latter in Ver. 16. of this very Chap. with the ſame Word here between them in *Kal*, as thoſe in Ver. 21. Who then could have at all doubted which Meaning this muſt have, only it ſeems the other made a readier though wrong Senſe, as Truth will ſometimes lie deeper than Error. But ſince this Signification admits of ſuch good Senſe, it may be pronounced true to Demonſtration; it being unaccountable, and abſurd to be the contrary.

Ver. 19. *that conſulted with me*] *Heb. of my Counſel.*

Ver. 20. *Skin of my Teeth*] *Patr. a Mouth to complain withal*; too much refined! and that might be ſome Eaſe to him: better his Gums reduced to Skin.

Ver. 22. *as God*] as if you had Authority over me like him.

Ver. 23. *penned down*] *Printing* being long after invented.

Ver. 24. *of Iron and Lead*] to be hard and heavy, to make deep Strokes.

Ver. 26. *Skin*] already conſumed by the Boils, Chap. ii. 7.

Ib. *they have deſtroyed this*] or *this is deſtroyed.*

Ib. *this*] *Fleſh* as follows, which he might then point to; the *Skin* being Part of the *Body.*

Ib. *out of*] which the *Heb.* is, and not *in*; and where was this but in Heaven, when his Soul was gone out of his Body? According to the next Verſe likewiſe. Thus the *Tigur. Verſ.* has *e carne mea, out of my Fleſh*; *Caſtal. ex meo corpore*, out of *my Body*; *Pagn. Montan.* and *Munſt. de carne mea, from my Fleſh.* Moreover *God* ſeems here diſtinguiſhed from the *Redeemer Chriſt Jeſus.*

Ver. 27. *have ſeen*] So the *Heb.* and being different from the foregoing, require to be ſo taken.

Ver. 28. *Though*] This is not the common Conjunction for *and* or *but.*

Ib. *Root*] the right Principle of Religion and Virtue; ſo that their hard Treatment of him was Perſecution, though they pretended otherwiſe.

Ver. 29. *Wrath*] which thoſe Friends of his had againſt him.

Ib. *Iniquities*] that which the Original Word ſignifies.

Ver. 2. *Therefore*] *For this thy ſevere Sentence and Denunciation of God's Judgments againſt us, Chap.* xix. 29. *Poole.*

Ver. 3. *hear*] from *Job.*

Ib. *Shame*] in the foregoing Speech, Ver. 2, 3, 5, 19, 22, 29.

Ib. *from*] or *out of.*

Ver. 4. *Doſt thou know*] as the *Original* is, and *Lew. de Dieu* would have it turned, to ſignify *thou doſt not know*; or perhaps rather *thou ſeemeſt not to know.*

Ib. *was*] For he cannot ſpeak of *Job's* knowing it then.

5. That

5. That the Mirth of the Wicked is ſoon over, and the Joy of the Hypocrite for a Moment?

6. If his Excellency aſcend to the Heavens, and his Head reach to the Clouds:

7. He periſhes eternally like his own Dung; thoſe who have ſeen him ſay, Where is he?

8. He flies away as a Dream, ſo that they do not find him, and is fled like a Viſion of the Night.

9. The Eye that has looked on him does ſo no more, nor obſerves him any more in his Place.

10. His Children pleaſe the Poor, and his Hands reſtore his Subſtance.

11. His Bones being full of his youthful Things, they lie down with him in the Mould.

12. Though Wickedneſs be ſweet in his Mouth, *though* he conceal it under his Tongue;

13. Should he ſpare it, ſo that he will not forſake it, but with-hold it within his Palate:

14. His Bread in his Bowels is turned, it is the Gall of Aſps within him.

15. He having ſwallowed down Wealth, vomits it up; God expels it out of his Belly.

16. He ſucks the Poiſon of Aſps; the Tongue of the Viper ſlays.

17. He does not ſee the Streams, the Rivers, the Floods of Honey and Butter.

18. He reſtores *what* he laboured for, and ſwallows not down; according to the Wealth his Retribution is, and he does not rejoice:

19. Becauſe he has oppreſſed, forſaken the Poor, has taken away a Houſe, which he did not build.

20. For he knows no Quiet in his Infide, does not eſcape by what is pleaſing in him.

21. There is Nothing left of his Food; therefore his Welfare cannot remain.

22. When his Sufficiency is fulleſt, he is ſtreightened; every Hand of the Troubleſome comes on him.

23. Being about to fill his Belly, *God* ſends on him his fervent Anger; and rains *it* upon him at his Meat.

24. He fleeing from the Armour of Iron, the Bow of Steel ſtrikes him through.

25. It is drawn forth, and comes out of the Body, as the glittering Thing does out of his Gall: Terrors are upon him.

26. All Darkneſs is hid at his ſecret Places, a Fire not blown conſumes him: it is ill with him who is remaining in his Tent.

27. The Heaven reveals his Iniquity, and the Earth raiſes up it ſelf at him.

28. He diſcovers the Increaſe of his Houſe, the Things that flow away in the Day of his Anger.

29. This is the Portion of a wicked Man from God, and what his Sayings poſſeſs from him.

CHAP. XXI.

NEVERTHELESS Job made reply:

2. Hear attentively my Speech, and let this be your Comforts.

3. Bear with me, that I may ſpeak; and after my Words thou mayeſt mock.

4. As for me, is my Muſing to Man? And if it were, why ſhould not my Spirit ſhrink?

5. Look at me, and be aſtoniſhed; and put the Hand upon the Mouth.

6. Even if I do *but* remember, I am troubled, Quaking ſeizes my Fleſh.

7. Why do the Wicked live, become old, are alſo powerful in Ability?

8. Their Poſterity is eſtabliſhed in their Preſence with them, and their Offspring in their Sight.

9. Their Houſes are in Peace from Dread, and the Rod of God is not upon them.

Ver. 10. *His Children pleaſe the Poor*] not with another Verb for *ſeek*.

Ver. 20. *For*] a Cauſal Conjunction anſwering to *not rejoice*, Ver. 18.

Ib. *eſcape*] not *ſave*.

Ver. 21. *Welfare*] or *Good*, not *Goods*, and has Nothing to make it the Accuſ. Caſe or Object of the Verb.

Ib. *remain*] as both in *Buxtorf*'s *Lexic.* and *Concord.* and likewiſe *Jun.* and *Trem.* render it *manet*; *Caſtal. durat, endures*; in the *Vulg. Lat.* it is *permanebit, ſhall remain*, in the *Tig. Bib.* with the Adverb *inſtabile eſt, is unſtable*; *Brought.* tranſlates it *continue*.

Ver. 25. *does*] *Schultens* and *Grey* conſtrue this, though ſingular, with *Terrors*.

Ver. 28. *diſcovers*] that which he has concealed, being wrongfully gotten: it is the ſame Verb as in the foregoing Verſe, which it is ſtrange ſhould be thus uſed in a quite different Senſe; and that *Increaſe* is not the Nominative Caſe or Subject may appear, becauſe *Things that flow away* cannot, being plural, when the Verb is ſingular.

Ib. *Things that flow away*] For this is a Participle, and not a Verb *ſhall flow away*, which would alſo want a Subject and Conjunction, as may be ſeen by our *Tranſlators* adding *and his goods*; at which Rate one might make many ſtrange Meanings to the *Scripture*.

Ib. *his Anger*] God's.

Ver. 29. *what his Sayings poſſeſs*] *Heb. the Poſſeſſion of his Saying*, thus reflecting on *Job* for his.

Ver. 2. *your Comforts*] viz. the Comfort which *Job* required of them, ſince they would give him no other, Ver. 34.

Ver. 4. *Muſing to Man*] to find Relief thence; ſee alſo Ch. x. 1.

Ib. *ſhrink*] *Heb. be ſhortened*.

Ver. 6. *Quaking*] *Schult.* minded to be contrary, makes this the Object, though ſtanding unaptly in the *Original*, and *my Fleſh* the Subject.

10. His Bull engenders, and does not loath: his Cow calves, and does not caſt its Calf.

11. They ſend forth their Children as a Flock, and thoſe who are born of them dance.

12. They join with the Timbrel and Harp, and rejoice at the Sound of the Organ.

13. They ſpend their Days in Proſperity, and in a Moment go down to the Grave.

14. Who ſay to God; Depart from us, for we deſire not the Knowledge of thy Ways.

15. What is the Almighty, that we ſhould ſerve him? And what ſhall we profit, for us to intercede with him?

16. Their Proſperity indeed is not in their own Power; the Counſel of the Wicked is far from me.

17. How often is the Lamp of the Wicked put out? And their Calamity comes upon them: he diſtributes Torments in his Anger.

18. They are as Straw before the Wind, and like Chaff that the Whirlwind ſteals away.

19. God lays up his Iniquity for his Children; he will recompenſe him, which he ſhall know.

20. His Eyes ſhall ſee his Deſtruction, and he ſhall drink of the Wrath of the Almighty.

21. For what will be his Delight in his Houſe after him, when the Number of his Months are cut off?

22. Shall any teach God Knowledge? ſince he judges thoſe who are high.

23. One dies in his perfect Strength, being altogether ſtill and quiet.

24. His Veſſels are full of Milk, and he is moiſtened with the Marrow of his Bones.

25. And another dies with a bitter Mind, and does not eat *with* Comfort.

26. They lie down together in the Mould, and the Worms cover them over.

27. Behold I am not ignorant of your Thoughts, and the Devices that ye uſe violently againſt me.

28. For ye ſay, Where is the Houſe of the Nobleman? And where is the Tent at the Dwelling-places of the Wicked?

29. Have ye not aſked thoſe who paſs along the Way? And do not ye know their Signs?

30. That the wicked one is kept back to the Day of Calamity, they ſhall be brought to the Day of Indignation?

31. Who declares his Way to his Face? And who recompenſes him for what he does?

32. Yet he is brought to the Graves, and is careful for the Tomb.

33. The Clods of the Valley are ſweet to him, and all Mankind draw after him; as there were thoſe out of Number before him.

34. And how do ye comfort me with Vanity, when there is falſe Dealing left in your Replies?

CHAP. XXII.

WITH that Eliphaz the Temanite made anſwer:

2. Is a Man advantageous to God, becauſe one of Underſtanding is ſo to others?

Ver. 10. *loath*] the Cow, the Verb never ſignifying *faileth*.

Ver. 12. *join*] *Heb. lift up*, i. e. *pedes vel vocem, their Feet or Voice*, ſays the *Margin* of the *Tig. Bib.* which has in the *Text, ducunt choros, they lead the Dances*; and *Pagn.* tranſlates *Elevabunt vocem, they will lift up the Voice*; *Jun.* & *Trem. vociferantur, bawl out*; *Caſtal. perſonant, ſound up*; there being *with* in *Heb.*

Ver. 13. *go down*] The Root נחת but pointed as if from רתת *are broke at*, the Reaſon of which Pointing *Buxtorf* aſſigns, *Gram.* L. C. 17. but it is miſtakenly placed to the latter in the *Concord.*

Ver. 14. *Who*] ſo *Jun.* as aptly, as *Therefore* is unapt.

Ver. 15. *that*] the ſame both times in *Heb.* as here in *Eng.*

Ver. 16. *indeed*] This and the following *Job* grants, as it ſeems, by way of Exception to his main Argument of the Proſperity of the Wicked, as Ch. xxvii. 13, &c. For thoſe who take it another Way, and that *How often* ſignifies very ſeldom, which *Jun.* and *Trem.* accordingly add to Ver. 18, 19, 20. allow the ſame.

Ver. 18. *as Straw*] which does not remain long in the ſame Place.

Ver. 21. *Delight*] if his Children ſhould do well afterwards: for Ver. 19. ſeems to mean their Suffering for him while he lives, that it may be a Recompence to him.

Ver. 23. *altogether ſtill and quiet*] The being *ſtill, &c.* muſt be ſuppoſed before the Approach or Coming of Death.

Ver. 28. *ye ſay*] according to Chap. xx. 5, 6, 7, 8, 9, & xviii. 14, 15, 16, 17, 21. & xv. 34. & viii. 18. & v. 3.

Ver. 29. *Have ye*] *Job* aſking theſe Queſtions by way of Anſwer to theirs.

Ib. *paſs*] ſuch as go about, and are acquainted in the World.

Ib. *their Signs*] they can tell what fine Houſes and brave Eſtates wicked Perſons have; ſee *Blackmore's* Poetical *Paraphraſe.*

Ver. 30. *kept back*] not puniſhed now.

Ib. *they*] *Grey* would have this be *he*, and the next Verſe begin with *And*, by taking Advantage of this Verſe ending with the ו ſo that he would have his metrical Lines ſtand good, one ſhortened, and the other lengthened, a Syllable each. But what Violation is this!

Ver. 31. *his Way*] that of the Wicked; q. d. *who reproves him for his Way of living?*

Ver. 32. *Graves*] as Chap. xvii. 1. meaning the Wicked dies a natural Death, and is not recompenſed as he deſerves by a violent one, Ver. 31. which Senſe is perverted by *Yet* in the *com. Tranſ.*

Ib. *is careful*] thus *Jun.* and *Trem.* have turned it *aſſiduus eſt*; nor does it ſignify *remain* in any other Place, or by *Buxtorf's Lexic.* nay ſuch a Meaning ſeems uſeleſs, and beſides the Drift of *Job's* Diſcourſe, here.

Ib. *for the Tomb*] to have it made fine and grand.

Ver. 33. *are ſweet*] he lies quiet in his Sepulchre without any Injury. It is the preterperf. Tenſe, of which ſee Chap. xviii. 5.

Ver. 2. *others*] *Heb. them*, as Ver. 17, 19. ſo the *Chald.* עֲלֵיהוֹן

3. Is it a Delight to the Almighty, that thou art righteous? Or is it Gain, that thou makeſt thy Ways perfect?

4. Will he for fear of thee reaſon with thee, enter with thee into Judgment?

5. Is not thy Wickedneſs much, and there no End to thy Iniquities?

6. For thou haſt received in pawn of thy Brother without cauſe, and pulled off the Garments of the Naked.

7. Thou haſt not made the Faint drink Liquor, but haſt with-held Victuals from the Hungry.

8. Whereas the Man of Power had the Country, and he who was of a reſpected Face dwelt in it.

9. Thou haſt ſent the Widows away empty, and the Arms of the Fatherleſs have been bruiſed.

10. Therefore Snares are round about thee, and Dread troubles thee ſuddenly.

11. Or Darkneſs, *ſo that* thou canſt not ſee, and Abundance of Water covers thee.

12. Is not God at the Height of the Heaven, and ſees the Top of the Stars, though they are high?

13. So thou ſayeſt, How does God know? Can he judge becauſe of Obſcurity?

14. The thick Clouds are a Hiding-place to him, inſomuch that he does not ſee; and he walks about the Compaſs of the Heaven.

15. Haſt thou obſerved the ancient Path, *in* which the Perſons of Iniquity went?

16. Who were ſhrivelled when it was not the Time, the Flood was poured forth on their Foundation.

17. That ſaid to God, Depart from us: and what ſhould the Almighty do for them?

18. However he filled their Houſes with Good; but the Counſel of the Wicked is far from me.

19. The Righteous ſeeing, are glad; and the Innocent derides them.

20. Though our Subſtance was cut off; yet the reſt of them the Fire conſumed.

21. Be uſed now to him, and have Peace: by thoſe Things will Good come to thee.

22. Receive now the Law from his Mouth, and put his Sayings in thy Heart.

23. If thou returneſt to the Almighty, thou wilt be built up, thou wilt remove Iniquity far from thy Tents.

24. Thus lay up the choiceſt Gold *which is* among the Duſt, and *that of* Ophir in the Rock of the Floods.

25. Nay the Almighty will be thy choiceſt Gold, and very ſtrengthening Silver to thee.

26. For then wilt thou delight thy ſelf in the Almighty, and lift up thy Face to God.

27. Thou wilt make ſupplication to him, and he will hear thee; and wilt perform thy Vows.

28. When thou alſo doſt decree a Matter, it will be confirmed to thee; and the Light will ſhine upon thy Ways.

29. Though People may put down, yet thou wilt ſay, There is Exaltation; and he will ſave him who has a dejected Look.

30. He will deliver the Iſle of the Innocent; and it ſhall be delivered by the Pureneſs of thy Hands.

CHAP. XXIII.

JOB notwithſtanding made reply:

2. Even now my Diſcourſe is Rebellion, my Hand is heavy for my Sighing.

Ver. 4. *reaſon*] as *Job* had deſired, Chap. xiii. 3. where the ſame Verb. is uſed; *reprove* being alſo inconſiſtent with *for fear of*.

Ver. 6. *without cauſe*] How could it poſſibly be *for nought*, unleſs the Gain or Intereſt only be meant? And then the Action would be generous, inſtead of faulty. In ſhort that ſeems compleat Nonſenſe.

Ver. 8. *the Man of Power*] meaning probably *Job* himſelf.

Ver. 11. *Or*] By adding two Letters at the End, or a Word after, *Grey* would have it *thy Light*, to which he would alſo put a Letter before for *And*.

Ver. 14. *about the Compaſs*] too far from hence.

Ver. 15. *Haſt*] *Eliphaz* anſwers to the ſuppoſed Saying of *Job*.

Ver. 16. *ſhrivelled*] by being drowned and lying in the Water, which they would not have been otherwiſe but by Age, ſo that it was before the Time: this Word is found beſides only in Chap. xvi. 8.

Ib. *on their Foundation*] ſo tranſlate *Jun.* and *Trem.* with *Pagn.* the *Heb.* Word ſignifying *poured forth*, not *overflown*.

Ver. 17. *Depart from us*] *Young* with Exceſs of Wit ſays, *To the Scandal of the Antediluvians be it ſpoken, there were Britiſh Iniquities before the Flood, The Cent. not. Fab.* L. 2.

Ver. 20. *our Subſtance*] Mankind at the Deluge.

Ib. *Fire*] at *Sodom, &c.*

Ver. 21. *uſed*] thus in *Num.* xxii. 30. where it only is in this Conjugation.

Ib. *him*] God from Ver. 17. *Patrick* puts it to be *the Righteous*, Ver. 19. but that is plural.

Ver. 22. *now*] as in the Verſe before.

Ver. 24. *lay up*] *hoard up Treaſures*, imperative.

Ib. *among*] which, with *in*, *Tranſlators* not conſidering well, have rendered, *Jun.* both of them *for*, *Caſtalio*, *Broughton*, and *Bibliander* in the *Tig. Verſ.* ſtrangely, &c.

Ib. *in*] which cannot be *as*, either here or before.

Ver. 25. *very ſtrengthening Silver*] *Silver of Strengths.*

Ver. 29. *put down*] active, being the Conjug. *Hiphil*; ſo *Patrick*'s *Paraphraſe* drops, of *Job praying to God to lift up others in a low Condition.*

Ver. 30. *the Iſle of*] *Grey* by the Addition of a Letter is, with ſome others, for it to be *him that is not*; but *Iſle*, ſignifying *little Place*, appears to make better Senſe.

Ver. 2. *Even now*] when he was in ſuch Affliction, that Allowance in ſpeaking might well be granted him.

Ib. *Rebellion*] eſteemed ſo; and *Brought.* renders *is holden a Rebellion:* the ſame Word with this Meaning is in *Prov.* xvii. 11. *Iſa.* xxx. 9. and ſeveral Places in *Ezek.* but no where ſignifying *bitter*, as may be ſeen by the *Heb. Concordance.*

Ib. *Hand*] as the *Heb.* is, for *Reſiſtance*; but that it ſhould ſignify *a Stroke received* is unaccountable.

3. Oh

3. Oh that I knew how I might find him! I would come to his prepared Place.

4. I would ſet in order the Judgment before him, and fill my Mouth with Reaſonings.

5. I would know the Words he would anſwer me, and underſtand what he would ſay to me.

6. Would he contend with me in a great deal of Power? No, but he would put *that* in me.

7. There the Upright might reaſon with him: and I ſhould be delivered for ever from my Judge.

8. (Behold I may go forward, and he is not *there*; or backward, and not perceive him;

9. To the left Hand when he works, yet I cannot behold; he is covered over at the right Hand, ſo that I cannot ſee.)

10. For he knows the Way *that* is with me: when I am tried, I ſhall come forth like Gold.

11. My Foot has held his Step; I have kept his Way, and not turned aſide.

12. I have not departed from the Commandment of his Lips; I have laid up the Sayings of his Mouth more than my appointed Food.

13. But he is the ſame, and who can turn him back? And when his Soul deſires, he acts.

14. For he renders my appointed Food; and many ſuch Things as theſe are with him.

15. Therefore am I troubled by reaſon of him: I conſider, and am in dread by him.

16. For God makes my Heart tender, and the Almighty troubles me.

17. For I am neither cut off from the Face of the Darkneſs, nor has he covered what is dark from my Face.

CHAP. XXIV.

WHY, *if* Times are not hid by the Almighty, and Men know him, do they not ſee his Days?

2. Some remove the Bounds, take away the Flock by force, and feed.

3. They lead away the Aſs of the Fatherleſs, take the Ox of the Widow in pawn.

4. They turn aſide the Needy from the Way; the Poor of the Earth are hid together.

5. So *like* wild Aſſes in the Wilderneſs they go forth in their Work, ſeeking early for the Prey; the Deſart, being Food for each of them, is for the Children.

6. They reap their reſpective Provender in the Field, and pick in the Vintage of the Wicked.

7. They make the Naked lodge without Cloathing, and with no Covering in the Cold:

8. Who are wet by the overflowing Storms of the Mountains, and embrace the Rock by being without Shelter.

9. They take away the Fatherleſs from the Breaſt by force, and receive what the Poor has on in pawn.

10. They cauſe to go naked without Cloathing, and take away the Sheaf of the hungry ones:

11. Who make Oil within their Walls; tread the Wine-preſſes, and are thirſty.

12. Men groan from the City, and the

Ib. *heavy*] eſteemed ſo, as before.

Ib. *for*] as this Particle largely ſignifies by *Noldius*'s *Concord.* 24. and the prefixed Letter מ is uſed for *more* or—*er than*. *Munſt.* tranſlates, *manus mea gravata eſt propter, my Hand is become heavy for.*

Ver. 9. *when*] not *where.*

Ver. 12. *laid up*] this Word having never the Signification of *eſteemed.*

Ib. *my appointed Food*] as Ver. 14.

Ver. 14. *my*] *Grey* ſays, Perhaps there ſhould be read to this, *at his Pleaſure*; becauſe forſooth this Line of Metre is ſhort in the *Heb.* yet not ſhorter than one in Chap. xvi. 20. and another xxxiv. 33.

Ib. *theſe*] for which the *Heb.* has חנה Here *Hogey* in his *Poetical Paraphraſe*,

——————*hoc illi latitat ſub alta*
Mente repoſtum:

this is laid up concealed deep in his Mind; from *Virgil, Æn.* 1.

Ver. 15. *by reaſon of him*] not *at his preſence*, which he craved for, Ver. 3.

Ver. 17. *cut off*] neither killed from the Calamity, nor that (under another Name) kept away from him.

Ib. *from the Face*] as juſt after *from my Face.*

Ver. 1. if] the *Heb.* having Nought for *ſeeing*, and this being rather ſuppoſed; and might be expreſſed by *ſhould*, but too obſcurely.

Ib. *not hid*] as *Job*'s Friends pleaded, that God manifeſtly puniſhed the Wicked at preſent.

Ib. *by*] which this *Heb.* Prefix ſignifies, as *Noldius* ſhews by divers Inſtances, *Concordan.* 23. *Broughton* likewiſe tranſlates here *by the Almighty.* And what Senſe does *from* make? Or Coherence with the following Words, which muſt belong to it, and make but one Sentence? Whereas now there is a clear concurrent Meaning, *If God does not hide Times from Men, and if they know him alſo, how is it that they do not ſee when he diſtributes Juſtice? Which is left for the future Time, and the Wicked at preſent proſper*, Ver. 23, 24.

Ver. 2. *feed*] *putting them into their Paſtures, Patr.* Whereas that cannot be the Meaning of the *com. Verſion*, which he paraphraſes, but that they eat of the Flocks.

Ver. 5. like *wild Aſſes*] for their wandering about, I ſuppoſe.

Ib. *ſeeking*] not *riſing.*

Ib. *The Deſart, being Food for each of them, is*] Beautiful!

Ver. 6. *the Wicked*] themſelves, wickedly ſeizing another's Vineyard for their own.

Ver. 8. *Who*] as in Ver. 11. and it is plainer here than there.

Ver. 9. *has on*] viz. the Cloaths, contrary to *Deut.* xxiv. 17. ſo our Language nicely anſwers to the *Heb.* ſee alſo *Jun.*

Ver. 11. *their*] the wicked Oppreſſors, who would not let ſuch drink the Wine as made it for them.

Soul

Soul of the pierced ones cries out; yet God does not lay *it* to being indiſcreet.

13. They are among thoſe who rebel againſt the Light, they know not the Ways of it, nor abide in its Paths.

14. The Murderer riſing up with the Light, kills the Poor and Needy; and in the Night is like a Thief.

15. And the Adulterer watches with his Eye for the Twilight, ſaying, No Eye obſerves me; putting withal a Maſk on *his* Face.

16. Each digs through the Houſes, in Darkneſs, they have marked for themſelves by Day; they being unacquainted with the Light.

17. For the Morning is to them the Shadow of Death together; for each knows the Terrors of the Shadow of Death.

18. Each being light atop of the Water, their Portion will be curſed on the Earth; will not behold the Way of the Vineyards.

19. Dryneſs, as well as Heat, will take away the Snow-water by force; the Grave thoſe who ſin.

20. The Womb will forget each of them, the Worm be ſweet on him, he will be remembred no more; and Iniquity will be broke like a Tree.

21. He aſſociates with the Barren who bears not, and does not well for the Widow.

22. And he draws the Strong by his Might: when he riſes up, there is no Belief of Life.

23. Confidence is permitted to him, ſo that he depends on *it*: however the Eyes of One are upon their Ways.

24. They are lifted up a little while, then are gone, and are impoveriſhed, ſhut up as all are; and are cut off as the Top of an Ear of Corn.

25. And if not now, who will make me a Liar, and put my Speech for Nought?

CHAP. XXV.

MOREOVER Bildad the Shuhite made anſwer:

2. Dominion and Dread are with him, he makes Peace in his high Places.

3. Is there any Number to his Troops? And upon whom does not his Light ariſe?

4. How then ſhall Man be juſtified with God? And how ſhall he be pure who is born of a Woman?

5. Lo as far as the Moon, even that does not ſhine, and the Stars are not clean in his Sight;

6. Much leſs Man a Worm, and the Son of Man an Earth-worm.

CHAP. XXVI.

LASTLY Job made reply:

2. How doſt thou help him who has no Might, ſave the Arm that has not Strength?

3. How doſt thou counſel him who has no Wiſdom, and make known ſubſtantial Matter abundantly?

4. To whom doſt thou declare the Words? And whoſe Spirit utters forth from thee?

5. Inanimate Things formed from under the Waters, and ſuch as dwell with them,

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Ver. 14. *with the Light*] betimes, to wait for an Opportunity to kill.

Ver. 16. *Each digs*] This being ſingular, and very ſuitably for both the Murderer and Adulterer.

Ver. 17. *for each knows the Terrors of the Shadow of Death*] ſo the *Original* literally. What Shifting were our *Tranſlators* put to, that they might keep the Verb ſingular!

Ib. *Terrors*] *the groſſeſt Darkneſs of the Night, Poole.*

Ver. 18. *light atop of the Water*] that is *like a Bubble there*, which breaks before it paſſes through the Vineyards; as the *Heb.* runs thus: ſo not ſpoken of Pirates.

Ib. *will*] The Verbs being here of the future Tenſe, as well as *Job*'s Argument was to ſhew that the Wicked would periſh hereafter.

Ver. 19. *the Grave thoſe who ſin*] which *Schult.* renders, *they ſin Hell*, as he expounds it *very deeply, &c.* Is this the fine Writer! becauſe he was againſt the *Heb.* Points.

Ver. 21. *aſſociates with*] according to the Meaning of the ſame Verb and individual Word in *Prov.* xiii. 20. & xxviii. 7. & xxix. 3. and of this Verb in xxii. 24. *Judg.* xiv. 20. רֵעֵהוּ being from a Root of the ſame Letters; which our *Tranſlators* have interpreted as if from רוּעַ whence the Word would be מֹרֵעַ and I know not what good Senſe can be made of it. But this means well, that the Murderer, or Adulterer aforeſaid, has a barren Wife, and leaves her an unhappy Widow. And thus *Jun.* and *Trem.* tranſlate, and *Buxt.* expounds the Word here.

Ver. 22. Shews the Harm and Danger, concurrent with the foregoing, that People ſuffer from ſuch Perſons.

Ver. 23. *the Eyes of One*] God, according to Chap. xxv. 2, 3. but *Patr.* the Man's.

Ib. *their*] of them in the following Words; and not as *Patr.* of others to whom he would do Miſchief.

Ver. 2. *makes Peace in his high Places*] by his Awe over the ſuperior Beings.

Ver. 3. *Quarles*,

His pow'r is infinite, man's light is dim,
And knowledge darkneſs, not deriv'd from him.

Ver. 4. *Man*] for which *Patr.* uſes *he*, without any Antecedent to tell what *he*.

Ver. 5. *Lo*] becauſe *behold* would be taken for a Verb.

Ib. *does not ſhine*] to God.

Ver. 2. *How doſt thou*] that is, *Thou doſt no how:* ſuch Queſtions intimate the contrary to what they aſk.

Ib. *him*] whom *Patrick* raſhly and preſumptuouſly expounds to be *the Almighty*, in this and the next Verſe, as if *the Almighty* had *no Might*.

Ver. 4. *To whom*] ſince thy Speeches are unſuitable to me.

Ib. *utters forth*] which makes it intelligible; and the *Heb.* Word does not ſignify *came* without *forth* or *out*.

Ver. 5. *Job* having ſignified that what *Bildad* ſaid was of no Benefit to him, and withal ſhort of the Matter he ſpoke on, Ver. 3. now proceeds to ſpeak more fully of God's Power and Majeſty himſelf. *Job ſheweth that he*

6. Hell

6. Hell it ſelf is naked before him, and Perdition has no Covering.

7. He ſtretches out the North upon an empty Place, hangs the Earth upon Nothing.

8. He binds up the Waters in his thick Clouds, ſo that the Cloud is not cleaved under them.

9. He holds the Front of the Throne, ſpreading forth his Cloud over it.

10. He compaſſes the Surface of the Waters by a Decree, till the End of the Light being with the Darkneſs.

11. The Pillars of Heaven ſhake, and are aſtoniſhed at his Rebuke.

12. He breaks apart the Sea by his Might, and ſtrikes down *its* Haughtineſs by his Underſtanding.

13. He made the Heaven comely by his Spirit, his Hand formed the ſtretching Serpent.

14. Behold theſe are the Borders of his Ways, but how little a Matter is heard of him? And his powerful Thunder who underſtands?

CHAP. XXVII.

AND Job proceeded to take up his Speech as follows:

2. By God's living, who puts away my Judgment, and the Almighty's who makes my Soul bitter;

3. All the while my Spirit is in me, and the Breath of God in my Noſtrils;

4. My Lips ſhall not ſpeak unjuſtly, nor my Tongue diſcourſe deceitfully.

5. Far be it from me that I ſhould juſtify you till I expire; I will not put away my Perfectneſs from me.

6. I hold faſt my Righteouſneſs, and will not leave off; my Heart ſhall not reproach *me* in my Days.

7. My Enemy will be as the Wicked, and he that raiſes up himſelf againſt me as the Unjuſt.

8. For what is the Expectation of the Hypocrite, though he gain; ſince God will caſt out his Soul?

9. Will God hear his Cry, when Diſtreſs comes upon him?

10. Will he delight himſelf in the Almighty, call upon God at all Times?

11. I will teach you by the Hand of God; that which is with the Almighty will I not conceal.

12. Behold ye have all of you ſeen; and why are ye vain in this Manner?

13. This will be the Portion of a wicked Man with God, and the Poſſeſſion of the Violent, *that* they will receive from the Almighty.

14. If his Children multiply, it is for the Sword; and his Offspring will not be ſatisfied with Bread.

15. Thoſe that remain of him will be buried in Death, and his Widows not weep.

16. Though he heap up Money as Earth, and prepare Cloathing like Clay;

17. He may prepare, but the Righteous will put on, and the Innocent divide the Money.

18. He builds his Houſe as a Moth, and as a Booth the Keeper makes.

---

can ſpeak more of God's works than Bildad, Brought, Marg.

Ib. *Inanimate Things*] are *naked before him*, as follows.

Ib. *formed*] the *Heb.* being a paſſive Participle, not a Verb: thus the Senſe is pertinent.

Ib. *ſuch as dwell*] Fiſhes and Reptiles, which dwell out of our Sight, and being alive are contradiſtinguiſhed from the inanimate Things.

Ver. 9. *holds*] from appearing.

Ver. 11. *Pillars*] Mountains, which ſeem ſo.

Ib. *ſhake*] by Vulcanoes; unnoticed as far as I perceive with the *Commentators*, though as neceſſary as that in the next Verſe.

Ib. *and are aſtoniſhed*] As if it is not ſufficient to alter the *Scripture*, ſome are alſo for making and leaving it uncertain; as here *Grey* ſays the *and* ſhould be taken away, or elſe the Verb read contracted.

Ver. 12. *breaks apart*] into Waves; although others have thought it the Partition of the Seas, *&c.* from one another.

Ib. its *Haughtineſs*] as *Interpreters* agree, and the reſt of the Matter ſhews; ſee Chap. xxxviii. 11.

Ver. 13. *ſtretching*] *like a Bar*, as appears by the *Heb.* rendered *ſtretching*, *Iſa.* xxvii. 1. and in Contradiſtinction to *crooked* there.

Ib. *Serpent*] *the Whale*, *Jun.* he ſpeaking of God's mighty Works any where.

Ver. 14. *the Borders*] more ſuitable than *parts*, as *Hervey* lately ſhews, *Contemplat. on the Starry Heavens* Vol. 2. and much nearer to the original Word.

Ver. 1. *proceeded*] probably after ſome Pauſe, to hear whether they would reply, which might be the Occaſion of inſerting theſe Words.

Ver. 3. *Spirit*] So this Word is rendered, Chap. xxvi. 4. *Prov.* xx. 27. and plural *Souls*, *Iſa.* lvii. 16.

Ib. *Breath*] as it is tranſlated in the parallel Places, Chap. iv. 9. 2 *Sam.* xxii. 16. *Pſa.* xviii. 15. *Lam.* iv. 20. How unapt and irreverent is *Spirit* here!

Ver. 5. *juſtify you*] by owning my ſelf wicked.

Ib. *till I expire*] This is before the *Heb.* Partition of the Verſe, and ſo belongs to the former Part.

Ver. 7. *My Enemy will be*] *not my ſelf, as you charge me.* How he will be ſo, the two next Verſes ſhew.

Ver. 8. *Hypocrite*] whom he counts as his Enemy, being himſelf ſincerely righteous; and ſeems thus to retort on theſe his Antagoniſts.

Ib. *caſt out*] as this Verb is turned, *Deut.* vii. 1. *put out*, *Deut.* vii. 22. *caſt*, *Deut.* xxviii. 40. ſee *Matth.* viii. 12. & xxii. 13. & xxv. 30. 2 *Pet.* ii. 4. and *Buxt. Gram.* Lib. i. Cap. 17. ad Fut. where this very Word is grammatically inveſtigated.

Ver. 15. *his Widows*] as being the Widows of thoſe belonging to him.

Ib. *not weep*] at their Burial, being not ſorry for their Death.

Ver. 18. *as*] ſo weakly.

Ib. *Keeper*] probably of Cattle.

19. The Rich will lie down, and not be gathered; he opens his Eyes, and is gone.

20. Terrors will overtake him like Waters, a Whirlwind ſteal him away at Night.

21. The Eaſt-wind will take him up, and he be gone; and will drive him tempeſtuouſly from his Place.

22. Nay *God* will caſt upon him, and not ſpare, who would quite flee from his Hand.

23. Each one will clap their Hands at them, and hiſs at him from his Place.

CHAP. XXVIII.

SINCE there is a Mine for the Silver, and a Place for the Gold they refine,

2. *Since* Iron is taken out of the Duſt, and Braſs melted *out of* the Stone;

3. He puts an end to Darkneſs, and ſearches out to all Perfection, the Stones of the Dark and the Shadow of Death.

4. A Flood breaks out from the Sojourner, of thoſe that are forgotten by the Foot, are drawn away, removed from Man.

5. Under the very Earth, from whence Bread comes out, is alſo turned up like Fire:

6. The Stones of it are the Place of the Sapphire, and it has Earth of Gold.

7. There is a Path which the ravenous Bird knows not, nor does the Eye of the Vulture look on it:

8. The young Lions do not tread it, the fierce Lion paſſes not therein.

9. He ſtretches forth his Hand on the flinty Rock, overthrows the Mountains from the Root.

10. He cleaves Streams among the Rocks, and his Eye ſees every precious Thing.

11. He confines the Rivers from overflowing, and brings out the hidden Thing to Light.

12. But from whence is Wiſdom procured? And where is the Place of Underſtanding?

13. Man does not know the Value of it, nor is it found in the Country of the Living.

14. The Deep ſays, It is not in me; as does the Sea, There is none with me.

15. Preſerved Gold is not to be given for it, nor Silver weighed for the Price of it.

16. It is not to be rated with the famous Gold of Ophir, with the precious Onyx, or the Sapphire.

17. The Gold and Cryſtal does not equal it, nor is the Exchange of it to be a Veſſel of pure Gold.

18. The Corals and the Pearl is not to be mentioned, and the getting of Wiſdom is more than of Carbuncles.

19. The Emerald of Cuſh does not equal it, with the famous Gold that is pure it is not to be rated.

20. From whence then does Wiſdom come? And where is the Place of Underſtanding?

21. As it is hid from the Eyes of every living Thing, even concealed from the Fowls of the Air.

22. Perdition and Death may ſay, We have heard the Fame of it with our Ears.

23. God underſtands its Way, and he knows the Place of it.

24. For he beholds to the Ends of the Earth, he ſees under all the Heaven:

Ver. 19. *gathered*] to the Righteous or Happy, as *Gen.* xxv. 8. & alibi.

Ver. 20. *overtake*] which the Verb ſignifies, and not *take hold on*; nor is that a proper Action for *Waters*.

Ver. 23. *them*] the Violent, Ver. 13. being plur. and the ſame as *their* here in the *Heb.*

Ib. *hiſs at*] here being the *Heb.* Prepoſition for *at*, as juſt before.

Ib. *from his Place*] when he is gone, and conſiſtently with the latter [at,] which I conceive the *com. Tranſ.* is not.

Ver. 1. *Since*] or *foraſmuch as*, being a rational connective Particle in *Heb.* and ſo joins this and the next to the 3d Verſe; for what otherwiſe would theſe two ſignify?

Ib. *Mine*] *Heb. coming forth*, ſo not *a Vein*.

Ib. *Gold*] which *they refine*; the *Heb.* Relative being often underſtood, but not *where*; and our *Tranſlators* alſo add *it*.

Ver. 3. *He*] the Rich, Ch. xxvii. 19.

Ib. *puts an End to Darkneſs*] by digging in the Earth, and letting in, or carrying in Light; therefore *ſetteth* improper.

Ib. *ſearches out*] theſe Things.

Ib. *to all Perfection*] ſo the *Hebrew*; ſee Chap. xi. 7.

Ver. 4. *from the Sojourner*] where the Miner is digging, who may not unfitly be called a *Sojourner* there, as the *Heb.* Word ſignifies.

Ib. *of thoſe that*] So not wanting *even the Waters* to be added; nay is better than that would be, if inſerted.

Ib. *forgotten by the Foot*] having not been there before a great while; thus denoting the ſudden unexpected breaking out of the Water, which comes to paſs in digging Mines.

Ver. 5. *like Fire*] Earth of a fiery Colour, or as if it were burnt.

Ver. 9. *He*] as Ver. 3.

Ver. 11. *confines*] by *Symmachus* the *Gr.* and *Jerome* the *Lat. Tranſlator*, *ſearches*, through Miſtake of ב in חבש for ם.

Ver. 12. *from whence*] as Ver. 20. and elſewhere; never *where*.

Ib. *Wiſdom*]

> *But Wiſdom, awful Wiſdom! which inſpects,*
> *Diſcerns, compares, weighs, ſeparates, infers,*
> *Seizes the Right, and holds it to the laſt;*
> *How rare!* *Young's Night Thoughts*, viii.

Ver. 14. *Deep*] the Mine, of which he had been ſpeaking, as different from *the Sea*.

Ver. 18. *getting*] as if by drawing out, like the precious Stones, from the Root *to draw*: ſo *Jun.* and *Trem.* render it *acquiſitio*. It differs from both the Words rendered *price*, Ver. 13, 15.

Ver. 22. *Perdition and Death*] the dangerous Mine and the Grave, according to the foregoing; as being Places where it might be ſuppoſed hid, Ver. 21.

25. To make the Weight for the Wind, and that he may diſpoſe the Waters by Meaſure.

26. When he made a Decree for the Rain, and a Way for the bright Cloud of the Thunder;

27. Then did he ſee it, and count it up; prepare it, as well as ſearch it out.

28. And he ſaid to Man, Behold the Fear of the Lord that is Wiſdom, and to depart from Evil is Underſtanding.

CHAP. XXIX.

JOB further proceeded to take up his Speech thus:

2. Oh that I was as in Months formerly, as in the Days *when* God preſerved me!

3. When he made his Lamp ſhine upon my Head, by his Light I went in Darkneſs;

4. According as I was in the Days of my Youth, when the Secret of God was in my Tent;

5. While yet the Almighty was with me, my Children round about me;

6. When my Walks were waſhed with Butter, and the Rock poured forth with me Streams of Oil;

7. When I went out to the Gate at the City, prepared my Seat in the Street.

8. The young Men ſaw me, and hid; and the very aged riſing, ſtood up.

9. The Princes held in the Words, and put the Hand to their Mouth.

10. The Voices of the Rulers were hid, and their Tongue cleaved to the Roof of their Mouth.

11. For the Ear on hearing, bleſſed me; and the Eye when it ſaw, teſtified for me.

12. Becauſe I delivered the Afflicted from crying out, with the Fatherleſs, and him who had no Helper.

13. The Bleſſing of him that was periſhing came upon me; and I cauſed the Heart of the Widow to ſing.

14. I put on Righteouſneſs, and it cloathed me; my Judgment was as a Cloak and Diadem.

15. I was Eyes to the Blind, and Feet was I to the Lame.

16. I was a Father to the Needy; and the Cauſe I knew not, that I ſearched out.

17. On the other hand I broke the Eye-teeth of the Unjuſt, and caſt out the Prey from his Teeth.

18. And I ſaid, I ſhall expire at my Neſt, and multiply Days as the Sand.

19. My Root was opened to the Water; and the Dew abode all Night on my Branch.

20. My Glory became freſh with me, and my Bow was renewed in my Hand.

21. Thoſe hearkened to me, and waited; being ſilent at my Counſel.

22. They did not ſpeak again after my Word; and my Speech dropped upon them.

23. Nay they waited for me as for the Rain, and opened their Mouth wide *as* for the latter Rain.

24. Laugh at them, they did not believe *it*; nor did they caſt down the Light of my Face.

25. I choſe their Way, and ſate chief, nay dwelt as a King in a Troop; according as one who comforts Mourners.

CHAP. XXX.

WHEREAS now thoſe that are of leſs Age than I laugh at me, whoſe Fathers I ſhould have diſdained to put with the Dogs of my Flock.

2. Even the Ability of their Hands why ſhould I have, in whom old Age was periſhing?

3. Who were ſolitary in Want and Famine, being fled to a dry Place, before that in Waſting and Devaſtation.

Ver. 25. *diſpoſe*] ſee *Poole's Annot.*

Ver. 26. *bright Cloud*] ſuch as there is with Thunder: the Word is found beſides only in Chap. xxxviii. 25. *Zech.* x. 1. in which latter Place being plural, it is turned *bright clouds* in the *com. Tranſ.*

Ver. 27. *count it up*] the ſeveral Parts of it, as he orders the Wind and Waters by Weight and Meaſure, Ver. 25. and this before he *declared* it to Man, Ver. 28.

Ver. 3. See ſeveral Verſes of this Chapter explained in the *Pref.*

Ib. *by*] or more ſtrictly *according to.*

Ver. 18. *at my Neſt*] quietly at Home.

Ver. 21. *Thoſe*] in Ver. 9, 10. from ſpeaking of whom he had been drawn by Digreſſion.

Ver. 22. *dropped*] like Rain, Ver. 23. *Deut.* xxxii. 2. rather than with *Duport.*

Καὶ μευ ἀπὸ γλώσσης μέλιτ⊙ γλυκίων ῥέεν αὐδή.
and Speech ſweeter than Honey flowed from my Tongue.

Ver. 23. *Mouth*] as it were to drink in his Diſcourſe, as the Earth does the Rain.

Ver. 24. *Laugh*] See *Hag.* ii. 16.

Ib. *not believe* it] when they ſaw him laugh, did not believe it was at themſelves, as they thought his Regard to them was greater than to do ſo.

Ib. *Light*] the Chearfulneſs of his Countenance, which they did not alter to Louring, by being angry or offering him any Affront for his laughing at them.

Ver. 25. *choſe their Way*] appointed how they ſhould do Things: *Patrick* very ſlenderly, *went to viſit them*, as he could more readily borrow it from *Jun.* than ſeek better.

Ver. 1. *to put with*] to have made them my meaneſt Shepherds.

Ver. 2. *their*] the *Fathers*, Ver. 1.

Ib. *periſhing*] they being too old and infirm; ſee *Blackm. Poem.*

Ver. 3. *in Want*] For to flee to ſuch a Place as here mentioned *for want*, and be ſolitary there, would probably make their Want greater; whereas Ver. 5. ſhews another Cauſe of their fleeing thither.

4. Who

4. Who plucked off Mallows at the Shrub, and Juniper-roots *for* their Food.

5. They were driven out from the Body, People cried out againſt them as a Thief;

6. To dwell in the Cavity of the Vallies, the Holes of the Ground and of the Rocks.

7. They brayed among the Shrubs, were gathered together under the Nettles.

8. They are the Sons of the Vile, even the Sons of thoſe without Renown, who were ſmitten from the Earth.

9. Yet now I am their Muſick, and am for a By-word to them.

10. They abhor me, they remove far from me, and do not refrain from ſpitting in my Face.

11. For he has let looſe my String, and afflicted me; ſo they thruſt away the Bridle from my Preſence.

12. The Youthful riſe up at the right Hand, they thruſt away my Feet, and caſt up the Ways of their Deſtruction againſt me.

13. They deſtroy my Path, conduce to my Calamity; without having any Helper.

14. They come as a large Breach, ruſh along for Waſting.

15. Each one is turned againſt me, Terrors ſeverally purſue my noble Part as the Wind; and my Safety paſſes away like a thick Cloud.

16. So that now my Soul is poured out in me, the Days of Affliction take hold of me.

17. He is digging out my Bones from within me at Night; and my Sinews do not lie ſtill.

18. My Cloathing is altered by a Multitude of ſtiff Scabs; it girds me as the Collar of my Coat.

19. He has caſt me to the Clay, and I am made like Duſt and Aſhes.

20. I cry out to thee, but thou doſt not anſwer me; or when I ſtand up, conſider me.

21. Thou art turned to be fierce at me, ſheweſt Hatred to me with the Strength of thy Hand.

22. Thou lifteſt me up to the Wind, cauſing me to ride, and diſſolveſt my very Subſtance.

23. For I am ſenſible thou wilt cauſe me to return to Death, and the Houſe appointed for every living one.

24. However he will not ſtretch forth the Hand to the Grave, though there is Crying out for theſe Things in the Calamity by him.

25. Did not I weep for him who had a hard Time? My Soul was ſorry for the Needy.

26. When I expect Good, Evil comes; and waiting for Light, there comes Darkneſs.

27. My Bowels boil, and are not quiet; the Days of Affliction prevent me.

28. I walk being penſive, without the Sun; riſing up, I cry out in the Congregation.

29. I am a Brother to Dragons, and a Companion to young Oſtriches.

Ib. *before that*] which being parted by a great *Heb.* Stop from the foregoing Word, may ſhew this belongs to the Perſons, and more to the Purpoſe; nay how was the Place ſo altered? And why ſhould he tell that?

Ver. 4. *Mallows*] Of which ſee *Horace, Od.* L. i. 31. with the *Delph. Note.*

Ver. 5. *Body*] of Society, *Buxtorf* ſays *of the City*; thus the Word is, *Iſa.* 51. 23.

Ver. 8. *ſmitten*] put to Death for their Crimes; ſee it in *Buxt. Lex.* under נכה which ſignifies *to ſmite*, and not *to be vile. Brought.* has *baniſhed from the Earth.*

Ver. 9. *Yet now*] becauſe *Job* I ſuppoſe was for keeping good Order, and promoting Induſtry in the Country; which they did not like, and might now hope to live at more Liberty.

Ver. 11. *String*] of my Bow, Ch. xxix. 20. as this Word is rendered, *Pſa.* xi. 2. and no where elſe *Cord.*

Ib. *thruſt away*] or *ſend* as the Verb properly ſignifies, and not *let looſe* like that before; it is the ſame with that in the next Verſe.

Ib. *Bridle*] *Job*'s Authority over them.

Ib. *from my Preſence*] as Ver. 10. Ch. xxiii. 17. this being alſo uſed for *Perſon* in *Heb.* and thus *Pagn.* renders *frenum a facie mea dimiſerunt*, as likewiſe *Jun.* and *Trem. habenas a præſentia mea dimiſerunt*; *Munſt. abjecerunt a facie mea frenum, have caſt away the Bridle from my Face*; *Brought. they caſt away the Bridle from me.*

Ver. 13. *conduce*] which Word I uſe for want of a plainer, that ſo well ſuits to the *Heb.*

Ib. *without having any Helper*] that is they do it of themſelves.

Ver. 14. *Breach*] *in the Wall of a beſieged City, Patr.* then not *of Waters.*

Ib. *ruſh along*] according as in *Gen.* xliii. 18.

Ib. *for*] which this Particle largely denotes, ſcarce *in*; ſo the *literal Verſ.* of *Pagn.* and *Mont.* has *pro.*

Ver. 15. *Each one is*] The Verb being ſingular, and not of the ſame Gender as *Terrors. Jun.* and *Trem.* turn it, My Neſt *is turned upon me*, from Ch. xxix. 18. a wild Conjecture!

Ver. 16. *in me*] as *Pſa.* xlii. 4.

Ver. 17. *digging out*] comparatively, by the excruciating Tortures; and thus the *Heb.* being alſo active and ſingular.

Ib. *from*] which the *Heb.* has.

Ver. 18. *a Multitude*] as is the *Heb.* and they being on the Boils.

Ib. *ſtiff Scabs*] The original Word ſignifying *Strength*, and other Things comprehenſive, may here denote this; from whence the corrupt Matter iſſuing out, made his Cloathing ſtiff, and the Scabs tight, like a Collar.

Ver. 20. *ſtand up*] to ſpeak.

Ver. 21. *ſheweſt Hatred*] *oppoſeſt* being beſide or ſhort of the *Heb.*

Ver. 22. *to ride*] where he would be in great Dread and Danger of falling.

Ver. 24. *to the Grave*] to puniſh there.

Ib. *Crying out*] not a Verb, but Noun.

Ib. *for theſe Things*] Very literal: *for* being as in the next Verſe, and not maſc. to make *they*, which is alſo ſo improper, but the *Heb.* neuter; and I find ſince that *Jun.* and *Trem.* have it *propter iſta*, the ſame.

Ib. *by him*] not well expreſſed by *his.*

Ver. 25. *had a hard Time*] aptly to the *Original.*

Ver. 27. *boil*] The preſent Tenſe being moſt proper, as Ver. 29, 30.

Ver. 29. *Oſtriches*] The ſame *Lam.* iv. 3.

30. My Skin is black upon me, and my Bone parched becauſe of Heat.

31. My Harp alſo is become Mourning, and my Organ the Voice of ſuch as weep.

CHAP. XXXI.

I MADE a Covenant with my Eyes; and how ſhould I mind about a Virgin?

2. For what would be the Portion of God from above, and the Poſſeſſion of the Almighty from the Heights?

3. Is there not Deſtruction for the Unjuſt, and a ſtrange Thing for the Workers of Iniquity?

4. Does not he ſee my Ways, and count up all my Steps?

5. If I have gone with Vanity, or my Foot has made haſte to Deceit;

6. Let him weigh me in the Scales of Righteouſneſs, and let God know my Perfectneſs.

7. If my Going has turned aſide from the Way, or my Heart gone after my Eyes, or a Blemiſh cleaved to my Hands;

8. Let me ſow, and another eat, nay let my Offſpring be rooted out.

9. If my Heart has been enticed to a Woman, or I have lain in wait at my Neighbour's Door;

10. Let my Wife grind for another, and let others ſtoop down upon her:

11. For it is Heinouſneſs, and it is an Iniquity for the Judges;

12. Becauſe it is a Fire that conſumes to Perdition, and would root out all my Increaſe.

13. If I have deſpiſed the Judgment of my Servant or Handmaid, when they pleaded with me;

14. What then ſhall I do, when God riſes up? And when he viſits, what ſhall I anſwer him?

15. Did not he who made me in the Belly make him, and one prepare us in the Womb?

16. If I have with-held the Poor from the Deſire, or made the Eyes of the Widow fail;

17. Or have eat my Bit alone, and the Fatherleſs not eat of it;

18. (For from my Youth he has been bred up with me as with a Father, and I have led her from my Mother's Belly)

19. If I have ſeen any periſhing without Cloaths, or the Needy with no Covering;

20. If his Loins have not bleſſed me, and he warmed himſelf by the Fleece of my Sheep;

21. If I have ſhook my Hand at the Fatherleſs, when I ſaw my Help in the Gate:

22. Let my Shoulder-blade fall from the Shoulder, and my Arm be broke from the Bone.

23. For the Deſtruction of God was Dread to me, and by reaſon of his Excellency I could not.

24. If I have made Gold my Hope, or ſaid to the famous Gold, *Thou* art my Truſt;

25. If I have been glad when my Wealth was great, and when my Hand had got much;

26. If I have looked at the Light when it ſhined, or the precious Moon going along;

27. And my Heart has been enticed in ſecret, or my Mouth kiſſed my Hand:

28. That alſo would be an Iniquity for the Judges; becauſe I ſhould have denied the God above.

29. If I have been glad at the Calamity of him who hated me, or ſtirred up my ſelf when Harm met with him;

30. (Nor have I ſuffered my Mouth to ſin, by aſking for a Curſe to his Life)

31. If the Men of my Tent did not ſay, Oh that we had ſome of his Fleſh! we are not ſatisfied;

32. The Stranger not lodging abroad, I opening my Doors to the Paſſenger;

Ver. 2. *what would*] much clearer, I preſume, than the common.

Ver. 7. *my Heart gone after my Eyes*] *Vulg. Lat. my Eye followed my Heart.*

Ver. 8. *Offspring*] of the Things ſown.

Ver. 9. *enticed to a Woman*] *Trem.* and *Jun.* the ſame, *pellectus fuit ad mulierem:* the *Heb.* Words ſignifying thus properly and frequently, ſcarce or ſeldom *deceived* and *by*; beſides that *Job* is ſpeaking of his own Behaviour, and that in Relation to his Neighbour's Wife, not a common Woman. So this Verb too is rendered Ver. 27. and ſo the Prepoſition, Ver. 5.

Ver. 10. *grind*] as Women-ſlaves did, *Exod.* xi. 5. *Mat.* xxiv. 41.

Ver. 23. *could not*] do as mentioned before; *endure* being added by our *Tranſlators*, but improperly; ſo *Hogey* here,

Ante oculos Domini præſentia numina ſemper
A vitiis animum continuere meum;

the Divinity of the Lord always preſent before my Eyes, with-held my Mind from the Offences.

Ver. 26. *precious*] an Adjective ſo ſignifying to *Moon.*

Ib. *Moon*] The Worſhip of the heavenly Bodies being the oldeſt Idolatry of all, according both to *Diod. Siculus* the *Heathen*, and *Maimonides* the *Jew.*

Ver. 26, 27. paraphraſed by *Sandys*,

If when I ſaw the early Sun aſcend,
Or the new Moon her ſilver Horns extend;
I bowing kiſs'd my Hand, thoſe Lights ador'd
As Deities, and their Relief implor'd.

Ver. 30. *aſking for*] So the *Heb.* is with a Prepoſition, and not ſignifying *to wiſh*, nor that ſuiting ſo well to *Mouth.*

Ver. 31. *Fleſh*] *Job* ſometimes taking in, and feeding, ſo many Strangers and Paſſengers, Ver. 32. that ſome Retainers of his Houſe complained they did not leave enough for them; ſee *Jun. Annot.*

33. If I have covered my Tranſgreſſions like Adam, by hiding my Iniquity when I loved *it*;

34. Becauſe I was in dread of a great Multitude, or the Contempt of Families terrified me, ſo that I was ſilent, did not go out of the Door:

35. Oh that he would hear me! Behold it is my Aim *that* the Almighty would anſwer me; and let the Man who contends with me write a Book.

36. Would not I take it up on my Shoulder, tie it for Crowns to me?

37. I would declare to him the Number of my Steps; would approach him like a Ruler.

38. If my Ground cry againſt me, and the Ridges of it weep together;

39. If I have eat the Strength of it without Money, or cauſed the Soul of its Owners to pant:

40. Let the Thorn come forth in the room of Wheat, and the ſtinking Weed in the room of Barley. The Words of Job are finiſhed.

CHAP. XXXII.

AND theſe three Men ceaſed from anſwering Job, becauſe he thought himſelf righteous,

2. Upon this Elihu was angry, the Son of Barachel the Buzite, of the Family of Ram; which he was with Job, for his juſtifying his own ſelf more than God;

3. As he was with his three Friends, becauſe they found no Anſwer, yet condemned him.

4. However Elihu tarried for Job in the Diſcourſe: for they were of older Age than he.

5. But when Elihu ſaw that there was no Anſwer in the Mouth of the three Men, he was angry.

6. So Elihu the Son of Barachel the Buzite made anſwer: I am of little Time, and you are very aged; therefore I feared, and was afraid to ſhew you my Knowledge.

7. I thought Days ſhould ſpeak, and a Multitude of Years make known Wiſdom.

8. Whereas it is the Spirit in Man, and the Inſpiration of the Almighty cauſes them to underſtand.

9. Not the Great are wiſe, or the Elders underſtand Judgment.

10. Therefore I ſay, Hear me; I will alſo tell my Experience.

11. Lo I waited for your Speeches, gave ear to what you underſtand, till you ſhould ſearch out Words.

12. Beſides I had Conſideration to you, when behold there was no Reprover to Job, an Anſwerer of his Sayings from you;

13. Leſt ye ſhould ſay, We have found Wiſdom, God ſhall drive him away, not Man.

14. Now he has not ordered the Words for me, nor will I reply to him with your Sayings.

15. They were daunted, anſwered no more; Words were removed away from them.

16. And I waited, becauſe they would not ſpeak: becauſe they have ſtood ſtill, anſwered no more;

17. I will alſo anſwer my Part, will likewiſe declare what I underſtand.

18. For I am full of Words, the Spirit of my Inſide ſtreightens me.

19. Behold my Inſide is like Wine that is not opened, it would burſt aſunder as new Bottles.

20. I will ſpeak, that I may have Breath; will open my Lips, and anſwer.

21. Let me not now reſpect the Face of a Perſon, nor give Titles to Man.

22. For I know not how to give Titles; *otherwiſe* my Maker would ſoon take me away.

Ver. 33. *when I loved* it] This being a *Heb.* Preposition and infinitive Mood, which are to be thus rendered, as *Buxtorf* ſhews, *Theſ.* Lib. 2. Cap. 20. the Verb ſignifying *loved*, *Buxt. Lex.* in חבב and is ſo tranſlated, *Deut.* xxxiii. 3. which is the only Place where it occurs beſides.

Ver. 34. *Becauſe*] The Neglect of this *Heb.* Particle, with which the Verſe begins, has thrown the Senſe, now plain and eaſy, into Confuſion and Uncertainty; as may be ſeen by *Poole's Annotation.*

Ver. 35. *Aim*] or *Mark* as *Ezek.* ix. 6. the Word being elſewhere but there, only has a Root that ſignifies *to mark*, *Ezek.* ix. 4. 1 *Sam.* xxi. 13, *&c.*

Ver. 36. *Would*] אם making a Queſtion often, but perhaps never ſignifies *ſurely.*

Ver. 37. *like a Ruler*] boldly.

Ver. 39. *pant*] See *Buxt.* in the Root נפח *Jun.* and *Trem. defatigaverim, have fatigued*; *Caſtal. vexavi, vexed*; *Munſt. contriſtavi, made ſorry*; *Vulg. Lat. afflixi, afflicted*; *Pagnin. affeci dolore, cauſed to grieve*; *Brought. grieved.*

Ver. 6. *Knowledge*] The *Heb.* Word denoting no leſs, and ſo rendered in Ch. xxxvi. 3. & xxxvii. 16. which alſo appears by Ver. 8. & Ch. xxxiii. 3.

Ver. 10. *ſay*] for it is evident he had not *ſaid* it before.

Ver. 12. *Beſides*] He not only waiting to hear what they had further to ſay, but conſidering what Plea they might have for not ſpeaking.

Ver. 13. *ſhall*] We will leave him to God to be confuted; which makes ſome Senſe, and the *Heb.* Verb is future.

Ver. 15. *They*] *Elihu* now addreſſing himſelf to others preſent, according to *Patrick* both in his *Argument* and *Paraphraſe.*

Ver. 17. *I*] connected to the foregoing.

Ver. 21. *now*] more ſuitable to the Tenour of his Expreſſion than *I pray you*, and rather better denoted by the *Heb. na.*

CHAP. XXXIII.

AND ſurely vouchſafe, Job, to hear my Words, and give ear to all my Matters.

2. Behold now I opening my Mouth, my Tongue ſpeaking in my Palate;

3. My Sayings are in the Uprightneſs of my Heart, and my Lips ſpeak out Knowledge that is pure.

4. The Spirit of God made me, and the Breath of the Almighty cauſed me to live.

5. If thou canſt reply to me, ſet in order before me, place thy ſelf.

6. Lo I am for God according to what thou haſt ſaid, I am alſo formed out of the Clay.

7. Behold my Terror ſhall not frighten thee, nor my Hand be heavy upon thee.

8. Verily thou didſt ſay in my Ears, and I heard the Voice of the Words;

9. I am clean without Tranſgreſſion, I am innocent, and have no Iniquity.

10. Lo he finds Ruptures againſt me, reckons me for an Enemy to him.

11. He puts my Feet in Fetters, obſerves all my Paths.

12. Behold in this thou art not righteous, I will anſwer thee: for God is ſuperior to Man.

13. Why doſt thou contend with him? Since he does not anſwer for any of his Matters.

14. Though God ſpeaks once, and twice, without its being obſerved.

15. In a Dream, a Viſion of the Night, when ſound Sleep falls upon Men, in Slumbers upon the Bed;

16. Then he reveals in the Hearing of Men, and ſeals their Inſtruction;

17. To make Mankind put away ſome Work, and that he may cover Exaltation from a Man.

18. He keeps back his Perſon from the Pit, and his Life from periſhing by the Dart.

19. When he is rebuked with Pain upon his Bed, and all his Bones ſtrongly;

20. So that his Life loaths Victuals, and his Appetite delightful Food;

21. His Fleſh is conſumed from the Sight, and his Bones which were not ſeen ſtand out;

22. So that his Perſon draws near to the Pit, and his Life to the Things which cauſe to die:

23 If there is a Meſſenger with him, an Interpreter, one of a thouſand, to declare to Man his Uprightneſs;

24. He is then gracious to him, and ſays, Redeem him from going down to the Pit, I have found a Ranſom.

25. His Fleſh is made freſher than a Child's, he returns to the Days of his Youth.

26. He makes ſupplication to God, who is favourable to him, and whoſe Face he ſees with Shouting: for he renders to Man his Righteouſneſs.

27. He obſerves Men, and of him who confeſſes, I have ſinned, and done perverſely in what was upright, which was not fit for me;

28. He redeems the Perſon from paſſing into the Pit, and his Life ſees the Light.

29. Lo God works all theſe Things, two *or* three times with a Man;

30. To cauſe his Perſon to return from the Pit, to be enlightened with the Light of the Living.

31. Hearken, Job, hear me; be ſilent, and I will ſpeak.

32. If there is any Thing to ſay, reply to me: ſpeak, for I am willing to juſtify thee.

Ver. 2. *opening*] *in the Uprightneſs* as follows, which ſhould not therefore be parted.

Ver. 9. *I am*] for which ſee Chap. x. 7. & xiii. 15, 16, 23. & xvi. 17. & xxiii. 10, 11, 12.

Ver. 10. *finds*] look Chap. vii. 12. & ix. 17, 18. & x. 2, 3, 6. 16, 17. & xiii. 27. & xiv. 16. & xix. 11. & xxx. 21.

Ib. *Ruptures*] The Word occurs once more, viz. in *Num.* xiv. 34. and is from a Root denoting *to break*.

Ib. *reckons me for an Enemy to him*] *Job* uſed theſe Words in the ſecond Perſon interrogatively, Chap. xiii. 24. ſee alſo Chap. xix. 11.

Ver. 11. *Fetters*] ſee Chap. xiii. 27. where the Word is the ſame.

Ib. *obſerves*] the ſame Verb with that in Chap. xiii. 27. from whence *Elihu* takes all the Words of this Verſe.

Ver. 14. *Though*] which is a fit Connection to the foregoing.

Ver. 16. *ſeals*] confirms, makes impreſſion.

Ver. 17. *To make*] the infinitive Mood in the Conjug. *Hiphil*, which directly ſignifies ſo. *Jun.* and *Trem.* render *Ut amoveat homo opus*, *That Man may remove the Work*; *Broughton*, *That earthly-man may leave off to work*: taking *man* for the Subject, and *Work* (as the *Heb.* Word is, not *Purpoſe*) for the Object of the Verb.

Ib. *cover*] for *keep away*.

Ver 18. *Dart*] the Stroke of Death.

Ver. 19. *When*] God firſt admoniſhes Man who is doing amiſs, Ver. 17. then graciouſly puniſhes without deſtroying. The Reader may obſerve how ill this Verſe is connected with the preceding by *alſo*.

Ib. *all*] as Chap. iv. 14.

Ver. 21. *ſtand out*] *ſtick out* ſeeming improper.

Ver. 23. *his Uprightneſs*] viz. how he ſhould be upright.

Ver. 24. *He*] which upon a cloſer Conſideration I take, as I uſed to do, for *God*, as Ver. 2. 6. but find moſt others for the *Meſſenger*, yet as I think by violent forcing the Words: thus *Patrick*,

Ib. *I have found a Ranſom*] *I have found him a Penitent*; but is that the ſame?

Ver. 25. *is made*] being the preterperfect in *Pybal*; yet *Poole* from the *Eng.* future Tenſe, interprets *theſe to be the Tidings delivered to him by the Meſſenger*.

Ver. 29. *two* or *three times*] as may be obſerved in particular Perſons, whom Providence thus deals with, but not *oftentimes*; ſo that we ſhould take care of changing the original literal Expreſſion.

33. If

33. If not, do thou hear me: be ſilent, and I will teach thee Wiſdom.

CHAP. XXXIV.

BESIDES Elihu made anſwer:

2. Hear my Words, O wiſe ones; and ye who know, give ear to me.

3. For the Ear tries Words, as the Palate taſtes Food.

4. Let us chooſe us Judgment, let us know among ourſelves what is good.

5. For Job ſaid; I am righteous, and God puts away my Judgment.

6. Shall I lye againſt my Right? My Arrow is mortal without Tranſgreſſion.

7. What Man is like Job, who drinks Scoffing like Water?

8. He further takes a Journey for company with the Workers of Iniquity, and to go with wicked Men.

9. For he ſaid, A Man has no Advantage, in his being pleaſed with God.

10. Therefore hear me, O Men of Senſe; far be Wickedneſs from God, and Iniquity *from* the Almighty.

11. For the Work of Man will he recompenſe to him; and according to a Perſon's Path will he cauſe him to find.

12. Truly alſo God will not do wickedly, nor the Almighty pervert Judgment.

13. Who committed the Earth to him? or who put in order the univerſal World?

14. If he ſhould put his Heart on it, gather up to himſelf its Spirit and Breath;

15. All Fleſh would expire together, and Mankind return to the Mould.

16. And if there is Underſtanding, hear thou this, give ear to what my Words expreſs.

17. Will even one who hates Judgment reſtrain? Wilt thou then condemn the powerful righteous One?

18. Is it to be ſaid to a King, *Thou* art ungodly, to Noblemen, *You* are wicked?

19. *Nay to* him who does not reſpect the Face of Princes, nor is the Rich taken notice of before the Poor? For all of them are the Work of his Hands.

20. They die in a Moment, the People being ſhook at Midnight, and paſs away; even a ſtout one is taken away without Hand.

21. For his Eyes are upon the Ways of a Perſon, ſo that he ſees all his Steps.

22. There is no Darkneſs, nor any Shadow of Death, for the Workers of Iniquity to hide there.

23. Though he does not put upon a Perſon too much, for him to go againſt God in Judgment.

24. He breaks in pieces the Powerful ones not to be ſearched out, and makes others ſtand in their room.

25. Therefore he knows their Doings; and overthrows at Night, ſo that they are cruſhed.

26. He ſtrikes them for wicked ones, in a Place where others ſee:

27. By reaſon they are ſuch as depart from following him, and do not conſider any of his Ways:

28. Cauſing the Cry of the Poor to come to him; who hears the Cry of the afflicted ones.

29. Thus when he gives Reſt, who ſhall condemn; and when he hides the Face, who ſhall obſerve him; both concerning a Nation, and Man alike?

30. *That* a Man *who* is a Hypocrite may not reign, becauſe of Snares to the People.

31. For one ſhould ſay to God; I having endured, without being deſtroyed;

32. Beſide what I behold, do thou teach me: if I have wrought Iniquity, I will no more.

33. Is it from thee he recompenſes it, becauſe thou rejecteſt, becauſe thou chooſeſt, and not I? Now ſpeak what thou knoweſt.

34. Let Men of Senſe tell me, and the wiſe Man hear me.

35. Job has not ſpoken with Knowledge, nor have his Words been with Underſtanding.

Ver. 5. *righteous*] Chap. xxvii. 6. & xxix. 14.

Ib. *puts away*] from him, as *Job* ſaid Chap. xxvii. 2. ſee alſo Chap. ix. 32. & xix. 7.

Ver. 6. *Shall I*] to this Purpoſe *Job*, Chap. xxvii. 4, 5.

Ib. *My Arrow is mortal*] ſo the *Original*, meaning the Arrow wounds me mortally.

Ib. *mortal without Tranſgreſſion*] thus he had ſpoken, Chap. xvi. 12, 13, 17. & vi. 4.

Ver. 9. *no Advantage*] which may refer to Chap. ix. 22, 23, 30, 31. & xii. 6. & xxx. 20.

Ver. 17. *reſtrain*] or *bind*, as the Word ſignifies, not *govern*; and may denote the Reſtraint and Puniſhment a juſt Ruler puts on Wickedneſs, ſhewing that ſince God does prohibit and puniſh it, he cannot hate Judgment.

Ver. 20. *ſhook*] when ſeized by Death, and as the *Heb.* is.

Ver. 24. *powerful*] *abbir* in Ver. 20. *cabbir* here, from different *Heb.* Roots.

Ver. 28. *Cauſing*] by the Oppreſſion they then uſe.

Ver. 29. *alike*] not *only*.

Ver. 31. *deſtroyed*] This *Heb.* Verb has two Meanings, *to pawn* or *take in pawn*, and *to deſtroy* or *ſpoil*, beſides another in the Conj. *Pibel to bring forth young*, which this does not belong to; ſo that this Signification may ſtand for certain here. Thus *Jun.* and *Trem.* turn it *ſum deſtructurus*; and others generally take the Word in this Senſe, as indeed how can they in the other, much leſs in that which it has Nothing of, as *offend?*

Ver. 33. *and not I*] rather than I? Haſt thou that Privilege beyond me? But what Senſe is it when out of the Queſtion, and put affirmatively, as in the *com. Tranſlation?*

36. Oh

36. Oh that Job might be tried perpetually, for the Replies of bad Men!

37. For he adds Rebellion to his Sin, he claps among us, and multiplies his Sayings at God.

CHAP. XXXV.

ELIHU continued to anſwer:

2. Doſt thou reckon this to be right *that* thou haſt pretended, My Righteouſneſs is more than God's?

3. For thou haſt ſignified, What does it advantage thee, what do I profit, to be without my Sin?

4. I will return Word to thee, and to thy Companions with thee.

5. Look on the Heavens, and ſee; and obſerve the Skies that are high above thee.

6. If thou ſinneſt, what doſt thou work againſt him? and ſhould thy Rebellions be multiplied, what doeſt thou to him?

7. If thou art righteous, what doſt thou give him? or what does he receive from thy Hand?

8. Thy Wickedneſs may be Something to a Man like thyſelf, and thy Virtue to the Son of Man.

9. By reaſon of a Multitude they make the Oppreſſed cry, theſe cry out becauſe of the Arm of the Great.

10. But none enquires, Where is God my Maker? Who gives Pſalms in the Night:

11. Who teaches us more than the Beaſts of the Earth, and makes us wiſer than the Fowl of the Air.

12. There they cry (and he does not anſwer) by reaſon of the Pride of the Wicked.

13. Verily God will not hear Vanity, nor the Almighty obſerve it.

14. Even though thou ſayeſt, thou canſt not obſerve him; there is Judgment before him, ſo thou ſhouldeſt wait for him.

15. And now becauſe *thou doſt* not, he viſits in his Anger; yet it is not known in the great Abundance.

16. So that Job opens his Mouth with Vanity, multiplies Words without Knowledge.

CHAP. XXXVI.

AND Elihu proceeded, ſaying:

2. Wait for me a little, and I will ſhew thee; ſince there are yet ſome Words for God.

3. I will bear my Knowledge even from far, and aſcribe Righteouſneſs to my Maker.

4. For truly my Words ſhall not be Falſehood; one perfect in knowing is with thee.

5. Lo God is powerful, yet does not deſpiſe; powerful in Might, in Wiſdom.

6. He does not keep alive the Wicked, but gives forth the Judgment of the afflicted ones.

7. He takes nôt away his Eyes from the Righteous, who is with Kings on the Throne; but cauſes them to dwell perpetually, and they are exalted.

8. And if they are bound with Chains, are caught with the Cords of Affliction;

9. He declares to them their Work, and their Tranſgreſſions, becauſe they become ſtrong.

10. Nay he uncovers their Ear for Inſtruction, and ſpeaks; that they may return from Iniquity.

11. If they hear, and ſerve; they ſpend their Days in Welfare, and their Years in pleaſant Things.

12. But if they will not hear; they periſh by the Dart, and expire without Knowledge.

13. Yet the Hypocrites in Heart make Anger, they do not cry out, though he bind them.

14. Their Perſon dies in Youth, and their Life with the Proſtitutes.

15. He delivers the Afflicted in his Affliction, and uncovers their Ear in Oppreſſion.

16. And he alſo would have turned thee away from a narrow Paſſage to Wideneſs, in

---

Ver. 2. *more*] as he ſuppoſed was the Conſequence of *Job*'s Speeches; though he neither ſtrictly, nor properly ſaid it.

Ver. 3. *What*] See Chap. xxxiv. 9.

Ver. 5. *Look on the Heavens*] to reflect how little he could do there.

Ver. 6. *Rebellions*] more than common Sins, from which it is diſtinguiſhed here, as Chap. xxxiv. ult.

Ver. 9. *they make*] the Multitude, or ſuch as have a Multitude on their Side, and ſo have Power to oppreſs.

Ib. *oppreſſed*] it being the paſſive Participle *Pahul*, the ſame as in *Pſa.* ciii. 6. *Jer.* l. 33. by altering which to *oppreſſions*, our *Tranſlators* were forced to add in *the oppreſſed*.

Ver. 10. *none*] particularly of the Oppreſſed.

Ib. *Pſalms in the Night*] and accordingly Joy in Affliction.

Ver. 11. *teaches us more*] and conſequently we ſhould learn more.

Ver. 12. *he*] God, Ver. 13.

Ver. 13. Reflecting on *Job*, and intimating why God did not help him.

Ver. 14. *canſt not*] as *Job* ſaid, Chap. xxiii. 8, 9. but this put in the future Tenſe contradicts Chap. xix. 26, 27.

Ib. *ſhouldeſt*] being the future Tenſe, and not ſignifying *to truſt*.

Ver. 15. *not known*] by *Job*.

Ib. *Abundance*] from the Verb *to abound*.

Ver. 4. *one perfect*] the Spirit of God, by which *Elihu* intimated he ſpoke, Ver. 3. Chap. xxxii. 8, 18. ſo *Sandys*,

He who is perfect, and abhors Untruth,
With heav'nly Influence inſpires my Youth.

Ver. 6. *does not keep alive*] condemns to die.

Ver. 7. *who is with Kings*] ſo much regarded by God, ſo honourable and powerful.

Ib. *they*] *Lat. illi*, which by Corruption it ſeems in the *Vulg.* is become *illic*, *there*.

the Place of which there is no Streightneſs; and that which was ſet down on thy Table would have been full of Fat.

17. But thou having filled up the Judgment of the Wicked, Judgment and Right have hold.

18. Becauſe there is Wrath, *beware* leſt he ſhould turn thee away with Clapping, when a great Ranſom would not put thee aſide.

19. Will he value thy Riches? Not the choiceſt Gold, nor all the Forces of Strength.

20. Do not pant for the Night, when People are taken up in their Place.

21. Take heed, look not to Iniquity; though thou haſt made choice of that, rather than Affliction.

22. Behold God exalts by his Might: who teaches like him?

23. Who appoints him his Way? or who can ſay, Thou haſt wrought Iniquity?

24. Remember, that thou mayeſt increaſe his Work, which Men obſerve.

25. All Mankind look on it, Man beholds far off.

26. Lo God is ſo ſpacious, that we do not know *him*; nor is the Number of his Years to be ſearched out.

27. For he abates the Drops of Water, that pour out Rain according to the Vapour of it;

28. With which the Skies do flow down, diſtil upon Mankind abundantly.

29. Even if one conſiders the Spreadings of the thick Cloud, the Noiſes of his Tabernacle;

30. Behold he ſpreads his Light upon it, and covers the Roots of the Sea.

31. For by them he judges People, gives Food numerouſly.

32. With Hands *as it were* he covers the Light, and commands it by that which comes between.

33. The Noiſe of it declares concerning it, the Cattle too about the going up.

CHAP. XXXVII.

AT this alſo my Heart trembles, and leaps out of its Place.

2. Hear attentively the Commotion of his Voice, and the Utterance that goes out of his Mouth.

3. He lets it looſe under all the Heaven, and his Light to the Bounds of the Earth.

4. A Voice roars after it, he thunders with the Voice of his Excellency; and does not delay them, when his Voice is heard.

5. God thunders wonderfully with his Voice: he does great Things, that we know not.

6. For he ſays to the Snow, Be thou on the Earth; with the Shower of Rain, and that of his ſtrong Rains.

7. He ſeals up the Hand of all Mankind, for all Men to know his Work.

8. Then the Beaſt enters into the Place of lying in wait, and dwells in its Habitations.

9. The Whirlwind comes from the Chamber, and the Cold from the Scatterings.

10. Ice is given by the Breath of God, ſo that the Breadth of the Waters is in Streightneſs.

Ver. 18. *Clapping*] with ſome remarkable Judgment, ſo that People would clap Hands at him, as in Ch. xxvii. 33. the Verb of this Noun.

Ver. 20. *taken up*] from this World, but the *Original* not *cut off*.

Ver. 29. *Even if*] ſo the *Heb.* directly.

Ib. *conſiders*] it being in the Conjug. *Hiphil:* and *Munſt.* renders *ſi modo* (homo) *advertit*, *if* a Man *only obſerves*; *Jun.* and *Trem. ſi etiam conſideret* homo, *if* a Man *alſo ſhould conſider*; *Brought. ſo if one mark*; in the *Tig. Verſ.* it is *ſi quis etiam animadvertat*, *if any one alſo ſhould mind*.

Ver. 30. *Light upon it*] Lightning upon the thick Cloud: *Patr. upon the Sea*, no Antecedent to *it*.

Ib. *Roots*] the Channels of Rivers, being like Roots (*Heb.* plural) from the Body of the Sea; and which are covered by the Floods made by Thunder-ſhowers. How improperly then was it altered to *bottom!* And with how little Senſe!

Ver. 31. *by them*] by Thunder-ſhowers, from Ver. 27, 28, 29.

Ib. *judges*] when the Thunder and Lightning do harm, or at leaſt terrify.

Ib. *gives*] by the Rain which then falls, and commonly in a dry Seaſon.

Ver. 32. *Hands*] as the *Heb.* is.

Ib. *covers the Light*] The Lightning ſeeming to lie behind the Clouds, out of our Sight; to which God gives the Command of it, either to retain it, or ſend it forth. Nor are we incongruouſly to ſuppoſe with *Poole*, this *Light* the *Sun*, and that in Ver. 30. the *Lightning*; both the ſame as in Chap. xxxvii, 3, 11, 15.

Ver. 33. *going up*] the riſing up of the Shower. Of which *Virgil*,

> ——*Bucula Cælum*
> *Suſpiciens, patulis captavit Naribus Auras*,
> *Geor.* Lib. 1.
>
> *The Cow looks up, and from afar can find*
> *The Change of Heav'n, and ſnuffs it in the Wind*,
> *Dryd.*

Ver. 3. *lets it looſe*] it being regularly from שרה not ישר and had it been from the latter, ſhould have been in *Pihel* or *Hiphil* to be *directeth*.

Ver. 4. *them*] the Showers.

Ver. 6. *with the Shower of*] But *Grey* propoſes this to be blotted out, and the Points changed in another Word, to make, *the* or *O Shower and Shower of Rains, be you vehement*; as if God ſays this to the Snow. How deſervedly are ſuch Criticks confounded!

Ver. 7. *ſeals up*] ſtops People from their Work, by the Thunder, Lightning and Rain, that they may conſider God's Work; being alſo out of Danger from the wild Beaſts, Ver. 8.

Ver. 9. *Chamber*] of the South, Chap. ix. 9. being that Part of the World which lay concealed to thoſe dwelling in the northern Hemiſphere. But the Word it ſelf does not ſignify *South*.

Ib. *Scatterings*] of the northern Snows or Winds.

Ver. 10. *in Streightneſs*] being confined by the Ice.

11. He

11. He tires the thick Cloud alſo with Watering, diſperſes the Cloud of his Light.

12. And it is turned round about by his Counſels, to work all thoſe Things that he commands, upon the Face of the World at the Earth:

13. Whether it is for Correction, or for his Earth, or for Kindneſs, that he cauſes it to come forth.

14. Give ear to this, Job: ſtand ſtill, and conſider the Wonders of God.

15. Doſt thou know when God puts upon them, that he may make the Light of his Cloud ſhine?

16. Doſt thou know the Ballancings of the thick Cloud, the wonderful Things of him who is perfect in Knowledge?

17. How thy Garments are warm, when he gives the Earth reſt, from the South?

18. Didſt thou ſpread forth the Skies with him, that are firm like a melted Looking-glaſs?

19. Let us know what we ſhall ſay to him; we cannot ſet in order by reaſon of Darkneſs.

20. Should it be told him, that I would ſpeak? Would a Man ſpeak, that he may be devoured?

21. And now they ſee not the bright Light which is in the Skies; but the Wind paſſes, and cleanſes them.

22. Gold *as it were* comes from the North; with God *then* there is terrible Majeſty.

23. The Almighty himſelf we cannot find out, he is ſpacious of Might; but in Judgment, and a Multitude of Righteouſneſs, he would not afflict.

24. Therefore Men ſhould fear him: he does not regard any of a wiſe Heart.

CHAP. XXXVIII.

THEN the Lord made anſwer to Job from a Tempeſt:

2. Who is this that darkens Counſel, by Words without Knowledge?

3. Gird now thy Loins like a Man; and I will aſk thee, and do thou inform me.

4. Where waſt thou when I founded the Earth? Declare, if thou art acquainted with Underſtanding.

5. Who put the Meaſures of it, becauſe thou knoweſt? or who ſtretched out the Line upon it?

6. Upon what were the Baſes of it fixed? Or who caſt down the corner Stone of it?

7. When the Morning Stars ſung together, and all the Sons of God ſhouted.

8. And *who* covered the Sea with Doors, when it guſhed forth, coming *as* out of the Womb?

9. When I made the Cloud its Cloathing, and Darkneſs the Swathe of it;

10. As alſo broke up for it by my Decree, putting the Bar and Doors;

11. And ſaid, Hitherto ſhalt thou come, and no further; and here ſhall be ſtopped the Exaltation of thy Waves.

12. Haſt thou commanded the Morning ſince thy Days? Made Break of Day know its Place;

13. To take hold of the Borders of the Earth, that the Wicked may be ſhook out of it?

14. It is turned like the Clay of a Seal, and the Things are placed as a Garment.

15. But from the Wicked their Light is with-held; and the Arm that was lifted up is broke.

16. Haſt thou gone to the Springs of the

Ver. 11. *watering*] the Ground.

Ib. *of his Light*] that which contains his Lightning; the ſame Word as before.

Ver. 13. *Kindneſs*] particular or extraordinary, beſides that general one of watering the Earth.

Ver. 15. *puts upon*] as it is in *Heb.* by a Verb, and Prepoſition.

Ib. *them*] the different Clouds mentioned Ver. 11.

Ib. *that*] So *Jun.* and *Trem.* with the *Vulg. Lat.* have *ut:* ſince *Job* might know when this was by ſeeing it; and to aſk when God did or had then done it, ſeems impertinent.

Ib. *Light*] Lightning, as Ver. 11. but *Patr.* both the Rainbow.

Ver. 16. *Ballancings*] by what is put upon them, Ver. 15.

Ver. 20. *would ſpeak*] as *Job* wanted to do to God, Ch. xiii. 3, 14, 15, 22. & xxiii. 3, 4.

Ib. *that*] the ſame Particle repeated in the *Heb.*

Ver. 21. *bright Light*] the Sun.

Ver. 22. *Gold*] yellow reddiſh Clouds by the Sun, before it riſes, or after it ſets in the Summer, and ſo northward; whereas *fair weather*, which the Word has no Meaning of, is a blue Sky.

Ver. 23. *but*] This is parted from the preceding by the great *Heb.* Pauſe, and thus tranſlated by others, as the Senſe alſo requires.

Ib. *would*] as *Lam.* iii. 33. ſo *Broughton* has *would.*

Ver. 24. *ſhould fear*] ſo *Caſtal. metuant, Munſt. timeant*; which both the foregoing and following Words confirm.

Ver. 2. *Counſel*] the Providence of God, which *Job* had repreſented more obſcure than it is.

Ver. 5. *becauſe*] as in Ver. 21. Chap. xxxix. 11.

Ver. 10. *broke up*] the Earth into a large deep Cavity, to hold the Sea.

Ib. *Bar*] the Sea-ſhoar, ſing.

Ib. *Doors*] the Entrance of Rivers into the Sea.

Ver. 13. *Wicked*] whom the Day-light diſcovers and hinders, ſuch as the noted *Arabian* Robbers of thoſe Parts.

Ver. 14. *It is turned*] the Earth when the Morning-light ſhews it.

Ib. *the Clay*] on which the Shapes of Things appear; ſo now on the Earth. *Patr. the Wicked change Colour as Clay doth, &c.* wildly.

Ib. *the Things*] which cover and adorn the Earth, this Verb being plural.

Sea,

Sea, and walked about in the Search of the Gulf?

17. Have the Gates of Death been diſcovered to thee? and haſt thou ſeen thoſe of the Shadow of Death?

18. Haſt thou perceived to the Wideneſs of the Earth? Declare, if thou knoweſt it all.

19. Where is the Avenue to the Habitation of Light? And as for Darkneſs, where is the Place of it?

20. That thou mayeſt take it to the Bounds of the ſame, and that thou mayeſt underſtand the Paths to its Houſe.

21. Doſt thou know, becauſe thou waſt then born, and thy Days are many in Number?

22. Haſt thou come to the Treaſures of the Snow, and ſeen the Treaſures of the Hail?

23. Which I reſerve to the Time of Diſtreſs, to the Day of Battle and War.

24. Where is the Way that the Light is parted, which diſperſes the Eaſt-wind upon the Earth?

25. Who divided the Conduit for the Flood, and a Way for the bright Cloud of of the Thunder?

26. To make it rain upon the Earth *where* no Perſon is, the Wilderneſs in which there is not Mankind;

27. To ſatisfy *what* is in Waſting and Deyaſtation, and to cauſe the Sprout of the Herb to ſpring forth?

28. Is there a Father to the Rain? or who begat the Drops of the Dew?

29. From whoſe Belly came forth the Ice? and as for the hoary Froſt of the Heavens, who has begotten it?

30. The Water is hid as with a Stone, and the Surface of the Gulf takes hold of it ſelf.

31. Doſt thou bind the Delights of the ſeven Stars, or let looſe the Drawings of Orion?

32. Doſt thou bring forth the Planets in their reſpective Times, and guide Arcturus with his Sons?

33. Doſt thou know the Ordinances of the Heavens? Doſt thou put the Government of each on the Earth?

34. Doſt thou raiſe up thy Voice to the thick Cloud, ſo that Abundance of Waters cover thee?

35. Doſt thou ſend the Lightnings, ſo that they go, and ſay to thee, Here are we?

36. Who puts Wiſdom in the inward Parts? or who gives Underſtanding to the Mind?

37. Who counts up the Clouds by Wiſdom? and the Bottles of the Heavens who caſts down;

38. When the Mould is become very firm, and the Clods are cleaved together?

39. Doſt thou hunt the Prey for the ſtout Lion, and fill the Company of the young Lions;

40. When they crouch down in the Habitations, abide in the Den for lying in wait?

41. Who prepares for the Raven his Proviſion, when his young ones cry out to God, wandering without Food?

CHAP. XXXIX.

DOST thou know the Time for the wild Goats of the Rock to bear, obſerve each of the Hinds bringing forth?

2. Doſt thou count up the Months they fulfil, that thou mayeſt know the Time for them to bear?

3. They bow themſelves, bring forth their young ones, ſend out their Pangs.

4. Their Brood thrive, become big with Corn: they go out, and do not return to them.

Ver. 24. *which diſperſes*] the Particles of Light and Heat from the Morning-ſun, diſperſing the groſſer cold Particles of the Air from the Eaſt. *Patr.* changes *which* into *what*, and the Senſe with it?

Ver. 25. *bright Cloud*] See Chap. xxviii. 26.

Ver. 26. *Wilderneſs*] Of this *Young* in his *Paraphraſe*, a Poem,

Who in rough Deſarts, far from Human Toil,
Make Rocks bring forth, and Deſolation ſmile?
There blooms the Roſe, where Human Face ne'er ſhone,
And ſpreads its Beauties to the Sun alone.

Ver. 30. *takes hold of it ſelf*] The Verb being *to take hold*, and in the Conjug. *Hithpahel.*

Ver. 31. *ſeven Stars*] with which the Sun is in the Spring, and whoſe Delights the Froſt juſt mentioned does ſome times bind; as the other following Queſtions ſpeaking of Things that are done by God, begin more properly with *Doſt* than *Canſt.*

Ib. *Drawings*] the Influences of his Seaſon, as the *Delights* of the other; a Participle from the Verb *draw.*

Ver. 37. *caſts down*] as the Verb ſignifies in this Conjug. and is rendered 2 *Sam.* viii. 2. never ſignifying *ſtay.* So *Jun.* and *Trem. proſternat*, *Broughton diſtill*, *Pagn. deſcendere faciet*, *will make deſcend.*

Ver. 38. *Mould is*] God then pouring down Showers of Rain, as out of Bottles; being here ſhewing his Acts of Kindneſs, and of ſupplying the Want of Things, Ver. 39, 41. And *duſt does* not *grow into hardneſs* in dry Weather, but on the contrary the hard Earth becomes Duſt.

Ver. 39. *and*] This *Grey* would move to be *his* to *Prey*; of what Uſe but to ſhew his Skill in Criticiſm?

Ib. *Company*] *Pagn. congregationem*, *Broughton herds*, *Jun.* and *Trem. catervam*, *the Gang*, *Munſt. cœtus*, *the Crew.* It is rendered *Company* in the *preſ. Tranſ. Pſa.* lxviii. 30. and *troup*, 2 *Sam.* xxiii. 11. nor does appear ever to denote *appetite.*

Ver. 41. *without*] which the other Places of this Word ſhew, n. Chap. xli. 33. *Iſa.* v. 14.

Ver. 2. *count up the Months*] not merely the Number of them, for that *Job* might know, but from the Time of their reſpective Conception: which it is ſtrange ſo

5. Who

5. Who ſends forth the wild Aſs free? and the Bonds of the untamed Aſs who lets looſe?

6. Whoſe Houſe I have made the Deſart, and the ſalt Place his Dwellings.

7. He laughs at the Multitude of the City, does not hear the Clamours of the Exacter.

8. The Excellency of the Mountains is his Paſture, and he ſeeks after every green Thing.

9. Will the Unicorn be willing to ſerve thee? Will he lodge by thy Racks?

10. Wilt thou bind the Unicorn with his Cord on the Ridge? Will he harrow the Vales after thee?

11. Wilt thou truſt him, becauſe his Strength is great, and leave thy Labour to him?

12. Wilt thou believe that he will bring back thy Seed, and gather to thy Floor?

13. Are *of thee* the rejoicing Wings to the Peacock? Are the Pinions and Feathers to the Stork?

14. When ſhe leaves her Eggs on the Earth, and makes them warm in the Duſt;

15. And forgets that the Foot may cruſh each of them, or the wild Beaſt tread it to Pieces.

16. She is hardened to her Brood not to have them; her Labour is in vain without Dread:

17. Becauſe God has made her unmindful of Wiſdom, and has not diſtributed Underſtanding to her.

18. According to the Time ſhe mounts up on high, ſhe laughs at the Horſe and his Rider.

19. Doſt thou give Power to the Horſe? Doſt thou cloath his Neck with Thunder?

20. Wilt thou make him ſhake like a Locuſt? The Glory of his ſnorting is Terror.

21. They paw in the Vale, and he is joyful in Strength: he goes out to meet the Armed.

22. He laughs at Dread, and is not daunted: nor does he turn back for fear of the Sword;

23. The Quiver rattling againſt him, the flaming Spear, and the Lance.

24. He ſwallows down the Ground with Trembling and Commotion, and does not believe that it is the Sound of the Trumpet.

25. At the Trumpet he ſays, Ha; and ſmells the Battle far off, the Thunder of the Princes, and the Noiſe.

26. Does the Hawk fly by thy Underſtanding, ſpread forth his Wings to the South?

27. Does the Eagle ſoar aloft at thy Command, and that he may make his Neſt on high?

28. At the Rock he dwells, and lodges himſelf; upon the Edge of the Rock, and the Fortification.

29. From thence he ſearches out Food; his Eyes behold far off.

30. Nay his young ones ſwallow up Blood; and where the Pierced are, there is he.

CHAP. XL.

THE Lord too anſwered Job thus,

2. Is it Inſtruction to contend with the Almighty? Let him who reproves God anſwer it.

3. And Job replying to the Lord, ſaid;

4. Lo I am baſe; what Return ſhall I make to thee? I put my Hand on my Mouth.

5. I have ſpoken once, but will not anſwer; and twice, but will not proceed.

6. Again the Lord anſwered Job from the Tempeſt as follows:

7. Gird now thy Loins like a Man; I will aſk thee, and do thou inform me.

8. Wilt thou even make void my Judgment; condemn me, that thou mayeſt be juſtified?

9. Beſides haſt thou an Arm like God, and canſt thou thunder with aSound likehim?

10. Deck thy ſelf now with Excellency and Loftineſs, as alſo put on Majeſty and Comelineſs.

11. Diſperſe the Indignations of thy Anger; nay look at every proud one, and humble him.

12. Lookat every proud one, bring him down; and cruſh the Wicked where they are.

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many *Commentators* did not think of, and the *Aſſembly of Divines* borrow the *Geneva Note*, viz. *That is, how long they go with young.*

Ver. 8. *Excellency*] This Noun not coming from תור as there are none of its Kind from that Sort of Verbs, but from יתד like חָרוּל, עָצוּם, קָלוּט and שָׁרוּעַ and conſequently ſignifies thus, like others from the ſame Root.

Ver. 12. *bring back*] from where it was ſown.

Ver. 13. *Stork*] It ſeems agreed this is the Bird here mentioned, and our *Tranſlators* have rendered the ſame Word ſo, *Lev.* xi. 19. *Deut.* xiv. 18. *Pſa.* civ. 17. *Jer.* viii. 17. *Zech.* v. 9. that is every where elſe. Beſides that faithful Relator, *Sir John Narborough*, in his *Voyage to the Streights of Magellan* tells us, *Oſtriches can't fly*, Ver. 18. but their Wings are to help them run.

Ver. 14. *When*] as this Particle is turned, Chap. xxxviii. 40. and ſo in the *Vulg. Lat. quando*, in the *Tig. Verſ. quum:* being not the *Heb.* Relative, but a Conjunction.

Ver. 16. *Her Labour*] to have Young.

Ver. 21. *They paw*] his Feet, or the Horſes, being plural.

Ver. 23. *Lance*] tranſlated *Spear*, Ch. xli. 29. *Joſh.* viii. 18, 26. *Jer.* vi. 23. and *Lance*, *Jer.* l. 42. the Senſe of this Context too requiring it ſhould be an offenſive Weapon.

Ver. 24. *ſwallows*] by ſnorting with his Head at the Ground; not by galloping, as others.

Ib. *Trembling*] not *fierceneſs*, if *rage*.

Ver. 25. *Ha*] but one Word in the *Heb.*

Ver. 4. *I put*] being not the future Tenſe.

Ver. 5. *twice*] for a few times; not, as *Patr. theſe two Words.*

13. Hide them in the Mould together, bind their Faces in the hidden Place.

14. Then will I alſo confeſs to thee, that thy right Hand can ſave thee.

15. Behold now the Elephant which I made with thee, that eats Graſs like an Ox.

16. Behold now his Might is in his Loins, and his Strength in the Navel of his Belly.

17. His Tail delights like a Cedar, the Sinews of his Stones are plaited together.

18. His Bones are the Strength of Braſs, his Limbs like a Bar of Iron.

19. He is the chief of the Ways of God; who having made him, can bring his Sword nigh.

20. For the Mountains bear Increaſe for him, where all the wild Beaſts play.

21. He lies down under the ſhady Trees, in the Covert of the Reed, and *in* the Mire.

22. The ſhady Trees cover him with their ſeveral Shadows, the Willows of the Flood compaſs him.

23. Lo he ſuppreſſes a River without haſtening: he truſts that he can bring forth Jordan into his Mouth.

24. He takes it with his Eyes, the Noſe pierces through Snares.

CHAP. XLI.

CANST thou draw out the Whale with a Hook, and his Tongue with a Line thou makeſt ſink down?

2. Wilt thou put a Ruſh into his Noſe, and pierce through his Jaw with a Thorn?

3. Will he multiply Supplications to thee? Will he ſooth thee with ſoft Things?

4. Will he make an Agreement with thee? Wilt thou take him for a Servant continually?

5. Wilt thou play with him as a Bird, and tie him for thy Girls?

6. Shall the Companions make a Feaſt upon him? Shall they part him in the midſt between the Dealers?

7. Wilt thou fill his Skin with Grappling-hooks, and his Head with Fiſh-ſpears?

8. Put thy Hand upon him; remember the Combat, do not proceed.

9. Lo the Hope of him is falſe: will he alſo be caſt down at the Sight of any one?

10. There is not a fierce one that will rouſe him up: who is it then will ſtand before me?

11. Who would prevent me? and I will recompenſe; what is under the whole Heaven being mine.

12. I will not be ſilent with his Limbs, the Matter of Powers, and Grace of his Diſpoſition.

13. Who ſhall diſcover the Outſide of his Cloathing? With his double Bridle who ſhall come?

14. The Doors of his Face who ſhall open? His Teeth round about being terrible.

Ver. 15. *the Elephant*] In *Heb.* it is as it were *Beaſts*, denoting doubtleſs in the Manner of the *Heb.* Plurals, *a very great Beaſt*, and conſequently the Elephant, as likewiſe Ver. 19. ſhews, and *Fuller* in *Miſc. Sacr.* L. iv. 10. and thus *Calmet*, with the Generality of *Interpreters*. So *koloth* the plural of *Sound* is *Thunder*.

Ib. *with thee*] *inter terreſtria, ut tu es, among the living Creatures of the Earth, as thou art, Jun.* and *Trem. Annot.*

Ver. 17. *His Tail*] to which there is not the accuſative Article in *Heb.*

Ib. *delights*] what the Word ſignifies, not *moveth*.

Ver. 18. *Limbs*] not the ſame Word as before.

Ver. 19. *his Sword*] God can ſlay him; but *Patrick* expounds it of the Creature's crooked Teeth, to mow the Graſs.

Ver. 20. *Mountains*] From hence it alſo appears a weak Interpretation, that this was *the Hippopotamus*, a Creature living moſtly in the River *Nile* in *Egypt*, where too there are ſcarce any *Mountains*, and where *Jordan* is not, Ver. 23.

Ver. 23. *ſuppreſſes*] either by drinking ſo much of it, that it becomes rather a Brook than a River; or by lying down in it with his vaſt Bulk, which ſtops it for a while, as an Elephant might actually do in a narrow Place of many Rivers: this latter Senſe *Jun.* and *Trem.* explain it in, which may ſeem the more full, proper and probable Meaning of the Word, as it has none of *drinking up*, and ſo here is neither Tautology nor Hyperbole. See *Bp. Patrick*'s incoherent Interpretation of all this and the next Verſe.

Ib. *without haſtening*] does not do it for an Inſtant only, but ſome Time, though more Water keeps running down.

Ver. 24. *Noſe*] the Elephant's Trunk, which notably ſhews it to be that Creature: yet *Poole* ſuppoſing his Trunk would not be omitted, ſtrangely expounds it to be ſignified by his *Tail*, Ver. 17. or *Sword*, Ver. 19.

Ver. 1. *the Whale*] as being the biggeſt of all Fiſhes, of which it may be plainly obſerved he ſpeaks, Ver. 12, 13, 14, 18, 25, 31, 33, 34. as likewiſe in *Pſa.* civ. 26. where this Word is uſed, and it ſhews he is in the Sea. The Suppoſition then of its being *the Crocodile* is weak, which *Beza* owns before Chap. xxxviii. has no Tongue, and is in a River, even though there were no Whales near *Job*'s Country; ſince it was ſufficient for him to have heard of them, which may well be thought ſuch a great and knowing Man as he had done; but it is to be conſidered that the Lord, and not *Job* ſpeaks it.

Ver. 2. *Ruſh*] to carry him on when taken, like a little Fiſh: the ſame that is ſo rendered, *Iſa.* ix. 14. & xix. 15. and *bulruſh*, *Iſa.* lviii. 5. without any Meaning of *hook*.

Ver. 7. *Grappling-hooks*] to draw him to Land, *Jun.*

Ver. 8. *Put*] elegantly for *Shouldeſt thou put*.

Ver. 9. *Hope of him*] of taking him.

Ib. *will he*] the *Heb.* being deſtitute of *not*; and therefore *Jun.* and *Trem.* render, *an etiam ad aſpectum ipſius* hominis *dejicietur? Will he alſo be caſt down at the Sight of a Man himſelf?*

Ver. 10. *one*] viz. ſingly by himſelf.

Ver. 11. *would prevent me*] by making any Oppoſition, as in the foregoing Verſe; not by Offices or Kindneſſes done for God, as *Poole* expounds, neither ſuitable to the Word nor preceding Words: and *would* is neceſſary, becauſe none can prevent God, as it might alſo be a Reproof to *Job*.

Ib. *mine*] denoting his great Power.

Ver. 13. *diſcover*] by bringing him out of the Water.

15. Excellent

15. Excellent is the Strength of the *ſcaly* Shields, each ſhut with a cloſe Seal.

16. One to another they come ſo nigh, that the Wind does not enter between them.

17. They cleave to each other; take hold of, and do not ſeparate, themſelves.

18. With his Sneezings the Light ſhines; and his Eyes are as the Eye-lids of the Morning.

19. Lamps go from his Mouth, Sparks of Fire eſcape.

20. Smoak goes out of his Noſtrils, like a Pot that is blowed under, or a Caldron.

21. His Breath kindles Coals, and a Flame goes out of his Mouth.

22. Strength lodges in his Neck, and Sorrow triumphs before him.

23. The Muſcles of his Fleſh cleave together; are firm upon him, cannot be moved.

24. His Heart is firm like a Stone, nay firm as a Piece of the lower one *of a Mill.*

25. The Strong are afraid by reaſon of his Excellency, they purify themſelves by reaſon of the Breakings.

26. The Sword that comes nigh him ſhall not riſe up, the Spear, the Dart, or the Breaſtplate.

27. He reckons Iron for Straw, Steel for rotten Wood.

28. The Offspring of the Bow does not make him flee: the Stones of the Sling are turned into Stubble to him.

29. Thoſe of the Croſs-bow are counted as Stubble; and he laughs at the Shaking of the Lance.

30. Sharp Shells are under him; he makes a Bed with broken Things upon the Dirt.

31. He cauſes the Deep to boil as a Pot, makes the Sea like Ointment.

32. He makes a Path light after him; the Gulf is reckoned to be grey.

33. There is none upon the Land comparable to him: he is made without Dread.

34. He can look on every one, he is a King above all the Lion's Breed.

CHAP. XLII.

AND Job replied thus to the Lord:

2. I know that thou art capable of every Thing, and no Device is kept back from thee.

3. Who is this that hides Counſel, without Knowledge? Therefore I declared, and did not underſtand, Things too wonderful for me, when I knew not.

4. Hear, I beſeech thee, and I will ſpeak; I will aſk of thee, and do thou inform me.

5. I have heard of thee with the Hearing of the Ear, but now my Eye ſees thee.

6. For this Cauſe I diſdain my ſelf, and repent, in Duſt and Aſhes.

7. Now after the Lord had ſpoken theſe Words to Job, he ſaid to Eliphaz the Temanite; I am angry with thee, and with thy two Friends; becauſe you did not ſpeak what was right of me, like my Servant Job:

8. So take ye now ſeven Bullocks and ſeven Rams, and go to him, and offer up a Burnt-offering for your ſelves; and he ſhall pray for you: ſince I will accept him, without making it vile with you, becauſe you did not ſpeak what was right of me, like him.

9. And Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite went, and did as the Lord ordered them; upon which he accepted Job.

10. Beſides the Lord turned back his Captivity when he prayed for his Friends; and the Lord added double to all that had been his.

Ver. 15. *Strength*] quite left out of the *com. Verſ.* though this *Heb.* Word in the ſame Conſtruction is there rendered *ſtrong pieces*, Chap. xl. 18.

Ib. *Shields*] which the Scales for Strength and Largeneſs were like.

Ver. 18. *as the Eye-lids*] *Young* in *a Note* to his *Paraphraſe on Job*, ſuppoſes that this gives as great an Image of what it expreſſes, as can enter the Thought of Man; and *Quarles* expreſſes it,

——— *his moving Eye*
Shines like the glory of the morning ſky.

Ver. 25. *by reaſon of*] which is in both Places of this Verſe the ſame in *Heb.*

Ib. *Excellency*] as the Word is tranſlated, Chap. xiii. 11. *Pſa.* lxii. 4. and *Dignity*, *Gen.* xlix. 3. *Hab.* i. 7. ſo *Jun.* and *Trem.* here *excellentia*, *Broughton ſtatelyneſſe.*

Ib. *purify themſelves*] by Repentance, &c.

Ib. *the Breakings*] of the Waves.

Ver. 26. *not riſe up*]to ſtrike him; Nothing about *hold.*

Ver. 29. *Thoſe of*] Whence may appear the Reaſon that was unknown of the Verb being plural, mentioned by *Clarke.*

Ver. 30. *Sharp Shells*] In the *vulg. Lat.* how ſtrange ſoever, *The Beams of the Sun*, and ſeveral of the *Jews* take it in like Manner, interpreting חרש *heres* by חרס *heres*; but the Word is in divers other Places for *earthen Veſſels* or *Potſherds*, which *Shells* reſemble.

Ib. *under him*] without hurting him.

Ver. 31. *Ointment*] no *Pot of* it in *Heb.*

Ver. 32. *He makes a Path, &c.*] like the Way of a Ship in the Night, which appears luminous merely from the Agitation of the Sea Water.

Ib. *grey*] the Colour of the Froth.

Ver. 33. *Land*] *Heb. Duſt* or *Mould*, not *Earth* otherwiſe.

Ver. 34. *Lion*] He being counted King of the Brutes. It is thus rendered Chap. xxviii. 8. in which two Places only the Word occurs. *Caſtal.* tranſlates, *omne genus ferarum*, *every kind of wild Beaſts*; *Trem.* and *Jun. omnes feras*, *all the wild Beaſts*, *Broughton all the wild kind.* It would have been tireſome to remark how often, as here, the *com. Eng. Tranſ.* was made from the wretched *old corrupt Lat.* inſtead of the *Heb.* in this *Book.*

Ver. 3. *Who is this*] What am I, that I ſhould do ſo? Chap. xxxviii. 2.

Ib. *when*] the common *Heb.* Conjunction, not the Relative.

Ver. 10. *double*] For as to his Children, according to *Baſil*, *Hom.* 23. the better Part of thoſe deceaſed ſtill ſurvived, and ſo he had the double of them alſo.

11. For

11. For all his Brothers and Sisters, with all who knew his Face, came to him, and eat Victuals with him at his House: when bemoaning him, and comforting him, for all the Ill that the Lord had brought upon him; they gave him each a Lamb, and each an Ear-ring of Gold.

12. Thus the Lord blessed the End of Job more than his Beginning: so that he had fourteen thousand Sheep, six thousand Camels, a thousand Yoke of Oxen, and a thousand She-asses.

13. He had also seven Sons, and three Daughters.

14. And he named one Jemimah, as he did another Keziah, and the third Keren-happuch.

15. Nor were there found such fair Women in all the Country as the Daughters of Job; to whom their Father gave a Possession among their Brothers.

16. Moreover Job lived after this a hundred and forty Years, and saw his Sons, and Grandsons, four Generations.

17. At last Job died an old Man, and full of Days.

Ver. 11. *for all*] as *for you*, Ver. 8. and how much more proper than *over* the Reader may observe.

Ib. *Lamb*] See *Gen.* xxxiii. 19. and as there is Nothing of *Job*'s losing his Money, nor helping himself with it, it appears to be then, and there at least, not in use. It may be added that *Beza* has it (in the *Eng. Transl.*) *some one of his cattell*, which he expounds, *either a Sheep, or an Ox, or a Camel.*

Ver. 17. *died*] *Sandys*,

Then full of Days, and deathless Honour, gave
His Soul to God, his Body to the Grave.

In the *Saxon* or very ancient *English Book of Job*, written not a thousand Years after *Christ*, it is said, *On (in) eallum his life he leofode (lived) twa hund yeara & eahta & feowertiy* (248) *yeara. he wæs se fifta (the fifth,* see *Hickes's Sax. Gram.* p. 42.) *man after Abrahame tham heahfædere (his forefather.)*

NOTES

NOTES upon the PSALMS.

PSALM I.

BLESSED is the Man, who neither goes in the Counſel of the Wicked, nor ſtands in the Way of Sinners, nor ſits in the Seat of Scorners;

2. But his Delight is in the Law of the Lord, and in his Law he meditates Day and Night.

3. He is even like a Tree planted by the Brooks of Water, which yields its Fruit in its Seaſon, and its Leaf does not wither; nay all that he does will proſper.

4. The Wicked are not ſo, but like Chaff which the Wind blows away.

5. Who therefore will not ſtand in Judgment, nor Sinners in the Aſſembly of the Righteous.

6. For the Lord is acquainted with the Way of the Righteous, whereas that of the Wicked will periſh.

PSALM II.

WHY do the Gentiles croud together, the Nations ſtudy a vain Thing?

2. The Kings of the Earth ſet themſelves up, and the Princes conſult together, againſt both the Lord and his anointed One,

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Tit. *Pſalms*] The *Pſalms*, ſays the late famous *Iſaac Newton*, ſeem to have been collected by *Ezra* into one Volume; becauſe I meet with *Pſalms* as late as the *Babylonian* Captivity, but with none later, *Obſervat. on Prophec. of Dan.* Chap. 1. In the *Pref.* of the *Pſalter* with Prayers to each *Pſalm*, aſcribed to the *Ld. Hatton*, the Author ſays, *I began to believe there could come no Affliction great enough, to ſpend ſo great a Stock of Comfort as was laid up in the Treaſure of the Pſalter.* This *Pſalm* might probably be compoſed by *Ezra* himſelf, as a Sort of *Preface* or *Introduction* to the reſt. The Beauties of it by *Johnſton* in *Lat.* Hexameter and Pentameter Verſe, ſee in the *Prefatory Diſcourſe* to it, p. 44, 47, 49, 51, 52, 54. making ſome Allowance, as written to promote the Sale.

Ver. 1. In an *Eng. Tranſ.* of the *Pſalter* from the *Lat.* (the firſt that ſeems known of any of the *Scripture* after the *Saxon*) by *Richard Rolle*, a Hermit of *Hampole* by *Doncaſter* in *Yorſhire*, who died in 1349, it is thus, *Bleſſid is that man the whuche ghede not in the counſel of wiked, and the wey of ſynfule ſtood not, and in the chayer of peſtilence ſatte not*; and by *John Wielif*, who tranſlated the whole *Bible* out of *Lat.* and died 1384, *Bleſſid is the man that ghede not in the counſel of wickide men, and ſtood not in the weye of ſynnirs, and ſaat not in the chair of peſtilence*, *Lewis Hiſt. of Eng. Tranſlations.*

Ib. *Counſel*] *Old Metre*, *rede*, ſo ſignifying formerly, as alſo *Pſa.* cxix. 45.

Ver. 2. *meditates*] *occupieth himſelfe*, in a *Tranſlation* of the *Pſalms* and *Calvin's Commentaries* on them (which I have peruſed) publiſhed by *Arthur Golding*, *Gent.* of *Eſſex*, 1571, a *Claſſic Tranſlator* in that Time.

Ver. 3. *its Fruit*] The *Gen.* have *her*, to diſtinguiſh perhaps from the Man's.

Ib. *all that*] The *Tranſ.* in the *Com. Prayer* has *look* added in before, being an old vulgar Expletive. The Author of *Holy David and his old Engliſh Tranſlators clear'd*, pr. 1706, which appears to be done by no mean Hand, pleads for the Uſe of it now, becauſe uſed by the Martyrs in *Q. Mary's* Days, *and which*, adds he, *we ſhall not willingly part with for the ſake of a Hebrew Criticiſm, Pref.* This is ſuch an Inſtance of ſetting any *Tranſlation* above the *Original*, as I never met with from a *Proteſtant* before. Why were the *Geneva*, the *Biſhops* and the *King's Tranſlations* made after, if that was ſo ſacred? Why was not the Preference given to the Words of *David*, *Chriſt*, &c. in the *Heb.* and *Gr.* if People are to uſe Words they do not underſtand? And if that *Verſion* ſhould be retained for that Reaſon, why not the reſt of it beſide the *Pſalms?* And he allows it ſeems to follow the *Gr.* (inſtead of the *Heb.*) in above ſixty Places, *Defence*, p. 4. and after ſays, *I do not much queſtion, but our laſt Tranſlation agrees with the Greek in as many Texts, excepting the Supplements*, p. 33.

Ib. *he does*] viz. *the Man*; not *the Tree*, as our laſt *Tranſlators* by removing the chief Diviſion of the Verſe from *wither* to *ſeaſon*, and uſing *his* for the Tree, make it look.

Ver. 4. *away*] The *Pſalter*, following the *Gr.* or *vulg. Lat.* ſubjoins *from the Face of the Earth*; but to what Advantage?

Tit. *Pſa.* 2.] made by *David* from divine Inſpiration, *Acts* iv. 25. and was anciently the 2d, *Acts* xiii. 33. For the Time and Occaſion of it as to *David* himſelf (though he was confeſſedly inſpired, yet perhaps in the Manner the Apoſtle mentions, 1 *Pet.* i. 11. to write it with a ſpiritual Relation to *Chriſt*, which ſignifies *Anointed*, as in Ver. 2.) I refer the Reader to 1 *Chron.* xiv. 2, 8, 17. to ſee it was not prophetically made upon *Jeroboam's* Revolt, as *Lightfoot* ſays it was.

Ver. 1. This Verſe is rendered by *Rich. Rolle* aforeſaid, *Whi gnaſtide the folke? and the puple thoughte ydil thoughtis?* But in another *Copy*, *Why gnaſtes the gens, and the peple thoughte ydil thingis?* And by *Wiclif*, *Whi gnaſtiden with teeth hethene men, and peplis thoughten veyn thingis?*

Ib. *croud together*] Since this Word is no where beſide in *Heb.* it looks as if it was made from *Chaldee*, and ſo much the more becauſe the Word of that Language is uſed for *Son*, Ver. 12. beſides that it was ſuitable to mock them with a Term of their own; the Verb then occurs in *Chaldee*, where it bears this Meaning, *Dan.* vi. 6, 11, 15. as well as in the *Targum* here, and alſo with *Sol. Jar. Ab. Ezra* and *Jerome:* if it be thought however *Heb.* becauſe there are two Nouns belonging to it found once each, viz. in *Pſa.* lv. 14. & lxiv 2. yet the Signification concurrent with them will be the ſame. In *Coverdale's Bible* 1535, the firſt in *Eng.* it is *grudge*, and in *Matthewe's* 1537, *frowne*, ſuppoſed to be altered by *John Rogers*, that noble Protomartyr in *Q. Mary's* Reign.

Ver. 2. *anointed One*] for which the *vulg. Lat. Tranſ.* has *Chriſt*; and ſo the old *Saxon* being put into our modern Letters, reads, *to geanes-dribten* (perhaps for *tb'right one*, *th* being formerly in ſeveral Words pronounced like *d*, as in *murther*, &c.) *and to geanes Criſte*

3. Let us pull off their Bonds, and throw their Cords from us.

4. He who dwells in Heaven ſmiles, the Lord derides them.

5. Then he ſays to them in his Anger, troubling them in his Fury,

6. But I have anointed my King upon Zion, my holy Mountain.

7. I will tell of the Decree: the Lord ſaid to me; Thou art my Son, to Day have I begotten thee.

8. Aſk of me, and I will give the Gentiles *for* thy Poſſeſſion, and the Limits of the Earth *for* thy Inheritance.

9. Thou ſhalt break them in pieces with an iron Rod, ſhalt ſcatter them about as a Potter's Veſſel.

10. Now therefore, O Kings, underſtand; be inſtructed, you Judges of the Earth.

11. Serve the Lord with Fear, and rejoice with Trembling.

12. Kiſs the Son, leſt he ſhould be angry, and you loſe the Way, though his Anger be kindled but a little; in whom all that truſt are bleſſed.

PSALM III.

A PSALM of David, when he fled from the Preſence of his Son Abſalom.

O Lord, how my Adverſaries are multiplied! many riſe up againſt me.

2. Many ſay of my Life, There is no Safety at all for it through God. A Pauſe.

3. But thou, O Lord, art a Shield for me, my Glory, and he who lifts up my Head.

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his. The Point, not a Period, ſufficiently indicates *ſaying*, which our *Tranſlators* have not added before Ver. 6. *Pſa.* xxx. 8. & l. 4. &. lii. 6. nor put a proper Point. *Hammond*'s Opinion is ſtrange, that *David* and his People ſaid the next Verſe.

Ver. 3. *Cords*] the ſame with the *Bonds*, as the Progreſſion of the Verbs implies, and more elegant than to have ſaid *them*; yet the LXX have put *Yoke* in their room, as the Word denotes *thick*.

Ver. 4. *ſmiles*] which to my View is more reverent than laughing, nay the latter irreverent.

Ver. 6. *have anointed my King*] or *poured out on*, not *ſet*. *Septuagint*, *am made King by him*: this being the 2d of near 260 Verſes which the Author of *Holy David and his old Eng. Tranſlators clear'd* has collected together, that differ in the *Com. Prayer* from the *Gr.* by following the *Heb.* but ſome ill tranſlated; and if to the Number were added the many more, wherein the *Com. Prayer Tranſ.* varies with the *Gr.* from the *Heb.* as alſo the ſupernumerary Inſtances elſewhere, and thoſe of above one in a Verſe here; how lax and libertine a *Verſion* muſt that of the LXX appear? And who in his Wits can ever think the *Heb.* was juſt as they have tranſlated?

Ver. 7. *I will, &c.*] The Author of *A New Verſion of the Pſalms*, printed in 1744, ſays in his Notes, *Theſe cannot be the Words of David, for he is ſpoken of throughout this Pſalm as a third Perſon* (which is only ſaid, not proved) *but probably of Nathan who compoſed this Pſalm, and directed to David*, which makes him the ſecond Perſon here.) Now by the Text *Thou art my Son* was ſaid to the Son himſelf, viz. *David*, and according to the Notion of this *Interpreter* ſhould be *Thou art his Son, &c.* or *He is my Son, &c.*

Ib. *of*] or *concerning*; in the *Chald. God's*, and *Gr. the Lord's*, the Difference of the former being but אֵל *el* ſhort and אֵל *el* long, only it ſtands in the wrong Place, and therefore cannot be ſo: this I ſee is rendered in the *Liturgy whereof*, but wrong, and to another Thing.

Ver. 9. *break——in pieces*] *Sept. manage*, from רעה inſtead of רעע with other Vowels.

Ver. 11. *rejoice*] The *Verſ.* of the *Septuag.* (which the *Vulg. Lat.* follows cloſely as a literal *Tranſlation* of it, in this *Book*, which it does not in others) has *to him*, that might be made, though careleſsly, from the laſt Letters of גילו *rejoice*.

Ver. 12. *Kiſs the Son*] for which the LXX have, *Take hold of Diſcipline*: the latter Word being only thrice more in the *Heb.* for *Son*, viz. in *Prov.* xxxi. 2, and uſually denoting *Corn*, which the *Jews* underſtood metaphorically of *Diſcipline*, as *Buxt.* ſhews from their *Talmud*, in his *Vindication of the Truth of the Hebrew againſt Capellus*, p. 673. and as *kiſſing* would not ſuit with it in either Senſe; thoſe *Tranſlators* might probably take *ku* the Termination of the Verb as if it had been *gu*, which ſmall Difference will account for their ſo rendering.

Ib. *loſe the Way*] For *periſh from it* has an obſcure Meaning, or none; and *periſh in it*, as divers take it, by adding *in*, an uncertain one, whether in the Son's Way or their own: but this is proper as it ſtands in the *Original*; and whether the Son be conſidered as *David* or *Chriſt*, denoting both, it may ſignify the Way to pleaſe him or have his Favour, which they might miſs of, unleſs they did him homage by kiſſing. The *Com. Prayer Tranſ.* has *right* added to *way*, from the *Gr.* and *Lat. righteous*.

Ib. *but a little*] *Gen. ſuddenly*, as *if in a little while*, but that is overſtretched.

Ver. 1. *A Pſalm*] This Title, as ſeveral more, makes a Verſe in *Heb.* and ſome Titles are Part of the firſt Verſe; to reconcile which in the beſt Manner I could to our *Eng. Bible*, that the Verſes may agree together, I make the 1ſt Verſe begin with the Title, like the *Heb.* and end as the *Engliſh*.

Ver. 2. *Life*] of which it is plain he ſpeaks, and this Word alſo ſignifies; ſee 2 *Sam.* xvii. 2, 16.

Ib. *Safety at all*] the augmenting of the Word, by a double Sign of the Gender, denoting an Increaſe of its Signification: therefore *Jun.* and *Trem.* render, *non eſt ulla ſalus, there is not any Safety*.

Ib. *through*] to make it intelligible, and to convey ſome Idea to the Underſtanding, which I apprehend *in* does not, and this was the propereſt I could think of; ſee the like often in this *Book*. It is the ſame that I render ſo *Pſa.* vi. 7. where it cannot ſignify *in*, as in many other Places.

Ib. *God*] with *his* by the LXX, for which ſome Scribe might write *ἀυτῷ for him* twice, and then the laſt of them be thought wrong for *ἀυτῆ his*, to which it was accordingly altered.

Ib. *A Pauſe*] *Selah* has been thought to come either from *ſalal, to caſt up*, or *exalt*, and ſo to denote the raiſing up of the Voice there; or from *ſalah, to tread down*, and ſo to ſignify *a Pauſe*: the latter Meaning ſeems likely, the former not, by *Meditation* being joined with it. *Pſa.* ix. 16, and the more ſo, as it may come from *ſhalah, to be ſtill*, or *quiet*; ס and ש being divers times put one for the other, and ſometimes ס and ש ſee *Bux. Lex. Heb. &c.* in בשם and *Lex. Chald. &c.* after *Epiſt. Ded.* As to *Selah* being at the End of the *Pſalm*, it might be for a *Pauſe* before another began, and that either for Reflection, or the Advantage of the Sound; but I think Muſick does not end with a high Note.

Ver. 3. *Glory*] In the *Pſalms* of the *Liturgy* it is *worſhip*, as there is in the *preſ. Tranſ. Luk.* xiv. 10. which *Pſalms* were taken from *The Great Bible*, pr. 1539, but

4. I call to the Lord with my Voice, and he anſwers me from his holy Mountain. A Pauſe.

5. I lie down, and ſleep, I awake: for the Lord upholds me.

6. I will not be afraid of ten thouſand People, who beſet me round about.

7. Ariſe, O Lord, ſave me, my God: for thou ſtrikeſt all my Enemies on the Cheek, thou breakeſt the Teeth of the Wicked.

8. Salvation is of the Lord: thy Bleſſing is upon thy People. A Pauſe.

PSALM IV.

FOR the chief Muſician on the Inſtruments that are ſtriken. A Pſalm of David.

Anſwer me when I call, O God of my Righteouſneſs, who enlargeſt me being in Diſtreſs: be gracious to me, and hear my Prayer.

2. O Sons of Men, how long ſhall my Glory become Shame, you loving Vanity, ſeeking for Lyes? A Pauſe.

3 But know that the Lord has ſeparated the pious one for himſelf: the Lord will hear when I call to him.

4. Tremble, and do not ſin: ſpeak in your own Heart upon your Bed, and be ſtill. A Pauſe.

5. Offer the Sacrifices of Righteouſneſs, and truſt on the Lord.

6. Many ſaying, Who will ſhew us that which is good? Lift up the Light of thy Countenance, O Lord, upon us.

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unknown by whom tranſlated, though probably not by *Tyndal*; ſee *Lewis Hiſt.* p. 224, 225, 227, 107.

Ver. 4. *anſwers*] So this Verb properly ſignifies; remotely or ſcarcely *to hear*, as it is frequently turned by our *Tranſlators* in this *Book*; and is here as elſewhere improper, ſince God muſt *hear David*, but might not *anſwer* him: *Ainſw.* has *anſwered*, and ſo *Jun. reſpondit*, *Leo Jud. reſpondebit*, *will anſwer*.

Ver. 7. *the Cheek*] but the *Septuag.* have it *without cauſe*; taking, I fancy, ל for a prefixed Pronoun, which it often is, and conſtruing thus, *all that hate me* (as their *Verſion* goes) *for living*, what the mere Letters might bear, and then concluding that was *vainly* or *without cauſe*; unleſs as *Heſychius* ſuppoſes μάθιας is to be read for ματαίως, *Bythner*'s being wider.

Ver. 1. *For the chief Muſician*] to be ſet to Muſick by him, and played on the following Inſtruments. The *Septuag.* and *Vulgate* have it, *To the End*, whether further from Truth or Senſe I ſhall not determine; but the *Doway College*, not pretending the firſt, attempt at the latter, *that the matter perteineth to future times or perſons*, *Annot.* So whether or not drawn from קצה for want of knowing נצח or מנצח may paſs for Nothing, or no Senſe but what is forced upon it, as might upon almoſt any Thing.

Ib. *the Inſtruments that are ſtriken*] rendered *ſtringed Inſtruments*, *Iſa.* xxxviii. 20. *Hab.* iii. 19. and comes from the Verb *to ſtrike* or *play on a muſical Inſtrument*, contradiſtinguiſhed from ſuch as are blown, *Pſa.* v. 1. *Jun.* and *Trem.* render it *fidum*, of the *ſtringed inſtruments*; *Caſtal. fidibus*, *to the ſtringed inſtruments*; in the *Tig. Verſ.* it is in general *ad inſtrumenta muſica*; *Ainſw.* expounds it *Inſtruments of Muſicke played on with the Hand*; *Grotius pulſu ſonant*, *thoſe that ſound by ſtriking*: ſo that our *Tranſlators* need not have left it untranſlated, for want of a Meaning to it. *Beza* at the End of the *Table* to his *Paraphraſe* ſays, *Muſical Inſtruments were agreeable to that ceremonial Time. but now all Ceremonies being ceaſed, we muſt worſhip in Spirit and Truth*; and *Calvin in Com. Paul ſuffereth not Men to praiſe God but with a known Tongue. Certainly the Voice of Man, although it be not underſtood, far excelleth dead Inſtruments, which only feed the Ears with a vain Sound.*

Ib. *A Pſalm of David*] as appears, eſpecially by Ver. 2, 7. while he was perſecuted by his Enemies in *Saul*'s Reign.

Ib. *Anſwer*] the ſame Verb as in *Pſa.* iii. 4. but different from that in Ver. 3. which properly ſignifies *hear*. *Sept. God heard*, as otherwiſe pointed.

Ib. *O God of my Righteouſneſs*] for which *Buchanan* begins with from *Virgil*,

O Pater, o hominum divumque æterna poteſtas:
O Father, and everlaſting Power of Men and Gods; of which his Detractor in the *Prefat. Diſc.* to *Jonſton*'s *Verſ.* exclaims, *Is not this ſhocking in this Place? For what Relation has it to what follows?*

Sinceræ mihi conſcie mentis:
who knoweſt my ſincere Mind. Sufficient Relation! and both together concurrent with that of the *Original*, eſpeclally as *God* in *Heb.* ſignifies *Powerful Being*. But our Critick not content with the foregoing, places the former Line between two other of *Buchanan*'s, the worſt he falſely pretends that ever were written, as if they ſtood together, when they are ſome *Pſalms* apart. How heinous ſuch Abuſe! ſee his p. 20. But at the Concluſion, after labouring hard to debaſe him as a moſt wretched Poet, he confeſſes, that *many of* Buchanan's *Poems are adorned with all the Graces of Language*, *Numbers*, *and Harmony*, with more to the ſame Purpoſe, *Supplem.* p. 42. and who but from thence will conclude that his *Pſalms* are the ſame, who ſuffered for his Religion a Year and half in the Inquiſition?

Ib. *be gracious*] So I chooſe to render it in its moſt proper Meaning, rather than *have mercy*, when I do not find it denote *forgiving ſin*.

Ver. 2. *ſhall my Glory become Shame*] for which the LXX *will you be dull-hearted?* Why, as if לכלמה had been לב למה and כבודי alſo כבדי the Adjec. or כובדי the Part. not כבודי as with *Byth.*

Ib. *Lyes*] See 1 *Sam.* xxiv. 9. ſo the *Gen.* poorly refined by *leaſing*.

Ver. 3. Where *Calvin*'s *Commentary*, *Let this be taken for a Maxim*, *that thoſe ſhall never be deſtitute of God's Help*, *who proceed ſincerely in their Race.*

Ib. *ſeparated*] *Sept. made wonderful*, reckoning ה as א

Ver. 4. *Tremble*] or *be moved*, whence the LXX's *be angry*; not ſignifying *ſtand in awe.*

Ib. *Heart*] It is ſaid *Pythagoras* uſed to exhort his Scholars to aſk themſelves when they came home, as *Diog. Laertius* writes in his *Life*, or before they went to ſleep, as it is in *Pythagoras*'s *Golden Verſes*, Πῆ παρέβην; τί δ' ἔρεζα; τί μοι δέον οὐκ ἐτελέσθη; *Where have I been? What have I done? What ſhould I have done which I did not?*

Ib. *and be ſtill*] With the LXX is, *what you ſp. a: in your Hearts upon your Beds have remorſe for:* but not even *Bythner* attempts at more than the eaſy Part, to tell how they ſtumbled ſo, which he has done wrong, as אמרו is *they ſpeak*, not *you*, ſo that they changed the Mood arbitrarily, and not by reading otherwiſe. As to the laſt Word it appears to me that ודמו was taken as נדמו and the latter for the Imper. in *Niphal* נ being its Characteriſtick (though it ſhould be הדמו) in which is ſignified *cut off.*

Ver. 5. *the Sacrifices of Righteouſneſs*] *a broken Heart*, *as in Pſa.* li. according to the *Jewiſh* Rabbi *Obadiah Gaon*; but according to *Sol. Jar. the Fruits of good Works.*

Ver. 6. *Lift up*] *Sept. is ſigned*; as it is ſpelled with ה inſtead of א or נסה has the Signification of נסא neither of which they being aware of, appear to have deduced it from נסם taking *Light* alſo for feminine.

7. Thou

7. Thou putteſt Gladneſs into my Heart, more than at the Time their Corn and Wine are much.

8. I lie down, and ſleep together in Peace: for thou, O Lord alone, makeſt me dwell ſecurely.

PSALM V.

FOR the chief Muſician of the Inſtruments that are blown. A Pſalm of David.

Give ear to my Words, O Lord, conſider my Meditation.

2. Hearken to the Expreſſion of my Cry, my King and God; for to thee will I pray.

3. O Lord, in the Morning ſhalt thou hear my Voice: in the Morning I will put myſelf in order for thee, and watch.

4. For thou art not a God who is pleaſed with Wickedneſs, Evil ſhall not lodge with thee.

5. The mad ones ſhall not ſet themſelves up before thy Eyes: thou hateſt all that work Iniquity.

6. Thou wilt make thoſe periſh who tell Lies: the Lord abhors the bloody and deceitful Man.

7. As for me, I will come to thy Houſe in the Abundance of thy Kindneſs: I will bow down in thy Fear at thy holy Temple.

8. Lead me, O Lord, in thy Righteouſneſs, by reaſon of thoſe that obſerve me: make thy Way ſtraight before me.

9. For there is Nothing right in the Mouth of ſuch a one, their inward Part is Frowardneſs, their Throat an open Grave: they flatter with their Tongue.

10. Condemn them, O God, let them fall by their own Counſels; drive them away in the Multitude of their Crimes: for they rebel againſt thee.

11 But let all who truſt in thee be glad, let them ſing continually; ſince thou protecteſt them: and let ſuch as love thy Name triumph through thee.

12. For thou doſt bleſs the Righteous, O Lord: thou compaſſeſt him about with Favour, as a Shield.

Ver. 7. This Verſe out of *Beza's Pſalms in Paraphraſis* is agreeably thus, *For far greater is this inward Joie which thou giveſt unto me, than is theirs, when their Vintage and Harveſt are moſt plentious*, *Eng. Edit.* 1581.

Ib. *more than at the Time*] In the *Liturgy*, *ſince the time*, by taking an unſuitable Senſe of the Preposition. *Sept. from* or *by the Fruit of*, but χαρπῦ may have been καιρῦ.

Ib. *Wine*] *Litur.* alſo *and oyle* from the *Gr.* and *Lat.*

Ver. 8. Like *Pſa.* iii. 5.

Ver. 1. *of the Inſtruments that are blown*] *Jun.* and *Trem. ad pneumatica, inſtrumenta, to the wind inſtruments*; and *Ainſ.* writes, "Theſe (by the Name) ſeeme to be "wind inſtruments, as flutes, trumpets, cornets. For "*Chalil* is a *Pipe*, *Iſa.* v. 12." he might have added, and xxx. 29. and plur. 1 *King.* i. 40. *Jer.* xlviii. 36. both from a Verb ſignifying *to play on an inſtrument*, *Pſa.* lxxxvii. 7. 1 *King.* i. 40. if this Word does not take its Meaning from *nahal*, *a Flood*, the Sound of which that of thoſe hollow Inſtruments reſembled; or according to *Grot.* the Humming of Bees.

Ver. 2. *Hearken to the Expreſſion of my Cry*] by *Buchanan*,

Adſpice attentus, mihi quanta tendat
Vox latus:

Behold attentive, how great a Cry extends my Side, by ſtraining in crying; which the Commender of *Jonſton* inſtead of him, ſays he *ſhould never have comprehended, had not a learned Commentator explained it*, meaning that chief of all *Latin* Grammarians *Ruddiman*.

Ver. 3. *put my ſelf in order for thee*] ſo *Leo Jud. accommodo me tibi*, and *Cocceius* (who made a cloſe literal *Verſion* of the *Pſalms*) *diſpono me tibi*; and the *Heb.* does not at all ſignify to *direct unto* any Thing.

Ib. *watch*] which is the Meaning of the *Heb.* Word, as *Mudge* renders it, the *Gen. wait*: not *look up*.

Ver. 5. *mad ones*] which the *Heb.* Word ſignifies, not *fooliſh*; and ſo rendered by ſeveral in *Lat. inſani*; and explained in the ancient *Heb. Midraſh Tillin*, to be thoſe *whoſe Heart is full of Madneſs*, *Eccleſ.* ix. 3.

Ib. *thou hateſt all that work Iniquity*] *Saxon*, *thu hutudeſt ealle thathe wircath unrightwiſneſſe*; *Liturg. vanitie.*

Ver. 6. *deceitful Man*] *Saul*, 1 *Sam.* xxiii. 9. whither this *Pſalm* may be referred.

Ver. 7. *come to*] the common People being not admitted in.

Ib. *at*] *Houſe* and *Temple* being the ſame, viz. the *Tabernacle*; but how could he worſhip *toward* that which he was *in*, as our *Tranſlators* turned it?

Ver. 9. *right*] being rendered by *Jun.* and *Trem. Pagn. Munſt. rectum*, in the *Tig. Bib. nihil recti*, *nothing right.*

Ib. *Frowardneſs*] In the *Gr. vain*; by ſome Conceit from its Root *to be*, or imagining תהות ſhould be as אוות would from א אין and ה often changing for one another.

Ib. *flatter*] *Diogenes*, to one that aſked him what Beaſt would bite worſt? Said, *Of wild Beaſts a Slanderer, and of tame ones a Flatterer*, *Diog. Laert.*

Ver. 10. *Condemn*] So the *Chald.* חיב *Jun.* and *Trem. reos fac iſtos*, the *Tig. Tranſ. perage eos reos*, both *make them guilty*; *Ainſ. Condemne thou them as guiltie*; *Duport*, *condemna*; the LXX, *judge.*

Ver. 11. *protecteſt them*] *Sept. ſhall dwell among them*, either by a forced Meaning, or rather from *ſhachan* inſtead of *ſachach*, ם and ש being commutable. By *Bythn.* from *ſoch*, *a Tabernacle*; but that is not called ſo for *dwelling*, but for its *Covering.*

Ib. *through*] as neceſſary, in order to be underſtood, and give a clear Idea; and ſo tranſlated *Pſa.* lx. 12. & xcii. 4. & cviii. 13. & xxi. 7. & xliv. 5. which *Noldius* expounds *by the Help of*: ſo often with *by*, and ſo *Luk.* x. 17. *Eph.* ii. 7, 22. *Rom.* vi. 23.

PSALM

PSALM VI.

FOR the chief Muſician on the Inſtruments that are ſtriken upon the Eighth. A Pſalm of David.

O Lord, do not rebuke me in thy Anger, nor correct me in thy Wrath.

2. Be gracious to me, O Lord; for I am languiſhing: heal me, O Lord; for my Bones are diſturbed.

3. Nay my Soul is diſturbed exceedingly; but thou, O Lord, how long?

4. Return, O Lord, deliver my Soul: ſave me for the ſake of thy Kindneſs.

5. For there is no Remembrance of thee in Death: who can praiſe thee in the Grave?

6. I am wearied with my ſighing; I make my Bed wet every Night, I ſoak my Couch with my Tears.

7. My Eye is waſted by Diſpleaſure, it is decayed through all my Adverſaries.

8. Depart from me, all ye Workers of Iniquity: for the Lord hears the Voice of my weeping;

9. The Lord hears my Supplication; the Lord will receive my Prayer.

10. Let all my Enemies be aſhamed, and troubled exceedingly: let them turn back, be aſhamed in an Inſtant.

PSALM VII.

A Variable Poem of David; which he ſung to the Lord upon the Words of Cuſh the Benjaminite.

O Lord my God, in whom I truſt, ſave me from all my Purſuers, and deliver me:

2. Leſt he ſhould tear my Soul as a Lion, rending aſunder, and none deliver.

3. O Lord my God, if I did this; if there was Iniquity in my Hands;

4. If I recompenſed Harm to him that was at Peace with me (whereas I delivered him who was my Adverſary without cauſe;)

5. Let the Enemy not only purſue my Soul, but overtake, nay tread down my Life to the Earth, and make my Honour remain in the Duſt. A Pauſe.

6. Ariſe, O Lord, in thy Anger, get up againſt the Fury of my Adverſaries; and awake for me, with the Judgment thou haſt commanded.

7. Thus will the Aſſembly of the People come round about thee; and for that return thou on high.

8. Let the Lord give Sentence to the Folk; judge me, O Lord, according to my Righteouſneſs, and my Integrity in me.

9. Let the Harm of the Wicked ceaſe, I

Ver. 1. *Beza upon the penitentiall Pſalmes*, has at this Verſe, with extravagant Wit, as a Prayer for his Readers, *Behold him that is leſs than nothing, unleſs the greateſt ill be ſomething.*

Ib. *Eighth*] String, which probably was not uſed in common Muſick.

Ib. *A Pſalm of David*] at the Time of ſome Sickneſs, among his other Troubles, when his Enemies were ſeeking to catch him for *Saul*.

Ver. 3. *how long*] In the *Litur.* there is annexed *wilt thou puniſh me*, and in the *Geneva Tranſ. wilt thou delay*, without any Thing for it ſo much as in the *Gr.* or *vulg. Lat.*

Ver. 5. By *Buchanan*, who turned the *Pſalms* into fine *Latin Verſe*,

Ubi ſæva duram mors manum injecit ſemel.
Quis amplius meminit tui?
Quis mortis alta ſubrutus caligine
Nomen celebrabit tuum?

that is literally, *Where cruel Death once lays on his Hand, who remembers thee any more? Who that is overwhelmed in the deep Darkneſs of Death will celebrate thy Name?*

Ver. 6. *wet*] ſo *Munſt. humecto*: for *ſwim* was impoſſible, and *all the night* too; and for *water* it might as well be ſaid *melt*, if Words were to be taken only in their primary Signification.

Ver. 7. *Eye*] Wondering at *beautie*, which the *Lit.* has, I found *Eye* was taken for *Look* or *Appearance* (in *Mat. Bib. countenance*) and that for *beautie*.

Ver. 10. *turn back*] from purſuing me.

Ver. 1. *A variable Poem*] in the Tune of it; ſince the Matter continues, and ſeems uniform in the *Pſalm*; it being from a Root that ſignifies *to wander*: ſo *Jun.* and *Trem.* render it *Ode varia*.

Ib. *Cuſh*] who might be one of thoſe *David* complained of, 1 *Sam.* xxiv. 9. and was of *Saul*'s Tribe.

Ver. 2. *he*] *Saul*.

Ib. *rending aſunder*] The late Writer of *Critical Notes on ſome Paſſages* would have this be *redeem*, like the ſame Verb in *Pſa.* cxxxvi. 24. *Lam.* v. 8. but there only, and that from the *Chald.* Signification, both with מ *from* after; which *Pſalm*, if not written after the Captivity, as *Lamentations*, is a *Pſalm of Praiſe*, and ſo might be indited more learnedly than this *mournful Supplication*. However would this make better Senſe? No, none at all; and it is further required for the *Heb.* Copy to have ואין *and none*, more than it has: ſuch Demands, if granted, we might ſoon find to increaſe upon us, and the *Bible* to become a moſt uncertain *Book*. This Author is peculiar in finding fault with our following the *Chaldee*; when it is the *Chald. Tranſ.* and ours follow the *Heb. Original* together.

Ver. 3. *this*] which *Cuſh* accuſed him of.

Ver. 4. *delivered him*] *Saul*, as 1 *Sam.* xxiv. 4, 6, 7. but the Author of *Holy David clear'd* expounds it in a contrary as well as wrong Senſe by *betrayed*, as though it belonged to *if*, when there is *I* before *have*. The LXX render, *let me indeed fall from my Enemies empty*; how, but by the Top of ל being off, and ſo the Verb thought to be חרץ omitted by *Byth.* as too difficult.

Ib. *him*] *Jonſton* in his famed *Latin Verſe*, into which he turned the *Pſalms*, inſtead of the firſt *him* has *ſocios*, *Companions*, and for the latter *gens*, *hation*; when *Nim* both times evidently means but one, and that the ſame Perſon, viz. *Saul*, againſt whom *David* was falſely accuſed of doing *this* mentioned Ver. 3.

Ver. 6. *againſt*] So the *Geneva Bib.* and *Ant. Hulſe* in *Annot.* tranſlates *in excandeſcentias*, as being more proper to the *Heb.* than *becauſe of*, which would rather be מ The LXX put it *in the Borders*, imagined from the Verb *paſs*.

Ver. 7. *for that*] *Matter* or *Aſſembly*, the Pronoun being ſing. *Caſtal.* ſays *eam ob cauſam, for that cauſe*; *Leo Jud. hujus rei gratia, for the ſake of this thing*.

Ib. *return thou on high*] *aſcend the Throne to judge*, *Jun.* and *Trem.*

Ver. 8. *according*] deſiring his Enemies might be judged by that, as well as himſelf; according to the *Heb.* Pointing, and Ver. 6, 19. &c.

beſeech thee, but do thou eſtabliſh the Righteous; ſince the righteous God ſearches the Hearts and Reins.

10. My Shield is of God, who ſaves thoſe of an upright Heart.

11. God judging the Righteous, is himſelf highly diſpleaſed every Day.

12. Who, if he does not return, will ſharpen his Sword, bend his Bow, and take aim on it;

13. Even at him, with Weapons of Death; will make his Arrows for the Perſecutors.

14. Behold he breeds Vanity, conceives Trouble, and brings forth Falſehood.

15. He digs a Pit, and when he has done it, will fall into the Ditch he makes.

16. His Labour will return on his own Head, and his Violence come down upon his Crown.

17. I will praiſe the Lord according to his Righteouſneſs, and ſing melodiouſly to the Name of the Supreme Being.

PSALM VIII.

FOR the chief Muſician upon the Inſtrument Gittith. A Pſalm of David.

O Lord our Sovereign, how noble is thy Name on the whole Earth! who putteſt thy Majeſty above the Heaven.

2. Thou layeſt the Foundation of Strength by the Mouth of Infants and ſucking Babes, by reaſon of thy Adverſaries; to make the Enemy and Revenger quiet.

3. When I ſee thy Heaven, the Work of thy Fingers, the Moon and Stars which thou haſt ſet in order;

4. What is Man, that thou ſhouldeſt remember him? and the Son of Man, that thou ſhouldeſt viſit him?

5. Yet thou haſt made him wanting but a little of the Angels, and crowneſt him with Glory and Honour.

6. Thou makeſt him rule over the Works of thy Hands, putting all under his Feet;

7. Flocks and Herds of all Sorts, as likewiſe the wild Beaſts,

8. The Fowls of the Air, and the Fiſh of the Sea, that paſs along its Paths.

9. O Lord our Sovereign, how noble is thy Name on the whole Earth!

PSALM IX.

FOR the chief Muſician, upon the Death of Goliath. A Pſalm of David.

Ver. 11.] In the *Liturgy ſtrong and patient* is from the *Vulg.* or *Gr.* but they have the former in the room of *God* or *himſelf*, ſo that there is farther Addition in the *Litur.*

Ib. *himſelf*] For this the *Sept.* have μὴ *not*, ſuppoſing אל to be אֵל

Ib. *every Day*] There is an *Eng. Tranſlation* of this *Book* (and in my Poſſeſſion) aſcribed to the *Earl* of *Dartford* (whoſe I may hereafter call it) then with *K. James* II. in *France* after his Abdication, that was printed there in 1700; though *Lewis* after his great Searches, confeſſes in his *Complete Hiſt. of Eng. Tranſlations*, p. 357. he could never hear of it but in *Le Long*'s *Biblioth. Sacra:* which *Tranſ.* is a great Amendment, as to the *Engliſh* and better underſtanding, of the *Doway* or *Vulg. Verſion*; and here it has, *will his Anger always continue?* for the other's, *is he angrie euerie day?* notwithſtanding the *Note* there gave it another Turn, viz. *God doth not puniſh al ſinners preſently, but often differeth.*

Ver. 12. *Who*] which it is neceſſarily rendered, both to ſhew this was God, and to diſtinguiſh it from *he.*

Ib. *he*] *Cuſh*, of whom the *Pſalm* is made. The LXX have it in the 2d perſ. plur. *you*, not becauſe they read ſo, as the Cant is, viz. תשובו for ישוב but becauſe they wrote ſo, i. e. ſo looſely.

Ver. 13. *make*] never *ordaineth.*

Ver. 14. by *Doct. Arthur Jonſton*,

Parturit hæc noxam; ſterili ſed credidit arvo
Semina, nec præter ſomnia vana metet:

that is, *This (turba, Multitude) is delivered (as a Woman) of Miſchief; but truſts the Seed* or *Grain to a barren Field, nor reaps other than vain Dreams*; where he not only changes the Scripture Allegory, but abſurdly his own.

Ib. *breeds*] to *travail* (old *Engliſh*) being the ſame as to *bring forth*, and the *Heb.* Verbs are different. Beſides if he had brought forth, how did he now travail, as in the *com. Bible?*

Ib. *Vanity*] the ſame that is ſo tranſlated *Job.* xv. 35.

Ver. 15. *will fall*] agreeable to the following.

Ver. 1. *the Inſtrument Gittith*] The reſt being alſo muſical Inſtruments, and *Jun.* and *Trem.* render this *Gittæa inſtrumenta*; ſuch as might have been uſed with *Obed-edom* the *Gittite*, where the Ark was, 2 *Sam.* vi. 11. ſee alſo 1 *Chr.* xv. 21, 25, 28. & xvi. 38. but the *Targum* has it, *the Harp which he brought from Gath.* So that this *Pſalm* was probably made afterwards in *David*'s Proſperity, as the Matter of it likewiſe ſhews.

Ib. *noble*] or *magnificent*; *Sept. wonderful*, beyond the Meaning of the Word.

Ver. 2. *layeſt the Foundation*] as might well be, and the Verb ſignifies, not *to ordain:* and is very different from that turned ſo in the next Verſe, as both are from that in *Pſa.* vii. 13. nay thoſe in *Pſa.* lxxxi. 5. & cxxxii. 17. which are thus rendered in the *com. Tranſ.* differ from all theſe, and from one another; ſo fond were our *Tranſlators* of this Word.

Ib. *Strength*] *Sept. a Vindication*, which and how ſhewn ſee on *Mat.* xxi. 15.

Ver. 3. *I ſee thy Heaven*] When *Anaxagoras*, who was a great Contemplator of the Heavens, was blamed by one for not minding his Country, he pointing towards Heaven, ſaid, Ἐμοὶ γὰρ καὶ σφόδρα μέλει τῆς πατρίδος, *but I do mind it very much*, *Diog. Laert.* in *Vita.*

Ver. 1. *upon the Death of Goliath*] *Lightfoot* turns it, *upon the Death of the Champion*, Vol. I. p. 55. ſuitable to the *com. Tranſ.* 1 *Sam.* xvii. 4. the *Targum* has it, עַל מִיתוּתָא דְגַבְרָא דִי נְפַק מִבֵּינֵי מַשְׁרִיתָא *upon the Death of the Man who came out between the Armies*, as rendered in 1 *Sam.* xvii. *muth* being *Death*, and *labben*, *of him between*, according to the Term he is mentioned by there. *Jun.* and *Trem.* alſo have it of his Death; with which the Matter of the *Pſalm* ſeems to agree: and though *Poole* objects, from Ver. 14. that *Zion* was then, and long after, in the Hands of the *Jebuſites*; the Anſwer is ready, that this might be compoſed long after *Goliath*'s Death, and yet concerning it. Have not Poems been made on Things which were longer before?

I will praiſe the Lord with my whole Heart; will tell all thy wonderful Things.

2. I will be glad, and triumph through thee; will ſing melodiouſly to thy Name, O Supreme One:

3. For the returning back of my Enemies; who fall, and periſh by thy Preſence.

4. For thou haſt performed my Judgment, and Cauſe; didſt ſit on the Throne judging righteouſly:

5. Thou haſt rebuked the Gentiles, haſt made the wicked one periſh, blotted out their Name for ever and evermore.

6. The Waſtings are finiſhed perpetually, O Enemy, that haſt quite deſtroyed Cities, whoſe Remembrance is periſhed with them.

7. But the Lord abides for ever, who prepares his Throne for Judgment.

8. And he will judge the World with Righteouſneſs, will give Sentence to the People with Uprightneſs.

9. The Lord is alſo a high Place for the oppreſſed, a high Place at Times of Diſtreſs.

10. So they who know thy Name, will truſt in thee: for thou doſt not forſake thoſe, O Lord, that ſeek thee.

11. Sing melodiouſly to the Lord who dwells in Zion, declare his Deeds among the People.

12. For he who requires Blood remembers them, does not forget the Cry of the Afflicted.

13. Be gracious to me, O Lord, ſee the Affliction I have from ſuch as hate me, who art my Lifter up from the Gates of Death.

14 That I may tell all thy Praiſe at the Gates of the Daughter of Zion, may rejoice in thy Salvation.

15. The Gentiles are ſunk down in the Pit that they made: their Foot is taken in that Net which they hid.

16. The Lord is known by the Judgment he performs, inſnaring the Wicked in the Work of his own Hands. A Pauſe for Meditation.

17. The Wicked ſhall return to the very Grave, all the Nations that forget God.

18. For the Needy will not be forgotten perpetually, the Expectation of the Afflicted periſh for evermore.

19. Ariſe, O Lord, let not Man become ſtrong; let the Gentiles be judged before thy Face.

20. Put them in Fear, O Lord, let theſe be ſenſible they are Mortals. A Pauſe.

PSALM X.

WHY, O Lord, doſt thou ſtand far off, hide thy ſelf at Times of Diſtreſs?

2. The Wicked in Pride perſecutes the Afflicted: let them be taken in the Devices that they contrive.

3. For the Wicked praiſes the Deſire of his own Mind, and pronounces him happy that gets Money, contemning the Lord.

Ver. 3. *For*] which ſhews the Cauſe of his praiſing God.

Ver. 5. *the wicked one*] *Goliath*, according to *Jun.* and *Trem.* in *Annot.* the *Heb.* being ſing. and ſo *Kimhi* ſays of it at this and the 16th Verſe.

Ver. 6. *Waſtings*] *Gr. Javelins* or *Swords*, as with a different Point.

Ib. *Waſtings are finiſhed*] thou canſt waſte no more.

Ib. *that haſt*] or *though thou haſt*, which connects the Verſe together, and makes Senſe of it, tho' not like *Patrick*'s. The Author of the *New Verſion* would force this to be *the Lord*, but the Beginning of the next Verſe refutes it.

Ib. *with them*] *Gr. with a Noiſe*, thoſe *Tranſlators* taking המה to be a Noun from המה which the Points might have prevented.

Ver. 9. *a high Place*] *Jonſton* for the former puts *murus*, *a Wall*, and for the latter *arcus*, *a Bow*; but his *Commentator* does not tell us why two ſuch very different Things, and the laſt offenſive inſtead of defenſive.

Ver. 12. *For*] the ſame as begins Ver. 4.

Ib. *he who requires Blood*] who takes Vengeance for it, the *Heb.* being a Participle.

Ver. 13. *hate me*] As a Critick on the *Scripture*, who does not lacerate it, in this Age, would appear ſingular, and make a poor Figure; ſo I find the Author of the *New Verſion* remarking, that he ſuppoſes the initial Letter of the next Word to belong to this; notwithſtanding they are parted with the great *Heb.* Point, and notwithſtanding there would be no *me* then, when he has it in his own *Tranſ.* but this is not all, ſince there is no ſuch *Heb.* Word as he would make the next, nor can be by the Structure of the Verb; and if there was ſuch a Participle in *Kal*, which he ſeems to have miſtaken it for, it would be neuter, not active.

Ver. 16. *inſnaring*] it being an active Participle, and ſo ſhewing what *the Judgment* is.

Ver. 17. *Grave*] ſhall return to the Earth, whence they originally came, dying for their Wickedneſs.

Ver. 18. *Expectation*] *Sept. Patience*, with too much Liberty, and in the *Litur.* worſe, *patient abiding*.

Ver. 20. *them in Fear*] *Heb. Fear to them*; but the Noun being ſpelled with ה inſtead of א the LXX from another Root render, *a Lawgiver over them*.

Ver. 1. *hide thy ſelf*] With the LXX *diſregard*, only by puſhing the Tranſlation of the Word beyond its Meaning.

Ver. 2. *in Pride*] *Pſalt. for his owne luſt*, on the ſlender Authority of *Munſter*, in the Childhood of reviving the *Hebrew*, and he not confining himſelf ſtrictly to it.

Ver. 3. *pronounces him happy that gets Money*] *Sept. the Unrighteous is well ſpoken of*, with the Verb before paſſive, both which alter the Senſe, and are eaſily diſtinguiſhed in *Heb.* had they kept to that; and by uſing *Unrighteous* they run into the Gulph of Univerſality, as the *Lord Verulam*, with great Wiſdom and Penetration, ſuppoſes the Ancients meant by being ſwallowed up in *Charybdis*, and that ſhipwreck'd on the Rock of *Scylla* was Diſtinction, in his *Icarus*.

Ib. *happy*] according to *Juvenal*'s, *animi felices credit avaros*,

And thinks the money'd Man alone is bleſt, *Sat.* 14.

Ib. *contemning*] *Sept. the Sinner* (out of the next Ver.) *has provoked the Lord*.

Ib. *the Lord*] which *Pagn. Leo Jud. Ainſw. Jun.* and

4. *Whom*, in the Height of his Look he will not ſeek, none of his Thoughts are of God.

5. His Ways are grievous at all Times, thy Judgments being on high, diſtant from him: *as for* all his Adverſaries, he puffs at them.

6. He ſays in his Heart, I ſhall not be moved, for one Age after another I am one who ſhall not be in Adverſity.

7. His Mouth is full of Curſing, Deceit and Fraud: under his Tongue are Trouble and Vanity.

8. He ſits in Ambuſh at the Villages, ſlays the Innocent in lurking Places; his Eyes are hid for the Poor.

9. He lies in wait at a lurking Place, like a Lion in his Den, which is to catch the Afflicted; whom he catches by drawing him into his Net.

10. He wears himſelf away, crouches down, and fails in Strength, *for* the Poor.

11. Says he in his Heart, God forgets, hides his Face, never ſees.

12. Ariſe, O Lord; O God, lift up thy Hand: do not forget the Afflicted.

13. Why ſhould the Wicked contemn God, ſaying in his Heart, Thou wilt not ſeek *it* out?

14. Who ſeeſt *it*, for thou beholdeſt what is troubleſome and diſpleaſing, to reward with thy Hand: the Poor is left to thee, thou art the Helper of the fatherleſs.

15 Break the Arm of the Wicked; and of him that is evil ſeek out his Wickedneſs, *till* thou canſt find no more.

16 The Lord is King for ever and evermore: the Gentiles are periſhed out of his Country.

17. Thou heareſt the Deſire of the Meek, O Lord: thou who prepareſt their Heart, let thy Ear hearken.

18 To judge the Fatherleſs and Oppreſſed, let him proceed no more: to drive a Man violently out of the Country.

PSALM XI.

FOR the chief Muſician. By David.
I truſt in the Lord; how can ye ſay to my Soul? Wander *as* a Bird on your Mountain:

2. For lo the Wicked bend the Bow, taking aim with their Arrow upon the String, to ſhoot in the Dark at thoſe of an upright Heart;

3. And the Foundations being deſtroyed, what can the Righteous do?

Trem. with the *vulg. Lat. Tranſ.* put alſo accuſatively, and *Caſtal.* in like manner genitively.

Ver. 4. *none of his Thoughts are of God*] The wretched Condition ſo lively deſcribed in *The Complaint*, or *Night-Thoughts*, Night 2.

All Feeling of Futurity benumb'd;
All God-like Paſſion for Eternals quencht;
All Reliſh of Realities expir'd;
Renounc'd all Correſpondence with the Skies;
The Freedom chain'd; quite wingleſs the Deſire;
In Senſe dark-priſon'd all that ought to ſoar,
Prone to the Center, crawling in the Duſt;
Diſmounted every great and glorious Aim;
Embruted every Faculty divine;
Heart-buried in the Rubbiſh of the World.

Ver. 5. *grievous*] By the *Sept. polluted*, from חלל for חול

Ver. 6. *Age*] as he thinks of living a great while.

Ib. *who*] being the *Heb.* Relative, and ſtanding as here; therefore not *for*. The Author of the *New Verſion* ſuppoſes it *uſed with hardly any Meaning*, but better *Interpreters*, *Jun. &c.* have found this in it.

Ver. 7. *Deceit*] By the LXX *Bitterneſs*, from מרר which is from רמה overlooking or diſregarding the 2d מ

Ib. *under his Tongue*] as if concealed there to be ſpoken.

Ver. 8. *at the Villages*] According to the LXX *with Riches: Byth.* ſays *perhaps they read* (better *interpreted*) חצר *by* עשר but that is wide, and אצר nearer, eſpecially as א is often changed to ח for which they might take ח

Ver. 10. *wears himſelf away*] It has no Signification of *croucheth*; and is rendered *ſore broken*, *Pſa.* xxxviii. 8. & xliv. 19. *broken*, *Pſa.* li. 8. and *contrite*, Ver. 17. theſe being all the Places where this Verb is. *Jun.* and *Trem. atterit ſe* as here; *Montan. atterit ſe*, *Leo Jud. conteritur.*

Ib. *fails*] For this is ſing. and the Word for *Poor* plur. and thus it agrees with the firſt Verb. *Jun.* and *Trem.* have *procidit* membris *robuſtis ſuis*, *falls down with his ſtrong* Limbs.

Ver. 11. *hides*] *Gr. turns away*, as the Manner of hiding.

Ver. 13. *ſeek*] agreeable to Ver. 11. ſo in *Saxon* it is *ſecath*, and *Ainſw.* turns it *enquire*, *Jun.* and *Trem. inquiſiturum.*

Ver. 14. *reward*] *Heb.* primarily *give*; ſo that the LXX, not attentive enough to the Context, have rendered *deliver them into.*

Ver. 17. *prepareſt*] LXX *Preparation*, miſtaking the Verb for a Noun, which the *Heb.* has not.

Ver. 18. *judge*] or *condemn*, as indicated *Ezek.* xxii. 2. & xxiii. 36. 45.

Ib. *let him proceed no more:*] So we muſt read if we have any Regard to the *Heb.* Pointing.

Ib. *him*] ſo often ſpoken of before.

Ib. *to drive*] infin. like *judge*, and ſo may be thought to have the ſame Subject; and that it is active the Uſe of it ſhews, *Iſa.* ii. 19. 21. becauſe ſome ſuppoſe it paſſive, as the Author of the *New Verſion* tranſlates, but controuls it in his *Note* thereon. *Litur. be exalted, from the Gr. to magnify himſelf*, at Random.

Ver. 1. *ye*] *David*'s Friends, who adviſed him to keep away from his Enemies, probably the *Ziphites*, 1 *Sam.* xxvi. 1. 20. as *Pſa.* liv. ſeems made on another Occaſion mentioned, 1 *Sam.* xxiii. 19.

Ib. *your*] But the Author of the *New Verſion* ſpeaks for reading it *them*, by taking a Letter out of one Word and putting it to another, which would make Nonſenſe; but the LXX have neither *your* nor *their*, and ſo in the *Critical Notes* of 1747, we are told of ' corrupted into כ

2. *upon the String*] The LXX *in the Quiver*, as if that was better.

Ver. 3. *the Foundations*] *Gr. the Things that thou madeſt up*, miſtaking it for the Verb, as though הַשְּׁתוֹת were הַשִּׁיתוֹתָ not as with *Bythner* in neither Form.

Ib. *do*] The Author of the *New Verſion thinks it more ſuited to the Genius of the Language* to be a Noun, by altering the Points, thus, *What is the Work or Reward of the Righteous?* This he explains

4. Why

4. Why the Lord in his holy Temple, the Lord whoſe Throne is in Heaven; his Eyes behold, his Eye-lids ſearch Mankind.

5. The Lord ſearches the Righteous; but the Wicked, and him that loves Violence his Soul hates.

6. He will rain upon the Wicked Snares, Fire and Brimſtone; and a very tempeſtuous Wind will be the Share of their Cup.

7. For the righteous Lord loves Righteouſneſs, his Face beholds the Upright.

PSALM XII.

FOR the chief Muſician upon the Eighth. A Pſalm of David.

Save, O Lord: for the pious one is ceaſed, for the Faithful are failed from Mankind.

2. They talk vainly one to another; nay with a flattering Lip, and a double Heart, do they prate.

3. The Lord will cut off all flattering Lips, the Tongue that ſpeaks great Things:

4. Thoſe who ſay, we will prevail with our Tongue, our Lips are our own; who is Maſter over us?

5. For the Waſting of the Afflicted, for the Crying of the needy ones, now will I riſe up, ſays the Lord; I will ſet him in Safety, who is puffed at.

6. The Lord's Sayings are pure ones; *like* Silver tried in an earthen Veſſel, refined ſeven times.

7. Thou, O Lord, wilt preſerve them; wilt keep him from this Generation for ever.

8. The Wicked walk round about, when Vileneſs is exalted with Mankind.

PSALM XIII.

FOR the chief Muſician. A Pſalm of David.

How long, O Lord, wilt thou forget me? Perpetually? How long wilt thou hide thy Face from me?

2. How long ſhall I make Conſultations in my Mind, with Sorrow in my Heart daily? How long ſhall my Enemy be exalted againſt me?

---

by *What has he to do or expect?* Which is making it a Verb again, and the ſame to, or elſe uncertain. But a ſmall Acquaintance with the Genius of the *Heb.* might have informed him, that Genit. Caſes ſtand next after the other; whereas *Righteous* is here before it, and parted from it.

Ver. 4. *Why the Lord*] *David* anſwers; which the Expletive *Why* makes more expreſſive.

Ib. *behold*] In the *Com. Pray. conſider the poore*, worſe than the *Gr. look to the poor.*

Ver. 5. *his Soul hates*] Inattentive to the Gender made by ה as well as the Senſe, the *Sept.* tranſlate *hates his own Soul.*

Ver. 1. *ceaſed*] As ſays *Juvenal, Sat.* 13.

Rari quippe boni——

Good Men are ſcarce, their Number very ſmall,
Stapylton's Tranſ.

Ver. 3. *flattering*] *Mudge, ſmooth Lips*, but why ſhould *they* be cut off?

Ver. 4. *Thoſe*] being an Object or Accuſ. Caſe to *cut off*, like *Lips* and *Tongue.*

Ib. *prevail*] *Mudge, are Maſters of our Tongue*; which diminiſhes the Senſe, and makes the next a Tautology.

Ver. 5. *Safety*] I have related at *Pſa.* vii. 11. that a *Tranſlation* by the *Earl of Dartford* has the *vulg. Lat.* in better *Engliſh*, than that by the *College of Doway*: ſo here the laſt mentioned, publiſhed 90 Years before, is, *I wil put in a Saluation: I wil do confidently in him*; which the *Earl* alters to, *I will provide for their Safety, and I will do it effectually.*

Ib. *who is puffed at*] or *at whom there is Puffing. Mudge, that he would enſnare*, as if *he* was the *Afflicted* or *Needy*; in *Critical Notes, with luſtre to himſelf*, by changing יִרְחַב to יִרְחָב

Ver. 7. *them*] the *afflicted* and *needy*, Ver. 5. which are both there plural; but by *Patrick, the Words.*

Ib. *him*] *David* himſelf, as being one of the *afflicted* and *needy*; for this Pronoun is ſingular, and ſo a Tautology of *keeping* and *preſerving* the ſame prevented.

Ib. *from this Generation*] of People in *Saul*'s Reign.

Ver. 8. *walk round about*] being frequent and buſy.

Ib. *Vileneſs*] or *vile Things*, as *Copies* differ in placing the Point, but is either Way feminine. So *Ainſw.* as *Jun.* and *Trem.* have *res vilis, a vile Thing*; *Pagn. vilitas, Vileneſs*; *Caſtal. nequitia, Lewdneſs*; *Munſt. ignominia, Shamefulneſs.* The *Pſalter* in the *Common-prayer* has it monſtrouſly, *are put to rebuke.* And *Mudge* of late, *as Thou art high up, Thou art become contemptible to the Sons of Man*; but *for this Purpoſe* he honeſtly confeſſes two Letters are to be added for *Thou*, and this Noun to be altered into a Verb, as he ſays he reads, that is when he has written it ſo himſelf: however he would ſcreen himſelf under the *Septuag.* who tranſlate, *according to thy Height thou haſt* (not *multiplied* as with their *Latin Tranſlators*, but) *took much care of the Sons of Men*, bad enough too; changing the Verb into a Noun, and the Noun into a Verb, and as if it was *flowed to the Sons of Men*, deriving זלות from זול I think, as more likely than *Bythner*'s סלל And notwithſtanding *Bp. Hare* owns he does not know what this Verſe means; if I may ſpeak the Truth, I ſee no Difficulty in it: nay though *Wheatland* and *Silveſter*, 1754, tranſlate it under the Authority, as they ſay, of *Bp. Patrick*,

Amaz'd the wicked wander to and fro,
When thou doſt raiſe from Earth th' obſcure and low;

I muſt diſſent, that on the contrary the Wicked were then proſperous, as Ver. 1, 2, 3, 4, 5, 7. almoſt the whole *Pſalm*, plainly ſhew; and how was it otherwiſe, if, as *Patr.* ſays, the Court of *Saul* and the corrupt Manners of that Age are here complained of? On the other hand the *Vileneſs* being bad, is correſpondent to *Pſa.* xv. 4. 1 *Sam.* iii. 13. *Iſa.* xxxii. 6. and *Patrick*'s Expoſition reads quite unnatural to the Words.

Ver. 1. *Jonſton*,

Quò, Deus! uſque mei capient te oblivia? Vultum,
Durus et averſus, quò, Pater! uſque teges?

of which the Author of the *Prefatory Diſcourſe* to *Jonſton*'s *Edition* ſays he does not remember ever to have ſeen ſuch a Pathos, or Expreſſion of the Paſſion by the Sound.

Ib. *Perpetually*] This without being a freſh Queſtion is very improper; ſo *Pſa.* lxxxviii. 46. but otherwiſe lxxix. 5.

Ver. 2. *make Conſultations*] as the *Heb.* is; *ſc. quomodo è manibus inimicorum meorum evadere poſſim*, that is, *how I may eſcape out of the Hands of my Enemies, Hulſe*; well: but *Mudge* tranſlates *form Deſigns againſt my Life*, to put an End to it himſelf, as he repeats in a *Note*; whereas this *Heb.* Prepoſition commonly ſignifies *in*, and another *againſt*, this Noun *Soul* or *Mind*, and another *Life*; ſo that *David* may be cleared of this Accuſation.

3. Look up, anſwer me, O Lord my God: enlighten my Eyes, leſt I ſhould ſleep *in* Death;

4. Leſt my Enemy ſhould ſay, I have prevailed over him; my Adverſaries ſhould rejoice, that I am moved.

5. Whereas I truſt in thy Kindneſs, my Heart ſhall rejoice in thy Salvation.

6. I will ſing to the Lord; for he is bountiful to me.

PSALM XIV.

FOR the chief Muſician. By David. The vile one ſays in his Heart, There is no God: they corrupt, they make themſelves abominable by Deeds, none doing Good.

2. The Lord looking from Heaven upon Mankind, to ſee whether there is any who underſtands, who ſeeks God;

3. Every one is departed, they are become filthy together, none doing good, not even one.

4. Will none of the Workers of Iniquity know, who eat my People *as* they do Bread, not calling upon the Lord?

5. There they are ſeized with Fear, becauſe God is in the Generation of the Righteous;

6. You that make the Purpoſe of the Afflicted Shame, that the Lord ſhall be his Refuge.

7. Oh that there was the Salvation of Iſrael from Zion! when the Lord turns back the Captivity of his People, Jacob will rejoice, Iſrael will be glad.

PSALM XV.

A PSALM of David. Lord, who ſhall lodge in thy Tabernacle? Who ſhall dwell on thy holy Mountain?

2. He that walks *in* Integrity, works Righteouſneſs, ſpeaks Truth with his Heart,

3. Slanders not with his Tongue, does no Hurt to his Companion, nor carries Reproach againſt his Neighbour;

4. In whoſe Sight a contemptible Perſon is deſpiſed, but he honours them who fear the Lord; he that ſwears to *his own* Hurt, without changing,

5. Lends not his Money on Uſury, nor takes a Bribe againſt the Innocent; doing theſe Things: he ſhall never be moved.

PSALM XVI.

A GOLDEN Poem of David. Preſerve me, O God: for I truſt in thee.

Ib. *my Enemy*] *Saul.*

Ib. *be exalted*] *Beza* in the *Eng.* ſomething oddly, *gape over my head*, and *gape over me* more remote in *Pſa.* xvii. 9.

Ver. 6.] The Addition at the End in the Pſalt. is from the *Gr.* and that taken as appears from the End of the 7th *Pſa.*

Ver. 1. *no God*] The Proof of his Exiſtence by Reaſon, having lately read in *Stillingfleet's Origines Sacræ*, and *Howe's Living Temple*, I refer the *Eng.* Reader to, as there may be Occaſion for it.

Ib. *Deeds*] *Sept. Studies*, in another Meaning as imagined of the *Heb.* Word.

Ib. *no not one* of the *Pſalt.* in the *Gr. there is not even one*, might be fetched from the 3d Ver. and is not in *Pſa.* liii. 1.

Ver. 2. *looking*] We read that *Diogenes* lighted a Candle in the Day-time, and ſaid *he was looking for a Man*, meaning a right one, *Diog. Laert.* in ejus *Vit.*

Ver. 3.] The *Pſalter* adds in three Verſes after this, from the *Old Lat.* as in *Rom.* iii. where ſee; and *R. B.* only that I know of, turns them into Verſe.

Ver. 4. *my People*] *David's*, he ſpeaking in his own Name, as *Poole* obſerves, throughout this *Pſalm.* By which, and Ver. 5, 7. this ſeems to be penned while *David* reigned at *Hebron* over Part of *Iſrael*: according to *Patr.* in *Abſalom's* Rebellion, whither quite too many *Pſalms* appear referred by the *Commentators.*

Ver. 5. *There*] *in the Place where they oppreſs, Kimhi.*

Ib. *they*] who oppoſed *David's* reigning, 2 *Sam.* iii. 1.

Ib. *ſeized*] In the *Contents* of the *Bible*, to this Ver. is, *He convinceth the wicked by the light of their conſcience*, to which is added *own* at *Pſa.* liii.

Ib. *Fear*] The *Gr.* adds *where no Fear was*, from its own *Verſ. Pſa.* liii. 5.

Ver. 7. *from Zion*] which *David* was not yet poſſeſſed of, but might underſtand that was to be the Place of the Sanctuary, and ſo wiſhed for it as here.

Ib. *Captivity*] by the *Philiſtines*, 1 *Sam.* ult. 1, 7. as *Pſal.* lxxviii. 61. & cvi. 46.

Ver. 1. *holy Mountain*] *Zion*, Part of the City *Jeruſalem*, which it ſeems *David* had now in Poſſeſſion, and as I ſuppoſe had lately got, in the Eſteem for which he compoſed this *Pſalm.*

Ver. 4. *In whoſe Sight a contemptible Perſon is deſpiſed*] widely tranſlated in the *Pſalter*, *He that ſetteth not by himſelf* (for our *makes not much of himſelf*, I ſuppoſe) *but is lowly in his own Eyes.*

Ib. *contemptible*] as all the Wicked are, notwithſtanding any outward Greatneſs. *Melanthius* in his *Book of Painting*, as cited by *Diog. Laert.* in the *Life of Polemo*, ſays there ſhould be a certain ἀνδαδειαν καὶ σκληρότητα, *Height and Stiffneſs of Mind*, in People's Actions and Manners, to guide them rightly.

Ib. *Hurt*] but the *Gr. Neighbour*, the Diſtinction being רַע and רֵעַ only in the Points: the *Liturgy* takes in both Meanings, and ſeparate the one from the other.

Ib. *changing*] LXX *deceiving*, from רמה by imaginary Tranſpoſition, and the *Liturg. diſappointeth him.*

Ver. 5. *Lends not*] *Beza* ſtrangely, at leaſt in the *Eng. Tranſ. Which doth not lend his Monie to the hindrance of an other.*

Ib. *doing theſe Things*] being the Concluſion of the proper Anſwer to Ver. 1. ſo that the great *Heb.* Stop for a Colon is here proper and neceſſary, and not a full Point at *Innocent*; where is but a ſmall miniſtring Accent, to join it to *does* or *Doer.*

Ver. 1. *A golden Poem*] from its Root *famous Gold. Ainſw.* expounds it *Davids jewell*, or *notable ſong*; and *Leo Jud.* tranſlates *Inſigne aureolum, a notable golden Matter*; *Jun.* and *Trem. Inſignis ode, A notable Poem*; which *Interpretation* alſo *Lew. de Dieu* prefers. But *Jerome* and *Aquila humble and honeſt*, as if the Word was parted into two.

2. One

2. One may ſay to the Lord; Thou art my Maſter, my Goodneſs is not to thee;

3. It is for thoſe Saints who are on the Earth, and the noble ones in whom is all my Delight.

4. Their Sorrows will be mutiplied *who* give a dowry to another: I will not pour out their Offerings of Blood, nor take up their Names into my Lips.

5. Thou Lord, the Portion of my Share and Cup, ſupporteſt my Lot:

6. The Lines being fallen to me in pleaſant Places, a handſome Poſſeſſion alſo for me.

7. I will bleſs the Lord, who gives me Counſel; nay my Reins inſtruct me in the Nights.

8. I ſet the Lord before me continually; becauſe *he* is at my right Hand, I ſhall not be moved.

9. Therefore my Heart is glad, and my Inſtrument of Glory rejoices; my Fleſh alſo ſhall dwell ſecurely.

10. For thou wilt not leave my Perſon in the Grave; nor let thy holy one ſee Corruption.

11. Thou wilt make known to me the Path of Life, the Fulneſs of Joys in thy Preſence, the pleaſant Things at thy right Hand eternally.

PSALM XVII.

A PRAYER of David.

Hear what is righteous, O Lord, hearken to my Cry, give ear to my Prayer; *that* are not with deceitful Lips.

2. Let my Judgment come out from befor thee, let thy Eyes ſee Uprightneſs.

Ver. 2. *One*] as denoted in *Latin* by the ſecond Perſ. ſing.

Ib. *Goodneſs*] *Pſalt. goods* meanly.

Ib. *not to thee*] *Gr. thou haſt no need of*, mere Para-phraſe.

Ver. 3. *the noble ones—my Delight*] Inſtead of this the LXX tranſlate, *he has made his Will* or *Pleaſure admirable*; exchanging the Noun for the Verb, ſtrained beyond its Signification too, and the Pronoun ' for ו but the *Vulgate* rectifies the latter, the *Doway Tranſ.* being, *he hath made al my willes meruelous in them*, which the *Earl of Dartford* turns to intelligible or retranſlates into Senſe thus, *he has wonderfully made appear all my good intentions towards them.*

Ver. 4. *give a dowry to*] or *endow*, as it ſignifies, and is rendered *Exod.* xxii. 16. where it is only found beſides in this Conjug. *Kal.* Vulgarly ſung,

They ſhall heape ſorrowes on their heads, which run as they were mad:
To offer to their idoll gods, alas it is too bad.

Ib. *another*] *Sept. afterwards*, as a different Vowel might make it.

Ib. *pour out their Offerings*] the LXX have *gather together their Aſſemblies*, both Verb and Noun from the Root נגך which are from כסן the ſame Letters tranſpoſed, and ſuch Words ſometimes take Meanings one from another; but there had need be ſome Neceſſity for it in the Expreſſion, or the ſame Signification of the ſame Word elſewhere, which are here wanting: but to pretend thoſe *Tranſlators* read it with the Letters inverted, as *Bythner* ſpeaks, is utterly incredible; for who could miſtake ך for כ by the Likeneſs, and alſo the End for the Beginning of the Word at the ſame Time?

Ib. *nor take up their Names into my Lips*] *Jonſton*,

Abſit ut hæc memorans os ſe contaminet; aures
Abſit ut offendant nomina læva meas:

far be it from my Mouth to pollute it ſelf by mentioning them; far be it from their nonſenſical Names to offend my Ears.

Ver. 5. *Lot*] the Kingdom; ſee 2 *Sam.* v. 12. ſo not in Saul's Time.

Ver. 7. *Archdeacon Daniel* in his *Paraphraſe* on this *Pſalm* has,

Let others to the diſtant pow'rs complain,
And on their idle godſhips call in vain;
Be it my pride to act a juſter part,
And own the God exulting in my heart.
Here, here he triumphs an unrival'd gueſt,
And with his ſacred fire inflames my breaſt.

This is in the *Miſcellaneous Poems* printed ſeveral times for *Lintot*, Vol. II. but afterwards unworthily ſuppreſs'd in his *Paraphraſe on ſome ſelect Pſalms*. So *K. James*, in his *Verſion* authorized by *K. Charles*, and printed at *Oxford*. 1631,

My thonghts all night (by him inſpir'd)
doe teach what courſe to take.

Jonſton likewiſe has,

Hujus & afflatu ſacras precordia flamm:a
Concipiunt, pulſa nox ubi luce redit s

and by the Inſpiration of him my inward Part conceives holy Flames, when the Light being driven away Night returns. And *Hulſe* in his *Heb. Elegancies out of the Pſalms*, No. 44. ſays, *To be inſtructed by the Reins*, is *ab internis animi & conſcientiæ motibus ad pietatis officia trahi, to be drawn to the Duties of Religion by the inward Motions of the Mind and Conſcience.*

Ib. *my Reins*] *which* he ſays *the Lord poſſeſſed, Pſa.* cxxxix. 13. *Beza* in *Paraphraſis, O Lord, thou doſt teach me inwardly every Night.* The *Doway Bible* by Miſtake has *veines*.

Ib. *inſtruct*] In the *Com. Prayer Pſa. chaſten*, which the *Heb.* alſo ſignifies, and may be contained in this; and that the Author of *Holy Dav. clear'd* explains, *for the Reproofs and Checks I have every Night from my own Heart, whenever I do amiſs.*

Ver. 8. *ſet*] By *the Sept. looked to* paraphraſtically; becauſe, as I judge, the literal Meaning is ſomewhat diffuſive and unfixed.

Ib. *the Lord*] *Pſalt. God*, by ſome Overſight, neither in the *Gr. Vulg.* nor *Munſt.*

Ver. 9. *Inſtrument of Glory*] viz. *the Tongue*, as quoted *Acts* ii. 26. and as the *Gr. Tranſlators* with ſome of the *Lat.* and our former *Eng.* render it; according alſo to *Pſa.* xxx. 12.

Ib. *dwell ſecurely*] *ſhall reſt in hope*, *Acts* ii. 26. is quoted from the *Greek Tranſ.* not from the *Heb. Original.*

10. *not leave*] *Hatton* in his *Prayer* on this *Pſalm* has, *that when our fleſh ſhall ſee corruption, our ſouls may not be left in hell*; as if Souls might return out of Hell: but his Performance ſeems mean, taking a Verſe or two of a *Pſalm* almoſt verbatim, and moſt of the reſt common and dull, beſides ſecretly ſtriking at the Sectaries (while he pretends thoſe *Prayers* are to ſuit all) though printed the 15th time 1724.

Ib. *Perſon*] *as*, ſays *Poole, this Word is every where uſed*; doubtleſs it is frequently; ſee of this *Amama* in *Anti-barb Bibl.* and *Byth. Lyr. Pr.*

Ib. *Grave*] So *Nathan Mordecai* in his famous *Heb. Concordance* ſays, שאול פירושו קבר the Meaning of *ſheol* is *the Grave*; as it is rendered by *ſepulcrum, Sepulchre* or *Grave*, by *Jun.* and *Trem. Pagnin. Leo. Jud.* and it is interpreted of *the Reſurrection of Chriſt, Acts* ii. 31. and by *Gruden* in his late famous *Concordance* expounded, *Thou wilt not ſuffer my body to putrefy in the grave,*.

Ib. *holy one*] The Word having ' redundant, which were it not for the pointed Vowels might be plural, the Author of the *State of the Pr. Heb. Text*, p. 218, 496, 498, exclaims againſt the *printed Heb. Copies*, though the *Marginal Reading*, univerſally owned, is regularly ſingular, and though the Vowel-Points confine the *Text* alſo to that, which are not as when plural in *Pſa.* lii. 9. &c.

Ver. 1. that *are not*] not *Prayer* only, where is the rpincipal Stop in the *Heb.* ſhewing this belongs to the other alſo: ſo *Croſs* in *Tagh. Art.* p. 204.

Ver. 2. *Uprightneſs*] as *Pſa.* ix. 8.

3. Thou

3. Thou ſearcheſt my Heart, thou viſiteſt in the Night, trieſt me, finding Nothing: I intend my Mouth ſhall not tranſgreſs.

4. Among the Works of Men, by the Word of thy Lips, I take heed of the Robber's Paths.

5. Uphold my Steps in thy Roads, *that* my Feet may not be removed.

6. I call upon thee, for thou wilt anſwer me, O God: incline thy Ear to me, hear what I ſay.

7. Diſtribute thy Kindneſs, who ſaveſt by thy right Hand the truſting ones, from thoſe who riſe up againſt *them*.

8. Keep me as the Apple of the Eye, hide me in the Shadow of thy Wings;

9. From the Face of the wicked ones who waſte me, the Enemies to my Life, that come about againſt me;

10. Who are incloſed with their Fat, ſpeaking proudly with their Mouth.

11. They now ſurround us by our Steps, ſet their Eyes inclining to the Ground.

12. His Likeneſs is as a Lion that longs for the Prey, and as a young Lion that ſits in lurking Places.

13. Ariſe, O Lord, prevent his Looks, overthrow him: deliver my Life from the Wicked with thy Sword;

14. From Men with thy Hand, O Lord, from Men of the World, whoſe Share is in *their* Life, and whoſe Belly thou filleſt with thy reſerved Things, that are ſatisfied with Sons, and leave their Excellency to their own Children.

15. *As for* me, let me ſee thy Face in Righteouſneſs; be ſatisfied when I awake with thy Likeneſs.

PSALM XVIII.

FOR the chief Muſician. By the Lord's Servant David; who ſpoke to the Lord the Words of this Poem, at the Time when he had reſcued him from the Power of all his Enemies, with that of Saul, as follow:

I will love thee affectionately, O Lord, my Strength.

2. The Lord is my firm Place, and my Fortification, as alſo my Deliverer, my God, my Rock, in whom I will truſt; my Shield, and the Horn of my Salvation, my high Place.

3. I will call upon the Lord, who is to be praiſed; ſo ſhall I be ſaved from my Enemies.

Ver. 3. *I intend*] With the LXX is, *and haſt not found Iniquity in me*, thruſting in the firſt, and making the two laſt Words for *my*, which they alſo miſtook for the firſt Perſon of the Verb.

Ib. *tranſgreſs*] As the *Heb.* Verb alſo ſignifies *paſs*, the LXX have turned it *ſpeak*, joining it to the next Ver.

Ver. 4. *Robber's Paths*] the By-ways where he robs, ſuch as his Enemies waited for him in. So the Word is properly rendered, *Jer.* vii. 11. *Ezek.* vii. 22. and *Roads* are aptly diſtinguiſhed in the *Original* from ſuch *Paths*. The *Vulgate* contrarily has *I have kept the hard Ways*; and the *com. Tranſ.* having added in it *me from*; *Patr.* violently expounds it, *preſerved me from murtherous Practices*.

Ver. 7. *Diſtribute*] and not *ſhew* in *Heb.* being the ſame that is turned *ſet apart*, *Pſa.* iv. 3. *Sept. make wonderful*, as elſewhere.

Ib. *thy Kindneſs*] which is one *Heb.* Word ſignifying no more.

Ver. 10. *Fat*] which by tranſpoſing the Letters might be *Cord*, and ſo *Mudge* renders it *Cords*.

Ver. 11. *by our Steps*] Saul's Agents obſerving by the Footſteps of *David* and his Men whither they were gone, and looking down to the Ground for that Purpoſe. Very pertinent! Yet *Mudge* alters the Vowels, and tranſlates, *We have ſucceded*; but which his new-made Verb never ſignifies. The LXX have it *caſting me out*, for *making go*, as a Participle, and with ' for).

Ver. 12. *His Likeneſs*] So the *Heb.* is, but the *Gr. They received me*, or rather *took me up*, ך being taken for ך perhaps, as) muſt for ' and aſcribed to the root רום *Byth.* ſolves it by *the* LXX *expreſs'd the Senſe*; which may be denied, for *David's* Enemies could not take him, even by what he ſays here, Ver. 4, 9, 11, 13.

Ver. 13. *him*] The *Seventy them*, yet I dare ſay they did not read ם for ן as alſo juſt before.

Ib. *with thy Sword*] So *Caſt. Jun.* and *Trem.* with *Ainſw.* and the *Genev. Tranſ.* render; *with* being often underſtood in *Heb.* as in *Lat.* and ſeems much more agreeable to the Context, than to add *which is*: thus *Smyth*, who compoſed a pretty good *Verſion*, has,

Save, by thy Sword, from wicked ones;
Save, by thy Hand, from Men:

as alſo *Wither*. And the *com. Metre*,

And with thy Sword him ſmite.

In which Manner *Dupart* turns it in *Gr.* Verſe. If we will let *Mudge* move it into the next Ver. he will have (indeed has) it, *ſave thy Sword*. A ſtrange Expreſſion! *after a good deal of Thinking* too, and which the ſtudying out could not require, while he doubtleſs ſaw it ſo in the *Sptuag.*

Ver. 14. *From Men*] Inſtead of which in a *Pſalter* that *Auguſtine* uſed was; *Perdens eos*, *Deſtroying them*: for the Difference in *Heb.* would be only *memitham* (the *Part.* in *Hiph.* from *muth*) for *mimthim*, by which the Author might make the Miſtake.

Ib. *Men*] By the LXX in the firſt Place *Enemies*, in the latter *few*, tho' ſignifying neither, and is the ſame both times.

Ib. *with thy Hand*] In the *Gr.* is *of thy Hand*, but the *Heb.* is not Genitive.

Ib. *whoſe Share is*] But by the LXX and *Vulg. divide them*, as a Verb. Hence the *Collegians of Doway* obſcurely, *from a few out of the Land divide them, in their life*; but by the *Earl of Dartford* more expreſſive, *ſeparate them in their life time from the ſmall Number of thoſe*, who are thine *upon the earth*.

Ib. *their Excellency*] the very ſame as in *Job* iv. 21. ſo *Jun.* and *Trem.* have here *excellentiam ſuam*: for *reſt* does not ſeem very proper.

Ver. 15. *when I awake with thy Likeneſs*] With the LXX *when thy Glory ſhall appear*, as their Imagination dictated.

Ver. 1. See this *Pſalm* 2 *Sam.* xxii. In the Argument of it to his *Paraphraſe*, *Beza* writes, *We muſt needs grant that we have no Writing extant of any Poet, who flouriſhed the moſt in Wit and Eloquence, to be compared with this Pſalm, if we only look at the Phraſe. And as for the Matter, he deſcribes thoſe his ſo dangerous Perils in ſuch a Manner, that he who reads them will almoſt think he beholds the Things with his Eyes; and he ſo paints forth the Glory of God in executing Judgment, and his Divine Majeſty with ſuch a high Style, that the Reader may think the Heavens and Earth yet ſtill to ſhake*; and for the like ſee *Delane's Life and Reign of David*, p. 71. or as quoted by *Wheatland*.

Ver. 2. *firm Place*] or *ſolid Place*, as the *Sept.*

Ib. *Rock*] the ſame as in 2 *Sam.* xxii. 3. and here in Ver. 46. which it ſignifies properly, not *Strength*.

4. The Pangs of Death ſurrounded me, and the Floods of Ungodlineſs terrified me:

5. The Pangs of the Grave compaſſed me about, the Snares of Death prevented me.

6. I called upon the Lord in my Diſtreſs, and cried out to my God; who heard my Voice from his Temple, and my crying out before him came into his Ears.

7. Then the Earth ſhook, and moved; the Bottoms of the Mountains trembled, and were ſhaken; becauſe he was incenſed.

8. Smoak went up through his Noſe, and Fire out of his Mouth conſumed; by which Coals were kindled.

9. He alſo bended the Heavens, and came down; there being a Miſt under his Feet.

10. Beſides he rode upon a Cherub, and did fly; nay flew ſwiftly upon the Wings of the Wind.

11. He made Darkneſs his Hiding-place, his Tabernacle round about him, dark Waters, thick Clouds of the Skies.

12. By the Brightneſs that was before him his thick Clouds paſſed on, with Hail, and Coals of Fire.

13. The Lord thundered too in the Heavens, and the Higheſt gave forth his Voice, with Hail, and Coals of Fire.

14. He alſo ſent his Arrows, and diſperſed them: and ſhot Lightnings, and routed them.

15. The Channels of the Water were not only ſeen, but the Foundations of the World diſcovered; at thy Rebuke, O Lord, by the Blaſt of the Breath of thy Noſe.

16. Sending from on high, he took me, drew me out of much Water.

17. He reſcued me from my ſtout Enemy, and from thoſe who hated me; becauſe they were too ſtrong for me.

18. Who prevented me at the Time of my Calamity; but the Lord was for a Staff to me.

19. And brought me forth to a large Place, delivering me; for he delighted in me.

20. The Lord recompenſed me according to my Virtue: he rendered to me after the Purity of my Hands.

21. For I obſerved the Ways of the Lord, and was not wicked contrary to my God.

22. All his Judgments were likewiſe before me, nor did I put away his Ordinances from me.

23. Nay I was perfect with him, and kept my ſelf from having Iniquity.

24. So the Lord rendered to me according to my Virtue, after the Purity of my Hands before his Eyes.

25. To the kind one thou ſheweſt thy ſelf kind, to the perfect Perſon perfect,

26. To the pure one ſheweſt thy ſelf pure, and to him who is perverſe froward.

27. For thou doſt ſave the afflicted People, and humble the haughty Eyes.

28. Thou alſo lighteſt my Candle: the Lord my God makes my Darkneſs bright.

29. By thee too I run through a Troop; and by my God I leap over a Wall.

30. *As for* God, his Way is perfect, the Word of the Lord is tried: he is a Shield to all that truſt in him.

31. For who is God beſides the Lord? And who the Rock excepting our God?

32. It is God girds me with Ability, and makes my Way perfect;

33. Making my Feet as the Hinds, and ſetting me upon my eminent Places.

Ver. 4. *Ungodlineſs*] There being בְּנֵי wanting to make *ungodly Men*.

Ver. 5. *prevented me*] as if from living.

Ver. 8. *Smoak*] which in the *Saxon Manuſcripts* of the *Pſalms* at *Cambridge* is *rec*, after which it is yet called in ſome Places of *England*, when coming not from Fire; *from which Tongue 'tis allowed on all Hands, the Body of ours is really derived*, ſays *Brightland* in the *Pref.* to his *Gram. of the Eng. Tongue*.

Ver. 10. *flew ſwiftly*] by the Change only of the Letter ר into ד in 2 *Sam.* xxii. 11. which might be a Refinement of *David* himſelf, tho' *Capel* ſays the other is better, *Critica Sacra*, Lib. i. Chap. 7. but I give it to this, as being not ſo common, both in reſpect to the Matter and the *Heb.* Word, and I think more ſublime.

Ib. *flew ſwiftly upon the Wings of the Wind*] *Apollinarius*, who lived in the fourth Century, and whoſe *Paraphraſe on the Pſalms in Gr. heroic Verſe*, is ſtill extant (that on other Books being loſt) has it,

ἵπτατο Βυκτάων ἀνέμων πλερύγεσσιν ἀερθείς,

he flew mounted with the Wings of ſwift crouding Winds.

Ver. 11. *of the Skies*] *Pſalt. to cover him*, as the *Tranſlator* thought fit.

Ver. 15. *Water*] מ being prefixed to the Word for *Sea* in 2 *Sam.* xxii. 16. added perhaps by the royal Author, on reviſing and collecting his Pſalms together: *Abarbinel* reckons up 74 Varieties in the whole *Pſalm*, including different Spelling. *Hare* thinks this the *Copy* reviſed.

Ver. 18. *for*] which is in the *Heb.* more here than at 2 *Sam.* xxii. 19. and more agreeable to the Structure of that Language.

Ver. 19. *delighted in me*] *Doway Bib. would me*; which may paſs for as good *Latin*, viz. the Original *voluit me*, as *Engliſh*.

Ver. 23. *perfect*] 'Our Tranſlators, writes *Gell*, 'uſually render what is in the holy Text *perfection* or '*perfect*, by *ſincerity* and *ſincere* and *upright*, as *Pſa.* xviii. '23. or elſe miſlead the credulous Reader by putting one 'or other in the Margent,' *Eſſay*, p. 697.

Ver. 26. *perverſe*] being not the ſame Word with the following, any more than in 2 *Sam.* xxii. 17.

This is paraphraſed well in the *old com. Metre*,

And thou wilt uſe the wicked Men,
As wicked Men deſerve;

but by *Mud.* tranſlated, *with the Crooked Thou behaveſt croſsly.*

Ver. 29. *run through a Troop*] which *Mudge* flattens *to courſe in Parties*; and the *Sept.* transform into *ſhall be delivered from Temptation*: for אָרִיץ might be paſſive from רצה thus אָרָץ by dropping ה as is ſometimes done, would the Points permit it, tho' that Verb muſt be racked to ſignify ſo.

Ver. 32. By *Payne*, forſooth amending the *old Metre*,

He is the Lord that girdeth me
with ſtrength for war, and why?
He maketh my way perfect, and
on him I will relie;

ſuch *whys* being much uſed by him, tho' not always ſo improperly.

34. He teaches my Hands War; and a ſteel Bow has been broken by my Arms.

35. And thou haſt given me the Shield of thy Salvation, thy right Hand has ſupported me, and thy Gentleneſs made me great.

36. Thou enlargeſt my Steps under me; inſomuch that my Ancles do no ſlip.

37. I purſue my Enemies, and overtake them; nay do not return till they are conſumed.

38. Thus I ſtrike them, ſo that they are not able to get up: they fall down under my Feet.

39. For thou girdeſt me with Ability for War; overthroweſt them under me that riſe up againſt me.

40. And thou haſt given me the Necks of my Enemies, that I may cut off thoſe who hate me.

41. They cry out, but none ſaves; on the Lord, but he does not anſwer them;

42. While I beat them ſmall, as the Duſt before the Wind; empty them out, as the Dirt of the Streets.

43. Thou delivereſt me from the Contentions of the People; makeſt me the Head of the Gentiles: a People that I knew not ſerve me.

44. They hearken to me by the Report of the Ear: Strangers ſubmit to me;

45. Who decay, and ſhake for fear out of their cloſe Places.

46. The Lord lives, and bleſſed is my Rock: ſo let the God of my Salvation be exalted.

47. It is God renders Vengeance for me, and brings the People under me;

48. Delivering me from my Enemies: thou doſt withal exalt me above them that riſe up againſt me; reſcueſt me from the violent Man.

49. Therefore will I praiſe thee among the Gentiles, O Lord, and ſing melodiouſly to thy Name.

50. He makes the Salvation of his King great; and will ſhew Kindneſs to David his anointed one, and his Offspring for ever.

PSALM XIX.

FOR the chief Muſician. A Pſalm of David.

The Heavens declare the Glory of God, and the Firmament tells the Work of his Hands.

2. One Day after another utters Speech, and one Night after another ſhews Knowledge.

3. There is no Speech, nor yet Words, without their Voice being heard.

4. The Draught of them goes forth to all the Earth, and their Declarations to the End of the World: he has made a Tent with them for the Sun.

5. Which is like a Bridegroom coming out

Ver. 34. *broken*] *Mudge* follows the *Seventy*, *Thou makeſt my Arms a Bow of Braſs*, by altering the *Heb.* they miſtook; but miſtaking himſelf too in doing it. *Bythn.* muſt alſo be miſtaken in ſuppoſing they read נְחַתָּה from ינח which has not the Conj. *Kal*, and there it would be יַנְחֵתָה more likely they took the Word נחתה for נתתה from נתן as the *Gr.* Word likewiſe ſhews.

Ver. 35. *Gentleneſs made me great*] But *Mudge*, not without Alteration of the *Original*, *anſwering me invigorateth me*; and the *Sept.* by Reiteration, *thy Diſcipline has corrected me to the End, and thy Diſcipline it ſelf will teach me*; in which they might put *Diſcipline* or *Correction*, for *Gentleneſs* or *Meekneſs*, by a Metonymy of the Cauſe for the Effect, and *teach* to ſuit with it, both in the gloſſing way, to make Something that is plain, tho' wrong, as *Tranſlators* frequently do: as to the reſt, I count that *thy Diſcipline* was written by Overſight twice, and afterwards the Want of a Verb to the firſt was ſupplied by one of its own Signification; and, as the repeating it might ſeem to denote Continuance, *to the End* was alſo added.

Ver. 42. *empty them out*] being one Word in *Heb.* as if contracted from the two in 2 *Sam.* xxii. 43.

Ver. 43. *makeſt*] by taking out a *Heb.* Letter after מ and putting in another before it, 2 *Sam.* xxiv. 44.

Ver. 45. *decay, and &c.*] *Sept. are become old and lame, by reaſon of their Ways*; deriving the firſt Verb from בלח inſtead of נבל and the ſecond not from חרג as being only here, and the Meaning of it known by the *Chald.* but as *Bythn.* ſkilfully remarks from חגר that ſometimes ſignifies ſo in *Chald.* and is thus written 2 *Sam.* xxii. 46. yet there they tranſlate, *ſhall be caſt away, and overthrown*; and they might take *Places ſhut up* to be *Ways*.

Ver. 48. *withal*] The LXX Interpreters taking אַף to be *Anger*, and ſo reading *my Enemies of Anger*, tranſlate my *angry Enemies*, neglecting the *Heb.* Stop, the ſame as at *Wicked* in the firſt Ver. of this Book, which is an Inſtance of what Conſequence the very Accents are.

Ver. 50. *anointed*] The *Vulgate* has *Chriſt David*.

Ver. 1, &c. *Addiſon*,

The ſpacious Firmament on high,
With all the blue æthereal Sky,
And ſpangled Heav'ns, a ſhining Frame,
Their great Original proclaim:
Th' unweary'd Sun, from Day to Day,
Does his Creator's Pow'r diſplay, &c.

Ver. 2. *after*] as *Noldius* ſhews this *Heb.* Prepoſition ſignifies, *Concord. Heb. Partic.* 24. and of which *Poole* likewiſe gives Inſtances, adding *the Day doth not utter this to the Day*: accordingly *Brady* and *Tate* have it,

The Dawn of each returning Day
freſh Beams of Knowledge brings;
And from the dark Returns of Night,
divine Inſtruction ſprings.

Ib. *Knowledge*] which *Erillus* the Philoſopher, as *Diog. Laertius* writes of him, held to be the End of Living.

Ver. 4. *Draught*] *Sept. Sound*, imagining קום as a Contraction of קולם and not reading the latter from the foregoing Ver. as *Byth.* conceits.

Ib. *with them*] the *Heavens* and *Firmament* looking like a *Tent for the Sun*; but what other *Tabernacle for him* is there in them? The *Gr.* is, *in the Sun he has put his Tent*: for which the *Heb.* would not only require the Change of ל into ב but alſo of בהם into ו joined to another Word, utterly improbable to have ever been.

Ver. 5. By *Jonſton*,

Sponſi more novi thalamo ſe tollit Eoo;
Carpit et, exultans more gigantis, iter.

There is not in all Virgil, ſays the *Pref. Diſc. a greater Sublimity of Verſe than in theſe Lines*, viz. in ſounding to the Senſe: in *Eng. Like a new married Man from the Wedding-Chamber he raiſes himſelf up from the Eaſt, and takes his Journey triumphant like a Giant*; as I underſtand it, and not as in the printed *Interpretation*, *out of his Morning Bed*, which debaſes the Image the inſpired Writer gives.

Ib. *ſtout Man*] *Sept. Giant*, not ſignified, and leſs agreeable.

Ib. *a Race*] *Mudge*, *his Path*; how flat!

of

of his Marriage-chamber, is joyful like a ſtout Man to run a Race.

6. His coming forth is from the End of the Heavens, and at their Extremities is his Circuit; from whoſe Heat there is Nothing hid.

7. The Law of the Lord is perfect, converting the Soul; the Teſtimony of the Lord is certain, making wiſe the Simple;

8. The Precepts of the Lord are right, rejoicing the Heart; the Commandment of the Lord is pure, enlightening the Eyes;

9. The Fear of the Lord is clean, remaining for ever; the Judgments of the Lord are true: they are *all* righteous together.

10. More to be deſired than Gold, or much pure Gold; and ſweeter than Honey, or the Dropping of Honey-combs.

11. Thy Servant is alſo admoniſhed by them; by obſerving them there is great Reward.

12. Who underſtands *his* Errors? Cleanſe me from thoſe that are hid.

13. Keep back thy Servant likewiſe from preſumptuous Things, let them not have dominion over me; then ſhall I be perfect, as well as innocent from great Tranſgreſſion.

14. Let the Speeches of my Mouth, and the Meditation of my Heart, be acceptable before thee, O Lord, my Rock and Redeemer.

PSALM XX.

FOR the chief Muſician. A Pſalm of David.

The Lord will anſwer thee at the Time of Diſtreſs, the Name of the God of Jacob will exalt thee;

2. He will ſend Help for thee from the holy Place, and ſupport thee from Zion;

3. Will remember all thy Offerings, and make thy Burnt-ſacrifice right. A Pauſe.

4. He will grant thee *what* is in thy Heart, and fulfil all thy Purpoſe.

5. In whoſe Salvation let us ſing, and ſet up a Standard in the Name of our God; *ſince* the Lord will fully grant all thy Petitions.

6. I know already that the Lord ſaves his anointed one; whom he anſwers from his holy Heaven, in the ſaving Power of his right Hand.

7. Some of Chariots, and others of Horſes, but we are mindful of the Name of the Lord our God.

8. Thoſe have ſtooped, and are fallen down: whereas we roſe, and ſhall be kept up.

9. O Lord, ſave: let the King anſwer us on the Day we call.

PSALM XXI.

FOR the chief Muſician. A Pſalm of David.

The King, O Lord, is glad through thy Strength; nay how exceedingly he rejoices through thy Salvation!

2. Who haſt given him the Deſire of his Heart, and not with-held the Propoſal of his Lips; a Pauſe.

3. When thou hadſt prevented him with good Bleſſings, ſetting a Crown of pure Gold on his Head;

Ver. 6. *their Extremities*] *Sept. the End of Heaven.*

Ver. 8. *Precepts*] *Sept. Righteouſneſſes:* being at a Loſs, as it appears to me, they went for the Meaning of פקד here to צדק through ſome Likeneſs; not becauſe the latter may be corrected by the former, as with *Byth.*

Ib. *enlightening*] *Apollinarius,*

ἐννεσί η σίλβουσα καὶ ὄμμασι φέγγος ἀέξει.

Light increaſes to the Eyes by the bright Commandment.

Ver. 11. *admoniſhed*] The LXX tranſlate, *thy Servant keeps them*; not becauſe *they referred it to Practice*, as *Byth.* writes, but deriving *nizhar* from *nazar* in the room of *zahar*; where the *Interpreter*'s Deficiency in Grammar is apparent.

Ver. 13. *Keep back*] *Sept. Spare*, interpreting *haſac* by *hus.*

Ib. *preſumptuous Things*] *Gr. Strangers*, by the Error of ſuppoſing ד to be ר

Ib. *great*] which *David* having probably before this committed, particularly his Murder and Adultery, prays to be preſerved from ſuch for the future. But [the] muſt be improper here, though referring to that, as doubtleſs it was deſigned in the *com. Tranſ.* becauſe God's Forgiveneſs had, and muſt be what cleared him from that Tranſgreſſion, or any other already committed; and not God's keeping him back from it, which could relate only to what was not yet done.

Ver. 1. *Pſalm*] which he compoſed, as I think, when he was going againſt the *Syrians*, 2 *Sam.* x. 18. it being on Occaſion of a War, Ver. 5. where the Enemies ſet their Minds on their Chariots and Horſes, Ver. 7. as 2 *Sam.* x. 17. and who ſeem to have been beat before, Ver. 8. as 2 *Sam.* x. 13, 15.

Ver. 3. *make—right*] The Verb uſually ſignifies *to make fat*, but ſeveral take it to mean here *turn into Aſhes*; ſo this being general agrees with either, better than *accept.*

Ver. 5. *ſet up a Standard*] *Sept. be magnified*, as if ד and נ were tranſpoſed, but more likely the Signification only was transferred.

Ib. *of our God*] In the *Com. Pray. of the Lord our God*, from a corrupt *Copy* only of the *Sept.* which the *vulg. Lat.* did not follow.

Ver. 7. *are mindful of*] *Sept. will call upon*, by there being ב before *Name*, and as the Verb alſo ſignifies *to make mention*; yet that tranſlating is wrong, and the *Vatican Editions* have *ſhall be magnified*, as in Ver. 5.

Ver. 8. *ſtooped*] *Sept. had the feet tied*, poorly from the Noun of this Verb ſignifying *Legs.*

Ver. 9. *ſave: let the King*] *Gr. Tranſ. ſave the King*; which the *Heb.* Pauſe ſhould have prevented, and hereby the Uſefulneſs of it appears.

Ib. *anſwer*] This the *Gr.* has in the 2d Perſon quite inconſiſtent with the *Heb.*

Ver. 2. *the Deſire*] which ſeems to be *David*'s obtaining the whole Kingdom of *Iſrael*, and that this was made on that Occaſion.

Ib. *Propoſal*] *Sept. Will* (improper to *Lips*) going for the Meaning of ארש as it is only here, to רשה ſince א and ה are ſervile Letters, and ש of a Sound like צ

Ver. 3. *a Crown*] See 2 *Sam.* v. 3.

Ib. *pure Gold*] *Sept. precious Stone.*

4. The

4. The Life that he aſked thee for, haſt thou granted him, a very long Space of Time.

5. His Renown is great through thy Salvation, Dignity and Honour doſt thou put upon him:

6. As being one that thou wilt make very happy for ever, and joyful with the Gladneſs of thy Preſence.

7. For the King truſts in the Lord, and by the Kindneſs of the Higheſt cannot be removed.

8. Thy Hand meets with all thy Enemies, thy right Hand finds thoſe out who hate thee.

9. Thou makeſt them as an Oven with Fire at the Time of thy Preſence: the Lord devours them in his Anger, the Fire conſuming them.

10. Their Fruit thou cauſeſt to periſh from the Earth, their Offspring from Mankind.

11. Becauſe they are wickedly inclined againſt thee; contriving Devices, they cannot prevail in.

12. For thou ſetteſt them for a Butt, taking aim on thy Strings at their Face.

13. Be exalted, O Lord, in thy Strength; let us ſing, and that melodiouſly, thy Power.

PSALM XXII.

FOR the chief Muſician; upon the Morning Hind. A Pſalm of David.

My God, my God, why haſt thou forſaken me, being far off from ſaving me, *and* the Words of my Roaring?

2. O my God, I call by Day, but thou doſt not anſwer; and by Night, there being no Silence to me.

3. Yet thou art holy, dwelling where the Praiſes of Iſrael are.

4. In whom our Fathers truſted; and as they did, thou deliveredſt them.

5. They cried to thee, and were ſet free: they truſted in thee, and did not become aſhamed.

6. But I am *as* a Worm, and not a Man; the Reproach of Men, and the deſpiſed one of the People.

7. All who ſee me ſcoff at me *thus*, thruſting out the Lip, ſhaking the Head;

8. He commits himſelf to the Lord, let the ſame deliver him: he may reſcue him, ſince he delights in him.

9. For thou broughteſt me out of the Belly; madeſt me dependent at my Mother's Breaſts.

10. I was caſt upon thee from the Womb: thou haſt been my God from my Mother's Belly.

11. Be not far off from me, for there is Diſtreſs near, and no Helper.

12. Many Bullocks compaſs me, the Bulls of Baſhan incloſe me about.

13. They open their Mouth at me, *as* a Lion tearing and roaring.

14. I am poured out like Water, and all my Bones come apart, my Heart is like Wax, being melted in my Inſide.

15. My Strength is dried up like a Potſherd, and my Tongue cleaves to my Jaws; ſo that thou makeſt me ready for the Duſt of Death.

Ver. 5. *Honour*] In the *Liturgick Pſalms*, *great worſhip*; ſee *Pſa.* iii. 3.

Ver. 7. *cannot be removed*] as *Saul* and *Iſh-boſheth* had been.

Ver. 12. *ſetteſt*] the Verb not ſignifying *to make turn.*

Ib. *them for a Butt, taking aim*] ſo *Patrick.*

Theſe ſhall be made the Mark, at which
Thy killing Arrows aim;

as alſo the *Bp.* of that Name, *make them the Mark*; and *Duport* after the ſame Manner in *Gr. Verſe*, uſing σκοπὸν, *a Butt* or *Mark*, and τίλυσκόμενοι, *taking aim.*

Ib. *Strings*] *Sept. Remnants* thus, *wilt prepare their Face in thy Remnants*, a ſtrange Expreſſion, by which alſo they leave out על *againſt*, and for this have only the Meaning of another Noun from the ſame Root.

Ver. 1. *the Morning Hind*] in the *Eng. Marg. the Hind of the Morning:* this appears to denote *David* himſelf, then in ſuch a Condition as a Hind is, that is hunted in a Morning; and conſequently was (as the Matter alſo ſhews) in the Time of his Troubles under *Saul.*

Ib. *Hind*] *Sept.* and *Vulg. Receiving*, which the *Doway Tranſlators* render *Enterpriſe*, but *Byth.* expounds it *Help* (viz. received) no Matter which is right or wrong: I know not how the LXX turned it ſo, but by taking לת ה in the two Words for לקרת and ſhould be obliged to him that can diſcover it better.

Ib. By *Fanſton*,

Ah, Deus! eh! me cur liquiſti? ululatibus aures
Cur, procul abſcedens, ſubtrahis uſque meis?

which excels in its Kind (for Imitation by Sound) *all that can be found in the Latin Language*, ſays the Writer of the *Prefatory Diſcourſe.*

Ib. *My God. &c.*] which our Bleſſed Saviour uſed on the Croſs, in *Syriack*, *Mat.* xxvii. 46. ſuppoſed to be then the common Language in *Judea*; but rejects the *Gr. look upon me:* to make which I ſuppoſe the laſt אלי was taken for אלי and *look* ſupplied as underſtood, then that *God* at firſt (to which the *Gr.* has not *my*) was added afterwards; ſomething different from *Byth.* who does not quite ſuit his to the *Gr.* and adds a Letter more.

Ib. *ſaving me*] *Hare* and *Mudge* change the *Heb.* into *my Crying*, and ſo make a Tautology.

Ib. *Roaring*] The *Gr.* and *vulg. Lat.* after it, as uſual in this *Book*, have it *Sins* in a ſtrange Senſe; and how I believe I have hit upon, viz. by interpreting שאגת like שגיאות *Pſa.* xix. 12. whoſe ו might be left out, and this be plural without the Points.

Ver. 2. *Silence*] *Sept. for Folly*, as though *Silence* was ſuch.

Ver. 3. *dwelling*] *Pſalt. continueſt*, and in a wrong Diviſion.

Ver. 8. *delights in him*] The *Doway Tranſlators* have it *wil him*, being hard put to it for *Engliſh* to *vult.*

Ver. 9. *dependent*] As he could not then *hope*, nor is that the Meaning of the *Heb.* Word, being the ſame as at *Ver.* 5.

Ver. 12. *Bulls*] So tranſlated *Pſa.* l. 13. & lxviii. 30. the LXX have *fat Bulls*, giving the Word a double Meaning with the Adjective from ברא for אבר

Ver. 14. *in my Inſide*] and not as in the *com. Reading.*

Ver. 15. *like a Potſherd*] that lies about the Houſe, or in the Aſhes, to which no Moiſture comes.

Ib. *Duſt*] or *Mould*, but that it might be taken in another Senſe here.

16. For Dogs compaſs me, the Aſſembly of Evil-doers come about me; piercing my Hands and Feet.

17. I can count all my Bones: they ſtare, looking at me.

18. They divide my Garments to themſelves, and caſt lots for my Cloaths.

19. Therefore be thou not, O Lord, far off: my Strength, make haſte to my Help.

20. Reſcue my Life from the Sword, the only Thing I have from the Dog's Paw.

21. Save me from the Lion's Mouth; as thou heareſt from the Horns of the Unicorns.

22. *So* will I declare thy Name to my Brethren, among the Congregation I will praiſe thee.

23. You who fear the Lord, praiſe him; all that are Jacob's Offspring, honour him; and be in fear of him, you whole Offspring of Iſrael.

24. For he does not deſpiſe, nor abhor, the Calamity of the Afflicted, neither hide his Face from him; but hears, when he cries out to him.

25. By thee ſhall my Praiſe be in the, great Congregation: I will perform my Vows before thoſe who fear him.

26. The Meek will eat, and be ſatisfied; they will praiſe the Lord who ſeek him: your Heart will live for evermore.

27. All the Limits of the Earth will remember, and return to the Lord; and all the Families of the Nations bow down before thee.

28. For the Kingdom is the Lord's, who has dominion in the Nations.

29. All the fat ones of the Earth, that have been eating, will bow down; all who are deſcending to the Mould will fall down before him; and none will preſerve his Life.

30. The Offspring will ſerve him, that will be counted up to the Lord for a Generation.

31. They will come, and declare his Righteouſneſs, to the People who ſhall be born, that he has done *it*.

PSALM XXIII.

A PSALM of David.

The Lord is my Shepherd; I do not want.

Ver. 16. *Dogs*] *Dogs and worſe Men have compaſs'd me*, has *Dan. Burgeſs* in his *Metre*, as though they were very Dogs; but the *Pſalmiſt* has no *and* for that.

Ib. *piercing*] There being no other Place or Word in the *Heb. Bible*, but what may fairly I truſt be vindicated, from having been corrupted or altered, of thoſe which I have omitted as unneceſſary, referring the Reader to *Simon's Critical Hiſtory*, B. I. Ch. xviii, xix. who may well be hearkened to in this; I would mention here, that *they pierced* is not as the *Heb.* is, but as ſome ſuppoſe it ſhould be: whereas the *Heb.* Word as it is, may be taken for a Participle of the ſame Meaning, from כאר as in the *Lexicon* of *Capellus*, as here rendered, without any ſuppoſed Corruption of *Jews*, or Loſs of Senſe; according to *Pocock*, and as *Carpzove*, ſhews in his *Defence of the Heb. Bib.* againſt *Whiſton*, Chap. i. Ob. 28. The Author of the *State of the Pr. Heb. Text* objects that *the Omiſſion of the* ם *is very irregular*, being *never proper but before a ſuffix'd Pronoun, or in conſtruct*; which latter we are to take for *the conſtructed Form*, and ſuch, if he had underſtood *Hebrew* ſufficiently, he might have known this to be as a Participle, according to קֹרְאִי *calling upon*, *Pſa.* xcix. 6. רֹמִי *ſhooting with*, *Pſa.* lxxviii. 6. בְּאִי *entering*, *Gen.* xxiii. 10. רְאִי *ſeeing*, *Eſt.* i. 14. as in *Buxt. Gram.* L. II. C. xviii.

Ver. 19. *make haſte*] *Sept. apply*, fondly to have Something better.

Ver. 20. *only Thing*] according to the *Heb.* (not *darling*) viz. his Life.

Ib. *Dog's Paw*] the *Saxon* is, *handa hunda*, *the Paw of the Hound.*

Ver. 21. *from the Horns*] *David* being now, I ſuppoſe, in the Wilderneſs among the wild Beaſts, praying to be delivered from *Saul.*

Ver. 24. *from him*] The LXX have *from me*, how, may be eaſily ſeen in the *Heb.* and in other *Notes* of the like.

Ver. 25. *thoſe who*] *Payne*,——*them God's fearers be*; and the like in the very next Verſe.

Ver. 26. *ſeek*] *Sternhold, and thoſe that doe their dever.*

Ib. *your Heart*] *Sept. their Hearts*, not by ה for כ but their Senſe of it.

Ver. 27. *before thee*] *Gr. before him*, poſſibly by looking at that in the 29th Verſe.

Ver. 29. *have been eating*] *Jun.* and *Trem.* have *comedentes*, *that are eating*, but the *Heb.* Verb is in the preter-perfect Tenſe; and how contrary *ſhall eat* is to the Context may be eaſily ſeen.

Ib. *will bow down*] This the *Popiſh Doway Annot.* interprets, *ſhal religiouſly adore Chriſt's Bleſſed Bodie in the Sacrament.*

Ib. *none will preſerve his Life*] *Septuag. my Soul is alive to him*, miſtaking one *lo* for another, and ו for י yet the former *Mudge* knowingly eſpouſes, tho' he might have learned from *Byth.* the Diſagreement of Gender; but not the latter, it ſhewing more of the *Critick* to be ſingular in this Work.

Ver. 30. *Offspring*] *Litur. my ſeed*, from the *Vulg. Lat.* & *Gr.*

Ver. 30, 31. *for a Generation. They will come*] But by turning ל into ה in one Word, and ſtriking off ו from another, then joining them together, by tearing away the double Partition of the *Heb.* Pointing, *Silluk and Sophpaſuk*, our *Tranſlator* above can make, *the Generation that is to come ſhall be numbred to the Lord:* yet too aukwardly, ſince in the *Heb.* Manner it would be, *a Generation will come, and be &c.* nor will *Pſa.* lxxi. 18. juſtify or even countenance it, being a different Thing, much leſs *Capellus*'s Cant of the LXX reading ſo.

Ver. 31. *declare*] *Gr.* and *Com. Prayer*, *the Heavens ſhall declare.*

Ib. *done* it] i. e. made them come and declare, with each of the Things before. *Litur.* from the LXX *whom the Lord hath made*; which *Tranſ.* the ſtrenuous Writer of *Holy David*, &c. juſtifying throughout at any Rate, as if it was without Fault, diſcovers alſo his little Knowledge of the *Heb.* ſince כִּי *that* is neither to be ſuppreſſed here, nor ſignifies *indeed.*

Ver. 1. *Pſalm*] which ſeems made after *David* had fetched the Ark to him, by Ver. ult. ſee 2 *Sam.* vi. 17.

Ib. *Buchanan* is blamed for introducing this *Pſalm* with,

Quid fruſtra rabidiſme petitis canes!
Livor propoſitum cur premis improbum?

Why do ye ſeek me, O mad Dogs, in vain? O Spite, why doſt thou preſs on the wicked Purpoſe! But I am ready to conclude it was in Relation to himſelf with the Popiſh Inqui-

2. He makes me lie down in Paſtures of freſh Graſs: leads me by ſtill Waters,

3. He reſtores my Soul, guides me in the Roads of Righteouſneſs, for his Name's ſake.

4. Nay though I go through the Valley of the Shadow of Death, I fear no Ill, ſince thou art with me; whoſe Rod and Staff comfort me.

5. Thou furniſheſt a Table for my Preſence before my Adverſaries, makeſt my Head wet with Oil, my Cup is quite full.

6. Certainly Goodneſs and Kindneſs will follow me all the Days of my Life, and I ſhall reſt in the Houſe of the Lord a long Time.

PSALM XXIV.

A Psalm of David.

The Earth is the Lord's, and what it is full of; the World, and thoſe that dwell in it.

2. For it was he laid its Foundation on the Seas, and eſtabliſhed it upon the Floods.

3. Who ſhall go up on the Lord's Mountain? And who ſtand up in his holy Place?

4. He that is innocent with *his* Hands and of a pure Heart; who does not carry himſelf vainly, nor ſwear deceitfully.

5. He ſhall carry a Bleſſing from the Lord, and Righteouſneſs from the God of his Salvation.

6. This Generation that ſeek for him, who ſeek thy Preſence, is Jacob. A Pauſe.

7. Take away your Heads, O Gates, and be taken away, you everlaſting Doors; that the glorious King may come in.

8. Who is this glorious King? The ſtrong and powerful Lord, the Lord that is powerful in War.

9. Take away your Heads, O Gates, and get away, you everlaſting Doors: that the glorious King may come in.

10. Who is it this glorious King is? The Lord of Armies, he is the glorious King. A Pauſe.

PSALM XXV.

By David.

א To thee, O Lord, I lift up my Soul.

2. א My God, I truſt in thee; let me not be aſhamed, let not my Enemies triumph againſt me.

3. ג Nor let thoſe who wait for thee be aſhamed; let them be ſo that are treacherous without cauſe.

4. ד Make known thy Ways to me, O Lord, teach me thy Paths.

5. ה Cauſe me to go in thy Truth, as

ſitors, who perſecuted him in *Portugal*; where he tranſlated Part at leaſt of the *Pſalms*; and then the Beginning of this *Pſalm* joins agreeably with it.

Ib. *do not*] agreeable to the *com. Eng. Tranſ.* of the next Verſe.

Ver. 4. *Valley*] *Sept. Middle*, by the *Chald.* גוא from גוה the *Heb.* being ג׳א

Ver. 5. *wet*] *Heb. fat.* To this the *Doway Annotators* tack on, *Chriſtian ſoules are alſo ſtreingthned by the Sacraments of Confirmation, Penance, holie Orders, Matrimonie, and extreme Unction*; not minded to loſe a Paſſage for Proof of thoſe five Sacraments of theirs.

Ib. *my Cup is quite full*] Where the *Verſ.* of the *Seventy, thy Cup makes drunk, as being very ſtrong*; and the *vulg. Lat. my Cup that makes drunk how brave it is!* have the latter made out of the next Verſe, which ſuch as would correct the *Original* by thoſe *Tranſlations* may take their Choice of; whilſt the *Targum* is like the *Heb.* excepting that for *abounds* it has *is large.*

Ver. 6. *reſt*] tranſlated *dwell* by miſtaking the *Heb.* Root.

Ib. *a long Time*] *Heb. to Length of Days, Sax. on langeneſſe daya.*

Ver. 1. *Pſalm*] It is not unlikely to be made on Occaſion of bringing the Ark to Mount *Zion*; ſo *Grotius* refers it to 2 *Sam.* vi. 12.

Ver. 4. *himſelf*] The *Marg. Reading* is *my* for *him* or *his*, and *ſelf* or *ſoul* the *Jews* expound to ſignify *the Name of God* (of which ſee *Viccars* here in his *Decapla in Pſalmos*) as if ſpoken by him, which the reſt of the *Pſalm* ſhews it was not.

Ver. 6. *thy*] *of God* with the *Sept.* by dull Paraphraſe ſpoiling one of the fineſt Elegances of Language, but *Patr.* worſe by referring *thy* to *Children of Jacob.*

Ib. *is Jacob*] *Jun.* and *Trem.* ſay, *the Generation of Jacob*; *Caſtal. videlicet Jacobeorum, that is of thoſe belonging to Jacob*; *Leo Jud. of Jacob are they*; *Ainſw. of Jakob, and Hulſe, is Jacob.* How abſurd is it for the Poſterity of *Jacob*, to ſpeak to and ſeek themſelves, as it amounts to in the *com. Tranſ.*

Ver. 7. *Take away*] the ſame Verb that I have rendered *carry* in the 4th and 5th Verſes.

Ib. *Heads*] By this the Gates ſeem compoſed of an upper and under Part, that might open ſeparately, as is not unuſual now; and though the upper Part might be turned up, yet ſurely not the other, which would then come in the room of that: ſo that *take away* better ſuits both, and the whole Doors, and the proper Meaning of the Verb is *take.* Let it be obſerved too that this was ſpoken in reſpect to the Ark, being not barely the Emblem, but peculiar Reſidence of the Divine Preſence, which required the Tops of the Gates to be opened, as expreſſed *Pſa.* cxviii. 10. when it was brought in aloft, as at Ver. 9. The *Gr.* and *Vulg.* thus, *Lift up your Gates, O Princes*, but ſo aukwardly poſited, as to manifeſt the *Heb.* was the ſame it is now, which will by no means admit of ſuch Conſtruction; ſee *Byth. Lyra Proph.*

Ver. 9. *get away*] or *take away your ſelves*; for it does not appear that the *Doors* had ſeparate Heads like the *Gates*, as being alſo leſs grand, and Things of a greater Height might be brought into the Courts, to require Heads to the Gates; particularly it may be ſuppoſed the Ark was carried in there on the Levites Shoulders, 1 *Chron.* xv. 15. and taken down to be carried into the Tabernacle or Temple, 1 *Chron.* xvi. 1. which makes it all clear to be underſtood.

well

well as teach me: for thou art the God of my Salvation; for thee I wait every Day.

6. ר Remember thy Mercies, O Lord, and Favours: for they are from everlasting.

7. ח Do not remember the Sins of my Youth, and my Trespasses: according to thy Kindness be thou mindful of me, for the sake of thy Goodness, O Lord.

8. ט The Lord is good, and upright; therefore he instructs Sinners in the Way.

9. י He makes the Meek go in that which is right, whom he teaches his Way.

10. כ All the Lord's Paths are Kindness and Truth, to those who keep his Covenant and Testimonies.

11. ל For thy Name's sake, O Lord, do thou also pardon my Iniquity, for it is great.

12. מ Whoever the Man is that fears the Lord, he will instruct him in the Way he should choose:

13. נ He himself shall abide in that which is good, and his Offspring inherit the Earth.

14. ס The Lord's Secret is for those who fear him, and his Covenant to be made known to them.

15. ע My Eyes are to the Lord continually, that he may bring my Feet out of the Net.

16. פ Look towards me, and be gracious to me; as I am one alone, and afflicted.

17. צ They have made the Distresses of my Heart large: bring me out of my Streights.

18. ר See my Affliction, and Trouble; and forgive all my Sins.

19. ר See that my Enemies are many, and hate me with violent Spite.

20. ש Preserve my Soul, and deliver me: let me not be ashamed, for I trust in thee.

21. ת Let Sincerity and Virtue keep me; because I wait for thee.

22. פ Redeem Israel, O God, from all their Distresses.

PSALM XXVI.

BY David.

Judge me, O Lord, for I walk in my Integrity; and trusting in the Lord, do not slip.

2. Prove me, O Lord, and try me: examine my Reins and Heart.

3. For thy Kindness is before my Eyes, and I walk continually in thy Truth.

4. I do not sit with vain Persons, nor go in with lurking Fellows.

5. I hate the Company of Evil-doers, and sit not with the Wicked.

6. I wash my Hands in Innocency, and come round thy Altar, O Lord;

7. To be heard with the Voice of Thanksgiving, and to declare all thy Wonders.

8. O Lord, I love the Habitation of thy House, and the Place of the Tabernacle for thy Glory.

Ver. 5. *for thee*] Elegant without a Conjunction, notwithstanding *Mudge*'s Manglings, who has more than merited *Bentley*'s *Aristarchus*, in another *Rich. Johnson*, that Chief of all Grammarians; but alas he wrote against the *com. Gram.* to whose Memory the *Author* pays the Tear that is due.

Ver. 8. *Jonston*,

Est justus, comisque Deus; gens discit ab illo
Devia, quod fugiat, quodque sequatur iter:

God is both just and gentle; the wandering People learn of him, what Road they should shun, and what follow.

Ver. 10. *Kindness*] as in Ver. 6. *Sax. Mildheortnyssa.*

Ver. 11. *also*] which answers very well to the foregoing Ver. though left out of our *Transl.* and notwithstanding *Bp. Hare* and *Mudge* would have *hear my Voice* thrust in before it, to make it *and*, which would spoil that more certain Connection.

Ib. *great*] consequently it was that about Uriah and his Wife, especially by what is said, 1 *King.* xv. 5. and so must be written after that; nay seems by Ver. 19, 20. at *Absalom*'s Rebellion. The Verses of this *Psalm*, being as many as the *Heb.* Letters, begin alphabetically; but not exactly so, for the second Verse as well as the first begins with the first Letter, unless the two first Words are transposed, and the sixth and nineteenth Letters are omitted, instead of which the twentieth is doubled together, and the seventeenth repeated at the End, as they are here prefixed to the Verses; whose Antiquity may from hence, and other Places of this Kind appear.

Ver. 13. *He himself*] *Mudge*, *His own self*, justly.

Ver. 14. *Secret*] which *Wh.* and *Sil.* express,

His secret Wisdom will instruct their Mind;

and further explain to be, *His good suggestions to their souls.*

Ver. 17. *made*] being active and transitive. But *Mudge* has, *Enlarge the Straits of my Heart*; *and bring*: that is by a considerable Change of the *Original* to make it so. May no such Gains be mine!

Ver. 21. *keep*] *Gr. cleave to*, two other *Heb.* Verbs that resemble this signifying to *bind* or *besiege*, and one of them would have the same Letters, tho' not Points.

Ver. 1. This *Psalm* seems to be made when *David* was getting out of *Saul*'s Favour, and found himself in Danger, but could yet resort to the Altar and Tabernacle. *Beza* applies it much to the King's Court, but with forced *Interpretation*; as *Hatton* does more forcibly to the Sacrament.

Ver. 2. *examine*] *Vulg. burn*; but by the *Earl* I suppose you will think better, *try*——*by fire.*

Ver. 3. *walk continually*] by *Geo. Sandys*, our excellent *English* Traveller and Poet,

Nor from thy Truth
Have I in Youth,
Or will in Age depart.

Sept. metaphorically *have been pleased*, as they translate *Enoch pleased*, *Gen.* v. 24.

Ver. 4. *go*] *Sax. fare*, as *wayfaring* for *waygoing*, and *farewell* for *gowell.*

Ib. *in*] into their *Lurking-places*; see *Psa.* x. 8, 9.

Ib. *lurking Fellows*] *Heb. them who are hid*, and how could *David* be sure to avoid *Dissemblers?* Which Word is made by *Baxter* four Syllables, and thus exaggerated,

With lyars and Dissemblers
I never will go in;

which certainly no Man could safely say, not even *Baxter* in his Society. *Sept. them who do unlawfully*, from עול for עלם

9. Do

9. Do not let my Soul be gathered with Sinners, nor my Life with bloody Men;

10. In whoſe Hands there is Villainy, and their right Hand is full of Bribes.

11. But I walk in my Integrity: redeem me, and be gracious to me.

12. My Foot ſtands in Uprightneſs: I bleſs the Lord in the Congregations.

PSALM XXVII.

BY David.

The Lord is my Light and Salvation, of whom ſhould I be in fear? The Lord is the Strength of my Life, of whom ſhould I be afraid?

2. When Evil-doers come near againſt me, to eat my Fleſh, being my own Adverſaries and Enemies; they ſtumble, and fall.

3. If an Army encamp againſt me, my Heart ſhall not fear: if War riſe up againſt me, in that ſhall I be ſecure.

4. I have requeſted one Thing of the Lord, which I ſeek; *that* I may dwell in the Lord's Houſe all the Days of my Life, to look on the Pleaſantneſs of the Lord, and to enquire in his Temple.

5. For he will keep me ſecret in his Tabernacle, at the Time of Adverſity, will hide me in a private Place of his Tent, lift me up high on a Rock.

6. Even now he lifts up my Head above my Enemies round about me, therefore will I offer in his Tent Sacrifices with Shouting; I will ſing, and that melodiouſly, to the Lord.

7. Hear, O Lord, I call with my Voice; be alſo gracious to me, and anſwer me.

8. My Heart ſaying for thee, Seek my Face; I do ſeek it, O Lord.

9. Hide not thy Preſence from me, nor turn thy Servant away in Anger, who art my Help: do not leave me, nor forſake me, O God of my Salvation.

10. Though my Father and Mother forſake me, yet the Lord will receive me.

11. Teach me thy Way, O Lord, and lead me in the Path of Uprightneſs, by reaſon of thoſe that obſerve me.

12. Give me not up to the Mind of my Adverſaries: for falſe Witneſſes would riſe up againſt me, and he who breathes out Violence;

13. But that I have cauſed a Belief, that I ſhall ſee the Lord's Goodneſs in the Country of the Living.

14. Wait for the Lord, be ſtedfaſt, and he will ſtrengthen thy Heart; therefore wait for him.

Ver. 9. *let*] See *Pſa.* xxviii. 3.

Ib. *gathered*] The *Sept. deſtroy*, by deriving it from ספה when it is from אסף

Ver. 3. *in that*] viz. *War*, being both fem. ſo that *in him* is wrong in the *Lit.* which to defend in *Holy David clear'd* is made worſe, by ſuppoſing this was left quite out, and *in him* ſupplied.

Ver. 6. *offer*] In the *Popiſh Engliſh*, but a Year before our *preſ. Tranſ. haue immolated an hoſt of iubilation.*

Ver. 8. *My Heart ſaying for thee*] dictating to him on God's behalf, according to *Dav. Kimhi*, *Sol. Jarhi* and *Mudge:* this is before, *Seek my Face* in *Heb.* and parted with it by the great Point from that which follows.

Buchanan turns it,

Te mens anhelat, vultus ad vultum tuum
Intentus uſque reſpicit:

My Mind breathes out thee, my attentive Countenance looks to thine; and *Cocceius* literally, as his Manner is, *Pro te dixit cor meum, Quærite, &c. My Heart ſaid for thee, Seek, &c. Heaven's Voice, if we liſten*, ſays *Young*, *ever ſpeaking in the human Heart*, *Centaur*, Let. iv. In the *Pſalter* it is, *My Heart hath talked of thee.*

Ib. *Seek my Face*] Sadly mangled in the *Greek* and *Latin Copies.*

Ver. 12. *he who*] viz. *Saul*, the *Heb.* Word being ſingular.

Ib. *breathes out Violence*] With the LXX, *Iniquity has lyed to it ſelf*, in *no Affinity to the Heb.* ſays *Bythn.* but I fancy they turned *Violence* from particular to general, and *breathes* the contrary, to make Something that was plainer.

Ver. 13. *But that*] This, it is as improbably as audaciouſly ſaid in *Critical Notes on ſome Paſſages*, p. 31. *the Chaldee has inſerted into the original text:* for how ſhould that be done, if it is *of no ſignification or uſe*, but to ſpoil the Senſe, as there pretended? Yet more monſtrous is the Imagination, that Part of the *Heb.* Word had belonged to the foregoing Verſe, and the other Part was added to it without Senſe; which tranſlating before by *would*, that cannot be denied to the *Heb.* Verbs, happily ruins.

Ib. *cauſed a Belief*] by his being appointed King by *Samuel*, ſlaying *Goliath*, &c. which probably might reſtrain his Enemies for a while, and when this *Pſalm* was written, for fear of Puniſhment in his future Proſperity; tho' others refer it to his old Age or latter Time, for which I want ſufficient Reaſon. It is in the Conjug. *Hiphil*, which denotes cauſing another to do what the Verb ſignifies, and tho' in this Verb it is commonly uſed like *Kal*, yet is not therefore to loſe its natural Meaning.

Ver. 14. *wait for*] To *wait on* is to *attend on*, *miniſter to* or *ſerve*; whereas this *Heb.* Verb has no ſuch Meaning, but ſignifies *to wait* or *look for*, or *expect*, as the Particle does rather *for* than *on:* ſo *Pagn. Munſt. Leo Jud.* and the *Vulg. Lat. Tranſ.* render it *expecta*, *Jun.* and *Trem.* only ſpelling it differently *exſpecta*, *Ainſw. earneſtly wait thou for*, the *Saxon* being *yeanbida*, *abide for.* The ſame Verb being uſed in this Senſe ſeventeen Times in the *Pſalms*, and fourteen in *Iſaiah*, beſides other *Books*, the preſent Account of it may ſerve for all. *Jonſton* having, *Fide Deo, firmamque fidem, ſunt præmia præſto*; it is extolled for the Harmony of *i* and *æ* repeated, *Pref. Dif.* aſcribed to *Benſon*, p. 52. while it lies in the *f* and *pr*, which with other Vowels would ſound better, than thoſe Vowels with other Conſonants.

PSALM

PSALM XXVIII.

BY David.

To thee, O Lord, I call; my Rock, be not deaf to me: leſt thou being ſo, I ſhould become like them who go down into the Pit.

2. Hear the Voice of my Supplications, when I cry out to thee, when I lift up my Hands to thy holy Oracle.

3. Let me not be drawn away with the Wicked, and thoſe who work Iniquity; that talk peaceably with their Neighbours, while there is Miſchief in their Hearts.

4. Give them according to their Work, and the Evil of their Doings; after the Deed of their Hands give them: render their Recompence to them.

5. Becauſe they conſider not of the Lord's Works, and of the Deed of his Hands; he will throw them down, and not build them up.

6. Bleſſed be the Lord; for he has heard the Voice of my Supplications.

7. The Lord is my Strength, and Shield; in whom my Heart having truſted, I have been helped: therefore ſhall my Heart triumph, and I will praiſe him with my Poem.

8. The Lord is Strength to ſuch, and he is the very ſafe Fortreſs of his anointed one.

9. Save thy People, and bleſs thy Poſſeſſion; nay feed them, and lift them up for ever.

PSALM XXIX.

A Psalm of David.

Aſcribe to the Lord, you Poſterity of the mighty ones, aſcribe to the Lord Glory and Strength.

2. Aſcribe to the Lord the Glory of his Name, bow down to the Lord with holy Comelineſs.

3. The Voice of the Lord is upon the Waters, the glorious God thunders, the Lord is upon the great Waters.

4. The Lord's Voice is with Power, the Lord's Voice is with Majeſty.

5. The Voice of the Lord breaks the Cedars, even the Lord breaks the Cedars of Lebanon.

6. Nay he makes thoſe ſkip like a Calf, Lebanon and Shirion like an young Unicorn.

7. The Voice of the Lord cuts out Flames of Fire.

8. The Lord's Voice ſhakes the Wilderneſs, the Lord ſhakes the Wilderneſs of Kadeſh.

9. The Voice of the Lord cauſes the Hinds to bring forth, makes the Woods bare, and is in his Temple: all of it tells *his* Glory.

Ver. 1. This ſeems to be written after his Deliverance from *Abſalom*'s Rebellion, but while he was in Danger by *Sheba*'s, 2 *Sam.* xviii. & xx. by which the Reader may know how to apply the Particulars: ſo I find *Nichols* ſince, but others apply it to other Times.

Ib. *my Rock, be not*] from whence *Woodford*,

My God, be not a Rock to hear, though thou art one to ſave.

Ib. *deaf*] as the Verb ſignifies: the *Litur.* has ſtrangely *think no ſcorn of me*, and *K. James* obſcurely, to follow the *new Tranſlation* he had ordered,

leave ſilence helpe to ſend,

for *be not ſilent in ſending Help.*

Ver. 3. *let*] For ſurely God would not *draw him away with the wicked.* The *Vulg.* for *trahas, draw*, has *tradas, deliver*, corruptly.

Ib. *away*] *Com. Pray. neither deſtroy me*, only from the *old Tranſlations.* The Vindication of it in the *Defence of this Tranſlation*, p. 19. is a miſerable one, *This ſignifies the ſame thing with the foregoing words, or explains the meaning of them*; either being quite needleſs, and unjuſtifiable.

Ver. 5. *and of*] The *old Metre* old indeed, *his law, ne yet his lore.*

Ver. 7. *ſhall my Heart triumph*] *Gr. my Fleſh is recovered again*; but will our new Criticks aſſert, bold as they are, in their wonted Faſhion, that the LXX read בשר or שאר where the *Heb.* has now לב on the contrary I think they turned *Heart* into *Fleſh*, not to repeat it; and ſuited the Verb to it, which they do not render ſo elſewhere, but variouſly.

Ver. 8. *to ſuch*] ſuch as were like *David* himſelf in the foregoing Verſe, there being alſo the *Heb.* Prefix for *to.* This having been rendered *of his People*, in a libertine Way, from the next Verſe, the Author of *Critical Notes on ſome Paſſages* fancies, that לומו had been לעמו p. 33. and *all the old Verſions, but the Chaldee*, which he brags of, with the *Gr.* the *Lat.* from that, and no Matter what from them.

Ib. *anointed one*] *Sternhold*, not as *David*'s at all, but his own,

of his elect by Chriſt.

Ver. 1. The two firſt Verſes being taken from 1 *Chron.* xvi. 28, 29. the reſt ſeems added for Illuſtration to make up another *Pſalm*: *Hammond*, &c. apply it to the Victories, 2 *Sam.* viii. for which I ſee no Reaſon The LXX and our *Pſalt.* in the midſt of the former Ver. have *bring to the Lord young Rams*, only a different Rendering of the firſt Words.

Ver. 2. *Comelineſs*] The LXX *Court*, as if they took הדר the radical Part of the Word to be חדר and the Meaning from חצר

Ver. 5. Thus rendered by *Johnſton*,

Frondens hac Libani vertex nudatur: et ingens
diſſilit horriſoni verbere fracta cedrus.

Here the Craſhing of the Tree that is torn all to Pieces, ſtrikes the Ear in a very wonderful Manner, Prefat. Diſc.

Ver. 6. *thoſe*] *Mountains*, as *Interpreters* remark; to which, I ſuppoſe, the Author might point or nod, to make it quite proper.

Ib. *Shirion*] as Mount *Hermon* was called by the *Zidonians, Deut.* iii. 9.

Ver. 7. *cuts out Flames*] for Lightning; nor does the Verb ſignify *divideth.*

Ver. 9. *makes—bare*] by ſtripping off the Leaves with the Tempeſt he deſcribes, which the *Heb.* ſignifies in good Senſe, and is tranſlated by, *Iſa.* lii. 10. & xlvii. 2. *Joel* i. 7. *Jer.* xlix. 10. and by *uncover, Ezek.* iv. 7.

10. The Lord remained at the Deluge, and the Lord will remain King for ever.

11. The Lord gives Strength to his People, the Lord bleſſes his People with Proſperity.

PSALM XXX.

A Psalm, being a Poem for the Dedication of David's Houſe.

I extol thee, O Lord; becauſe thou haſt advanced me, and not let my Enemies be glad concerning me.

2. O Lord my God, I cried out to thee, and thou haſt healed me.

3. O Lord, thou haſt brought up my Perſon from the Grave, haſt kept me alive from going down into the Pit.

4. Sing melodiouſly to the Lord, you his pious ones, and give thanks at the Remembrance of his Holineſs.

5. Though he is a Moment in his Anger, there is a Life in his Favour: in the Evening may be Weeping to abide for a Night, but at the Morning is Singing.

6. I thought when I was in my Quietneſs, I ſhould never be removed;

7. Thou having in thy Favour, O Lord, made my Mountain remain ſtrong: who hiding thy Face, I was troubled.

8. To thee, O Lord, I called, and to the Lord made ſupplication.

9. What Gain will there be in my Blood, when I go down to Corruption? Will the Mould praiſe thee? Will that declare thy Truth?

10. Hear, O Lord, and be gracious to me: O Lord, be my Helper.

11. Thou didſt turn my Lamentation into Dancing for me, didſt undo my Sackcloth, and gird me with Gladneſs:

12. That *my* Inſtrument of Glory might ſing to thee melodiouſly, and not be ſilent: O Lord my God, for ever will I praiſe thee.

PSALM XXXI.

For the chief Muſician. A Pſalm of David.

In thee, O Lord, I truſt, let me never be aſhamed, through thy Righteouſneſs deliver me.

2. Incline thy Ear to me, reſcue me quickly: be a ſtrong Rock to me, a Houſe well fortified, to ſave me.

3. For thou art my firm Place, and Fortification: ſo guide me, and lead me, for thy Name's ſake.

4. Bring me out of the Net that they have hid for me; becauſe thou art my Strength.

5. I commit my Spirit into thy Hand; who haſt redeemed me, O Lord, the true God.

6. I hate thoſe that obſerve falſe Vanities; and I my ſelf truſt on the Lord.

7. Let me rejoice, as well as be glad, for thy Kindneſs; that thou haſt ſeen my Affliction, haſt known my Soul in Diſtreſſes,

8. And haſt not ſhut me up in the Power of the Enemy, *but* made my Feet ſtand in a large Place.

9. Be merciful to me, O Lord, for I am diſtreſſed: my Eye is waſted away with Diſpleaſure, my Soul, and my Belly.

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while *diſcovereth* may be ſaid to make none, notwithſtanding the diſingenuous Attempt in *Holy David clear'd*, to have it mean, *to make any thing ceaſe to be a covering*, which is doing violence to common Senſe.

Ib. *all of it*] So the *Heb.* is exactly, not every one, and *Temple* is parted from it by a great Stop; how good Senſe it makes thus, is plain enough. *Croſs* mentions it, *Tagh. Art*, p. 204. but does not rectify the *Tranſlation*.

Ver. 10. *remained*] when the Inhabitants of the Earth were deſtroyed; to which both *Jewiſh* and *Chriſtian Interpreters* refer it.

Ib. *Deluge*] the Word that is ſeveral Times uſed in *Geneſis* for that of *Noah*, and no where elſe but here; the *Heb.* having another common Word for *Flood*.

Ver. 1. *David's Houſe*] which he built, 2 *Sam.* v. 11. and was to be dedicated, *Deut.* xx. 5. ſo *Ab. Ezr.* refers it to 1 *Chr.* xiv. 1. or as *Beza* and *Lightfoot*, &c. think, after his Houſe was polluted by *Abſalom*'s Inceſt, which ſome Expreſſions favour.

Ver. 5. *a Life*] in Length of Time, thus anſwering to *a Moment*. Both *D. Kim.* and *Ab. Ezr.* underſtand by it *long Life*; ſee further *L. de Dieu*, *Animad.*

Ib. *Evening*] *Apollinarius*,

ἑσπέριον κλαυθμὸν τέρψις μεταμείψεθ' ἑωθ.

the Morning Rejoicing will change the Evening Weeping.

Ver. 7. *Mountain*] *Septuag. Comeline*ſ, miſtaking ר for ד which *Mudge* however vindicates, with a freſh Miſtake of them both in his *Note*, telling of the Change juſt contrary.

Ver. 12. *Inſtrument of Glory*] the Tongue, as *Patrick* ſings,

My Tongue, no longer ſilent be,
To God due Praiſes give;
That in thy thankful Verſe his Fame
Eternally may live;

And *Watts*,

My Tongue, the Glory of my Frame,
Shall ne'er be ſilent of thy Name;
Thy Praiſe ſhall ſound thro' Earth and Heav'n,
For Sickneſs heal'd, and Sins forgiv'n.

Ib. *not be ſilent*] *Sept. I may not at all be vexed*; it being no great Matter with them to change the Perſon, as well as Meaning.

Ver. 5. *commit*] unfitly and obſcurely in *Goodridge*'s Manner,

Receive, into thine Arms now thrown,
My Spirit! and protect thine own.

Ver. 7. *as well as*] Theſe Verbs being tranſpoſed in *Pſa.* xxxii. 11.

Ver. 9. *Belly*] as being particularly affected in Trouble. *Sax. innoth*, and another *Copy wamb*; ſo the *allowed Metre*,

My womb for woe doth ake.

10. Becauſe my Life is conſumed in Sorrow, and my Years in Sighing; my Strength fails through my Iniquity, and my Bones are waſted away.

11. I am reproached by all my Adverſaries, and among my Neighbours eſpecially; ſo that my Acquaintance who ſee me in the Street being afraid of me, get away from me.

12. I am forgot, like a dead Man that is out of Mind: I am as a Thing which is loſt.

13. For I hear the ill Report of many, there is Dread on every Side, by their conſulting together againſt me who contrive how to take away my Life.

14. But I truſt upon thee, O Lord; who, I ſay, art my God.

15. My Opportunities being in thy Power, deliver me from the Power of my Enemies, and from my Perſecutors.

16. Make thy Face light to thy Servant, ſave me through thy Kindneſs.

17. O Lord, let me not be aſhamed; for I call upon thee: let the Wicked be aſhamed, be ſilent in the Grave.

18. Let the lying Lips be made dumb; that ſpeak hard Things againſt a virtuous one, in Pride and Contempt.

19. How great thy Goodneſs is, which thou layeſt up for them that fear thee, doſt work for thoſe who truſt in thee, before Mankind!

20. Thou hideſt them in a private Place of thy Preſence, from the Moleſtations of Man: thou keepeſt them ſecret in the Tabernacle, from the Strife of Tongues.

21. Bleſſed be the Lord: for he has made his Kindneſs wonderful to me, in a fortified City.

22. Though I ſaid in my Haſte, I am cut off diſtant from thy Sight; certainly thou didſt hear the Voice of my Supplications, when I cried out to thee.

23. O love the Lord, all his pious ones: it is he who keeps the Faithful, and brings a Recompence upon the Excellency of him that does proudly.

24. Be ſtedfaſt, and he will ſtrengthen your Heart, all you who wait for the Lord.

PSALM XXXII.

AN inſtructing Poem of David.

It is bleſſed to have Tranſgreſſion forgiven, Sin covered.

2. The Man is bleſſed to whom the Lord does not reckon Iniquity, and in whoſe Mind is no Deceit.

3. When I did not ſpeak, my Bones decayed, by my Roaring every Day:

4. Becauſe thy Hand was heavy upon me Day and Night; my natural Moiſture being turned into the Drought of Summer. A Pauſe.

Ver. 10. *Becauſe my Life is conſumed in Sorrow*] in *Saxon*, *forthamthe ateorode on ſare lif min.*

Ib. *Iniquity*] *Mudge* produces the *Seventy* to make it *Affliction*; but I want better Authority than their tranſlating only, and that is not *Affliction*, but *Poverty*, they deriving it from ענה inſtead of עוה

Ver. 12. *a Thing which is loſt*] and thereby forgot, as the Word too does not ſignify *broken*.

Ver. 13. *Dread*] *Sept. of many dwelling*, by מְגוּר for מָגוֹר only.

Ver. 15. *Opportunities*] for Deliverance, *Gr.* κληροι, *Lots*; but poſſibly that, ſubject to ſo many Changes as it was, might have been καιροι, tho' I rather think it thrown at a Venture as Lots are.

Ver. 20. See *Pſa.* xxvii. 5.

Ib. *Moleſtations*] This Word, uncommon like the *Heb.* one, ſeems to anſwer beſt to the various *Interpretations* of the *Jewiſh Writers*, as well as *Tranſlators*; who may be ſaid moſtly to differ as to the *Kind* of *Moleſtation*. The ſame Term will in like Manner agree with the *Heb.* and *Chald.* Roots; nay the *taraches* of the LXX founds like the Root *rachas*.

Ver. 21. *in a fortified City*] *Keilah*, 1 *Sam.* xxiii. 7. which may ſhew the Occaſion of this *Pſalm*; ſee *Tate's Verſion*, Ver. 8, 21. *Mudge* fancying *Jeremiah* made the *Pſalm*, turns it to *beſieged*.

Ver. 22. *diſtant*] There is the like Expreſſion, 1 *Sam.* xxvi. 20. which may ſignify his Diſtance from the Ark of God, whoſe peculiar Preſence was there. This agrees well with the latter Part of the Verſe, and appears evidently to be made at or ſoon after *David's* being in *Keilah*, for which alſo ſee *Patr.*

Ver. 23. *upon the Excellency*] ſo the *Heb.* literally; but the *old Lat.* indeed is *abundanter*, *plentifully*.

Ver. 24. See *Pſa.* xxvii. 14.

Ver. 1. *An inſtructing Poem*] it ſpringing from the Verb uſed Ver. 8. I ſuppoſe this was written by *David* in his Proſperity, but partly from and concerning his former Experience, for the Benefit of others.

Ib. *forgiven*] or *taken away*, as the Verb ſignifies, and is rendered in like Manner, *Hoſ.* xiv. 2. and according to this the *Douay Annotators* argue well (for Juſtice is due to all) tho' as they ſay againſt *Calvin and his Complices*.

Ib. *forgiven—covered*] Singular Participles, which ending with ־ the *Gr. Tranſlator* (not to ſay the LXX) appears ſo poor a Grammarian, as to have taken for Subſtantives plur. in the conſtructed Form, as if *Forgiveneſſes of Tranſgreſſion*, &c. tho' the Penult. י might have corrected it.

Ver. 4. *my natural Moiſture*] In the *Gr. I am turned to Miſery by the Thorn being thruſt in*: of which ſome Account may be given, viz. that קיץ *Summer* was taken to mean the ſame as קוץ *a Thorn*; that the ל of לשד was not radical, but a Prepoſition, and the other to come from שדד *to lay waſte*; and that *thruſt in* was fetched from חרב *a Sword*, of the ſame Root; not as *Byth.* would have it by Tranſpoſition from רבר *aſſociate*, which is different from *thruſt in*, and taking נ for *me*, which he puts to the *Gr.* to make them agree ſo: which *Tranſlation* is known now to be here erroneous.

Ib. *Drought of Summer*] which is very great in that Country; inſomuch that *Corten* ſays, he travelling thro' good Part of *Phenicia* and *Syria*, from the Month of *May* to *September*, obſerved the Land was quite burnt up, ſo that in many Places he could not ſee one ſingle Graſs; yet by the Rain in other Seaſons, there being none, he ſays, all the Summer long, and by the quick growing of the Corn, as quoted from him on *Lev.* xxiii. 10. he found Plenty of all Manner of Neceſſaries of Life: but from hence how ſtrong and lively appears *David's* Compariſon!

5. *Thou*

5. *Then* I acknowledged my Sin to thee, and did not cover my Iniquity; ſaying, I would make confeſſion of my Tranſgreſſions to the Lord: upon which thou forgaveſt the Guilt of my Sin. A Pauſe.

6. For this ſhall every pious one pray to thee, at the Time that thou mayeſt be found; to whom they cannot however get nigh at the Flood of much Water.

7. Thou art a Hiding-place to me, keeping me from Diſtreſs, with Poems of Deliverance: thou incloſeſt me about. A Pauſe.

8. I will inſtruct thee, and teach thee in what Way thou ſhouldeſt go: I will direct thee with my Eye.

9. Be not like a Horſe, or a Mule, without Underſtanding, whoſe Mouth is to be curbed with a Bridle and Bit, that he may not come near thee.

10. A wicked Man will have many Sorrows; but Kindneſs will incloſe him about who truſts in the Lord.

11. Be glad through the Lord, and rejoice, virtuous Men; nay ſing aloud, all you that are of an upright Heart.

PSALM XXXIII.

SING aloud, virtuous Men, through the Lord: Praiſe becomes the Upright.

2. Give thanks to the Lord with the Harp, ſing to him melodiouſly with the Lute, the ten-ſtringed Inſtrument:

3. Sing a new Poem to him, play with a good Sound.

4. For the Word of the Lord is right, and every Work of his is true.

5. He loves Virtue and Juſtice: the Earth is full of the Lord's Kindneſs.

6. By the Word of the Lord were the Heavens made, and all that belonged to them by the Breath of his Mouth.

7. He gathers the Water of the Sea as a Heap, he puts the Depths in Treaſuries.

8. Let the whole Earth ſtand in awe of the Lord, let all the Inhabitants of the World be in fear of him.

9. For what he ſays, muſt be: when he commands, it is eſtabliſhed.

10. The Lord fruſtrates the Gentiles Deſign, makes the Thoughts of the People void.

11. The Lord's own Deſign will be eſtabliſhed for ever, the Thoughts of his Heart to all Ages.

12. The Nation is bleſſed whoſe God is the Lord, the People that he chooſes for a Poſſeſſion to himſelf.

13. The Lord looks from Heaven, ſeeing the whole human Race:

14. From his ſettled Reſt he takes a view of all the Inhabitants of the Earth:

15. Whoſe Hearts he forms together, conſiders of all their Works.

16. No King is ſaved by the Greatneſs of Force, a ſtout Man is not delivered by a great deal of Strength.

Ver. 5. *Guilt*] rather than *iniquity*; to avoid which the *Sept.* have *Sin* changed into Heart.

Ver. 6. *cannot get nigh at the Flood*] as experienced Souls know, which the Remembrance of may be uſeful, and the following Lines, from *Vida*'s *Art of Poetry*, B. I. tranſlated by *Pitt*, conduce to it,

Thus o'er the fields the ſwain purſues his road,
Till ſtopt at length by ſome impervious flood,
That from a mountain's brow, o'ercharg'd with rains,
Burſts in a thund'ring tide, and foams along the plains;
With horror chill'd, he traverſes the ſhore,
Sees the waves riſe, and hears the torrent roar;
Then griev'd returns; or waits with vain delay,
Till the tumultuous deluge rolls away.

Ver. 7. *Poems*] *Sept. my Rejoicing*, the Difference being but [.] inſtead of [..]

Ib. *thou incloſeſt &c.*] which makes the latter Part of the Verſe, ſeparated from the former as here by a great Point.

Ver. 8. *I will*] by which it is thought *David* meant himſelf; and it ſeems juſtified by the Title, as well as accords with *Pſa.* xxxiv. 11.

Ib. *direct*] But the *Sept. confirm*, having the Senſe of ץיע from יע whoſe laſt Letters ſound like a hard and ſoft z.

Ver. 9. *that he may not come near*] by turning his Head to bite: *Heb. not to come near*, which is the ſame, but mentioned becauſe *Mudge* ſays it is not *left* (right) and ſeems to think *not* cannot have ſuch a Meaning (but that he may ſee to be wrong) and therefore turns it contrary, *he will not come near thee*; which either disjoints it from the reſt, and ſo makes no Senſe, or otherwiſe *elſe* is wanting before it.

Ver. 11. *I agree*, ſays *Mudge*, *with Dr. Hare that the laſt Verſe will very commodiouſly begin the next Pſalm*; but I diſagree with them, ſince it is uſual to end a *Pſalm* with Triumph, and this would make Tautology there, to ſay Nothing of ſuch Schiſm.

Ver. 3. *play &c.*] See how enlarged and altered in the *Liturgy!*

Ver. 6. *by the Breath*] as if in ſpeaking, according to *Gen.* i. 14. ſo *Tate* and *Brady*,

By his Almighty Word, at firſt,
the Heav'nly Arch was rear'd;
And all the beauteous Hoſts of Light
at his Command appear'd:

Kennett has it,

Heaven's radiant Hoſt, the golden Orbs above,
Roſe at his Voice, as by his Breath they move.

Ver. 7. *as a Heap*] *Capellus* that Scandal of the *Proteſtants* in the laſt Century, for writing againſt the *Hebr. Text*, tho' the Patron of many in this, for the ſame Reaſon; not contented to have the *Scripture* altered, as he ſays the LXX, *Targ. Hieron.* and *Arab.* read (that is miſtook) *ned, a Heap*, for *nod, a Bottle*; would alſo change כ *as* into ב *in*, without any Authority, ſo much as of a *Tranſlator*, *Crit. Sacr.* Lib. iv. Cap. 17. & Lib. vi. Cap. 9. But ſee like this *Pſa.* lxxviii. 13. *Exod.* xv. 8. *Joſ.* iii. 13. and where is there like either of the other? Which alſo both make very poor Senſe.

Ver. 10. *the Gentiles Deſign*] See 2 *Sam.* v. 17. whither I refer this.

Ib. *void*] The *Gr.* and *old Lat. Verſions* have an Addition, which in the *Doway Bible* is, *and he reproveth the counſels of princes*, our *Litur. caſteth out*; the Plea for which is in *Defence*, p. 9. *this is no more than was ſaid at the beginning of the verſe:* but what then is it here for?

Ver. 13. By *Beza in Paraphraſe*, *For God is not an idle Spectator of the Things he has created, nor lets them be carried on by chance; but beholds them all with a watchful Eye, and eſpecially all Mankind.*

17. A Horſe is a falſe Thing for Safety, and cannot make eſcape by his great Force.

18. Behold the Lord's Eye is towards them who fear him, to thoſe that wait for his Kindneſs;

19. To deliver their Perſon from Death, and to keep them alive in Famine.

20. Our Soul tarries for the Lord; who is our Help and Shield.

21. For through him our Heart is glad, ſince we truſt in his holy Name.

22. Let thy Kindneſs, O Lord, be upon us, according as we wait for thee.

PSALM XXXIV.

BY David; when he had altered his Behaviour before Abimelech; who driving him out, he got away.

א I will bleſs the Lord at all Times: his Praiſe ſhall be continually in my Mouth.

2. ב My Soul ſhall glory through the Lord: when the Meek hear, they will be glad.

3. ג Magnify the Lord with me, and let us extol his Name together.

4. ד Upon my ſeeking the Lord, he anſwered me, and delivered me from all my Fears.

5. ה They that look to him, and aſſemble together, will not have their Faces aſhamed.

6. ז *But ſay*, When ſuch an afflicted one called, the Lord heard, and ſaved him from all his Diſtreſſes.

7. ח The Angel of the Lord encamps round about thoſe who fear him, and delivers them.

8. ט Taſte, and ſee, that the Lord is good: the Man is bleſſed who truſts in him.

9. י Fear the Lord, you Saints of his: for thoſe that fear him, have no Want,

10. כ Young Lions may be poor, and hungry; but ſuch as ſeek the Lord will not want any good Thing.

11. ל Come, young ones, hearken to me: I will teach you the Fear of the Lord.

12. מ Whoever the Man is that deſires Life, that loves Age, to enjoy what is good:

13. נ Keep thy Tongue from Evil, and thy Lips from ſpeaking Deceit;

14. ס Depart from Evil, and do good; ſeek Peace, and purſue it.

15. ע The Eyes of the Lord are towards the Righteous, and his Ears towards their Cry.

16. פ The Lord's Face is againſt them that do Evil, to cut off their Remembrance from the Earth.

17. צ When thoſe cry, the Lord hears; and delivers them from all their Diſtreſſes.

18. ק The Lord is near to ſuch as are of a broken Heart, and ſaves them who are of a bruiſed Spirit.

19. ר A virtuous Man has many Adverſities; from all of which the Lord delivers him.

20. ש He preſerves all his Bones, there is not one of them broke.

21. ת Adverſity will kill the Wicked; and they that hate the Virtuous will be deſolate.

22. פ The Lord redeems the Soul of his Servants; and none ſhall be deſolate who truſt in him.

PSALM XXXV.

BY David.

Contend, O Lord, with thoſe that contend with me, fight with thoſe that fight with me.

2. Taking hold of the Shield and Buckler, riſe up for my Help.

3. Draw out the Spear too, and ſtop the

Ver. 19. *them*] This *Barton* makes to be *their ſouls*, with another Impropriety thus,

To ſave their ſouls from ſharpeſt ſword
of Famine that can be,

Hymn 351.

Ver. 21. *glad*] *Hopkins's Metre*,

Our ſoul in God hath joy and game:

Goodridge in his *Preface* likewiſe produces *good-will*, Ver. 5. as ſome great Fault, being uſed of God, though there is the Like, *Luk.* ii. 14.

Ver. 22. *wait for*] the ſame Verb and Prepoſition as in *Pſa.* lxix. 3. 2 *King.* vi. 33. *Mie.* vii. 7. thus *Montan.* tranſlates it here *expectavimus*, *Jun.* and *Trem. exſpectamus*, *Ainſw. hopefully wait for*. The Reader may obſerve ſeveral other ſuch Places, where the *com. Tranſ.* has *hope in*.

Ver. 1. This Pſalm is Alphabetical like the 25th, only here the 6th Letter is left out, and the 17th repeated at the End.

Ib. *had*] for it is plain by Ver. 3, 4, 6. this was compoſed after his Deliverance.

Ib. *Abimelech*] being a common Name to the Kings of the *Philiſtines*, *Gen.* xx. 2. & xxvi. 1. and this is called by his proper Name *Achiſh* in 1 *Sam.* 21.

Ver. 5. *They that look*] But by overlooking the Letter ט as it might be, for א the *Seventy* have tranſlated *Come*, Imp. for no more the *Heb.* Letters would differ, tho' from the Roots, נבט and בוא

Ib. *aſſemble together*] rendered every where elſe in the *com. Tranſ. flow together* or *flow*, as here by *Jun.* and *Trem. Leo. Jud.* and *Ainſw.* which however is not ſo proper, being always ſaid of People.

Ib. *their*] *Mudge*, and *Crit. Notes*, *your*; for it is but changing a *Heb.* Letter, and *Look* Imp. by a Point.

Ver. 10. *Young Lions*] *Seventy*, *The Rich*, through the Nearneſs of כפירים to כברים

Ver. 13. *Keep thy Tongue from Evil*] In the *Sax.* or *old Eng. bewere tungan thine fram yfele.*

Ver. 17. *thoſe*] the Righteous, Ver. 15. ſo that here is no Neceſſity of adding as the *Sept.* &c. do.

Ver. 21. *Adverſity*] According as in Ver. 19. being the ſame Word, and coherent, with the foregoing, the *Tran.* of *Jun.* &c.

Ver. 1. It is evident this was made while *David* was in his Troubles under *Saul*.

Ib. *Contend*] the ſame Verb that follows.

Paſſage of my Purſuers: ſay to my Soul, I am thy Safety.

4. Let thoſe be aſhamed and put to confuſion, who ſeek my Life: let them be turned back and bluſh, that contrive my Hurt.

5. Let them be as Chaff before the Wind, the Angel of the Lord driving away,

6. Let their Way be *in* Darkneſs and ſlippery Places, the Angel of the Lord purſuing them.

7. Becauſe they hid their Net for me undeſervedly *in* a Pit, *which* they dug in the ſame Manner for my Soul.

8. Let Waſting come on him *that* he does not know of, and his Net that he hid catch himſelf; by which very Waſting let him fall.

9. So will my Soul rejoice through the Lord, will be joyful through his Safety.

10. All my Bones will ſay, O Lord, who is like thee, that delivereſt the Afflicted from him that is too ſtrong for him, even the Afflicted and Needy from him that ſpoils him?

11. Violent Witneſſes ſtand up, who examine me about what I know Nothing of.

12. They reward me Evil for Good, making my Soul deſtitute.

13. But as for me, when they were ſick, I having a Garment of Sackcloth, afflicted my Soul with Faſting; and my Prayer will return into my own Boſom.

14. I went about as if it was my Friend, or Brother; bowed down, being ſad, like one who mourns for a Mother.

15. Yet when I halt, they are glad, and are got together, even thoſe that are Cripples, againſt me, without my knowing *it*; who tear, and will not be ſtill:

16. With Hypocrites, Scoffers for Bread, gnaſhing their Teeth at me.

17. Lord, how long wilt thou ſee *it?* Bring back my Life from their Waſtings, the only Thing I have from the young Lions.

18. I will thank thee in the great Congregation, will praiſe thee among the numerous People.

19. Let not thoſe who are my Enemies wrongfully be glad concerning me, them that hate me undeſervedly wink the Eye.

20. For they do not ſpeak peaceably, but contrive very deceitful Things againſt the quiet ones of the Country.

21. Gaping at me with their Mouth, they ſay, Ha, ha, we ſaw with our own Eyes.

22. Thou ſaweſt, O Lord, do not keep ſilence: Lord be not far off from me.

23. Awake, and rouſe up, for my Judgment; my God and Lord, for my Cauſe.

24. Judge for me according to thy Righteouſneſs, O Lord my God; and let them not be glad concerning me.

Ver. 5. *Angel of the Lord*] *That is*, ſays *Mudge*, *a very violent Wind*; according to which *them* would be *Chaff*, whereas the Text ſays only like Chaff, and ſo the Angel but like Wind. He brings for it his own *Tranſ.* of *Pſa.* civ. 4. but are Angels made elementary Matter, and that which is inanimate too? And are Winds Angels?

Ver. 7. in *a Pit*] As the ſame *Heb.* Word ſignifies *Corruption*, or as it might be *Deſtruction*, the *Litur.* has *to deſtroy me*, but not ſo congruous to the Paſſage.

Ib. *dug*] LXX *reproached*, as two Letters changing Place would make it, or it may be without, they having taken the other Meaning inſtead of *Pit*.

Ver. 8. *Waſting*] *Mudge*, *the Pit*; but he may alter Meanings, who ſticks not to alter Words themſelves. So he has *reſted* for *returned*, Ver. 13. and ſays, *It would be odd to talk of a Prayer's* returning, *without having mentioned any Prayer at all*; when it is mentioned at the ſame Time, and as much for *returning* as for *reſting*.

Ver. 12. Concerning which look, cix. 5.

Ver. 13. *will return*] being ſincere, and the Verb fut. ſo that he truſted his Prayer would be effectual, though now only for himſelf, as *Luk.* x. 6. but *Patrick's Paraphraſe* falls ſhort, *I wiſh my ſelf no better, than I deſired God to do for them.*

Ver. 14. *Mother*] This the LXX have not, thinking אם as I apprehend to be אם *if*.

Ver. 15. *halt*] the ſame Word as in *Pſa.* xxxviii. 17. The LXX have *againſt me*, taking the *Heb.* to mean *at my Side*.

Ib. *Cripples*] as the Meaning of the Word is, and ſo anſwers to *halt*: thus the Adjective is rendered *lame*, 2 *Sam.* iv. 4. & ix. 3. ſee alſo *de Dieu's Animad.* With the LXX *Scourges* from one Root.

Ib. *tear*] *Sept. were diſſipated*] for ſo the *Doway College* tranſlate the *Lat. Tranſ.* from the *Gr.* as if *tore in pieces*. *Litur. making mows* (for *mouths*) *at me*; the laſt added in, and the other, which the *Heb.* does not ſignify, taken from *Munſter*, as likewiſe the firſt Member of the next Verſe.

Ib. *be ſtill*] from *Doway* again *compunct*, thoſe *Clergy* being not fond of the *Laity's* underſtanding the *Scripture*, but the *Earl of Dartford* puts it *penitent*: probably it was made from the Paſſive of the Verb *to be cut*.

Ver. 16. *With Hypocrites*] This with the *Sept.* is *they tempted me*, taking the three firſt Letters of בחנפי as if they ſtood ſeparate, and the ם for Nothing.

Ib. *Scoffers*] The LXX *they ſcoffed at me*, for which however ו is wanting.

Ib. *for Bread*] It is properly *a Cake*, as rendered 1 *King.* xvii. 12. and two Nouns together may include *for* between them; ſee *Prov.* xxviii. 21. but the LXX *with Scoffing*, becauſe the Word has ע and ג in it like the foregoing. What a Cluſter of falſe *Tranſlation* is here!

Ver. 20. *not*] *Sept. to me*, taking one *Heb. lo* for another, and the wrong one for *li*:

Ib. *contrive &c.*] turned ſtrangely in the *Eng.* from *Calvin*, *they dab deceitful Words upon the Clifts of the Earth*; and in that from the *Vulgate*, *in the anger of the earth ſpeaking they meant guiles*; the latter like the *Septuag.* only they have not, *of the earth ſpeaking*, for they might render *deceitful things* or *words* only *deceits*, and ארץ, *in the Country*, which was dropped next to the other ץ. What a Bleſſing it is we have better, and more faithful *Tranſlations!* which we ſhould not have had, if there muſt have been no more Alteration.

Ib. *quiet*] *Byth.* obſerves that *Anger* with the LXX is from רגז for רגע

Ver. 21. *Ha*] *Aha* being vulgarly, and ignorantly, for *Ha ha*.

25. Nor let them ſay in their Heart, Ha, *it is to* our Mind; not ſay, We have devoured him.

26. Let thoſe be aſhamed and bluſh together, who are glad of my Hurt: let them be cloathed with Shame and Confuſion, that magnify themſelves againſt me.

27. *But* let ſuch ſing, and be glad, as delight in my Righteouſneſs; and ſay continually, The Lord be magnified, who delights in the Proſperity of his Servant.

28. Thus ſhall my Tongue diſcourſe of thy Righteouſneſs, of thy Praiſe every Day.

PSALM XXXVI.

FOR the chief Muſician. By the Lord's Servant David.

The Tranſgreſſion of the Wicked ſays within my Heart, there is no Fear of God before his Eyes.

2. For he ſooths himſelf up in his own Conceit, till he finds his Iniquity to be odious.

3. The Words of his Mouth are profane or deceitful: he has left off underſtanding how to do well.

4. He contrives what is profane upon his Bed, ſtands in a Way *that* is not good, not deſpiſing *that which* is evil.

5. O Lord, thy Kindneſs is in the Heavens, thy Faithfulneſs to the Skies.

6. Thy Righteouſneſs may be compared to the mighty Mountains, thy Judgments to the vaſt Deep: thou Lord, preſerveſt Man and Beaſt.

7. How precious thy Kindneſs is, O God! in the Shadow of whoſe Wings Mankind do truſt.

8. They are filled abundantly with the fat Things of thy Houſe; and thou makeſt them drink of thy pleaſant Brook.

9. For the Fountain of Life is with thee; by whoſe Light we ſee Light.

10. Extend thy Kindneſs to them that know thee, and thy Righteouſneſs to thoſe who are of an upright Heart.

11. Let not the Foot of the Proud come to me, nor the Hand of the Wicked remove me:

12. Where the Workers of Iniquity fall, are driven away, and cannot get up.

PSALM XXXVII.

BY David.

א Be not thou exaſperated againſt Evil-doers, be not envious againſt thoſe that commit Iniquity,

2. For they will quickly be cut down like Graſs, and fade like a green Herb.

3. ב Truſt in the Lord, and do Good: dwell in the Country, and feed faithfully.

4. Delight thy ſelf alſo in the Lord, and he will grant thee the Petitions of thy Heart.

5. ג Commit thy Way to the Lord; and truſt on him, who will accompliſh *it*;

6. Nay will bring forth thy Virtue as the Light, and thy Judgment as the Noon.

7. ד Be ſilent to the Lord, and wait with concern for him: be not exaſperated againſt

---

Ver. 25. *Ha*] *Goodridge* exclaims againſt the *old Metre* for being rude, and the Language of the Street,

There! there! this gear goeth trim;

which might have been well, if properly ſo, ſince the Expreſſion was ſuch; and himſelf has the like in Ver. 21.

Out on the Wretch———

and *Payne* here, while mending the *old Metre*, worſe,

———*We him devour'd,*
and have our ends on thee.

Ib. *have devoured*] *Vulg. Lat. will devour.*

Ver. 27. *let*] *Beza* at the Concluſion of his Argument on this *Pſalm* ſays, *Leſt we ſhould abuſe Prayer, we muſt take heed, that we utter not any Word by the Motion of the Fleſh, but by the guiding of God's Holy Spirit.*

Ver. 1. This *Pſalm* may ſeem made when *David* was a little chearful in his Afflictions under *Saul.*

Ib. *my*] which might have prevented the LXX from rendering *The Tranſgreſſor to ſin in himſelf ſays*; and it makes poor Senſe for him to ſay what follows.

Ib. *there is no Fear of God*] in *Sax. nis* (for *not is*) *eye* i. e. *Awe*) *godes.*

Ver. 8. *Brook*] *Sax. burnan*, afterwards called *Bourn.*

Ver. 10. *know*] *New-Eng. Meetre, to ſuch as'cknowledge thee.*

Ver. 11. *Proud*] *Plato*, as *Diog. Laertius* writes in his *Life*, being on Horſeback, diſmounted of a ſudden, ſaying he was afraid leſt he ſhould be ſeized with the Pride of the Horſe.

Ver. 1. The *Heb.* Alphabet as in *Pſa.* xxv & xxxiv is carried on here by two Verſes, excepting that the 16th Letter is omitted, the 4th, 11th, and 19th have but one Verſe apiece, and the 15th has three, which brings the Verſes to 40 inſtead of 44; and theſe Things are the more obſerved, becauſe given wrong by others. The Time of penning this Ver. 25 ſhews.

Ib. *againſt*] both alike, as *be not* too in *Heb.* ſo *Munſt.* puts it *contra*, as likewiſe *Nold.* in *Heb. Concord.* which it frequently ſignifies.

Ver. 3. *feed*] theſe Verbs being all Imperative.

Ib. *feed faithfully*] being as *Hulſe* well explains it, *honeſtè & bonâ conſcientiâ coram Deo & hominibus vivere, verſari: to live and be converſant before God and Men honeſtly, and with a good Conſcience, Elegan.* 124. *Gell* turns it *feed on the truth, Eſſay*, p. 213.

Ib. *faithfully*] *Sept. in the Riches of it*, ſuppoſing ה to be a Pronoun, and אמון to mean המון their firſt Letters being often changed one for the other; not as *Byth.* ſtrains it, becauſe *Men truſt in Riches.*

Ver. 5. *Commit*] The LXX *Diſcover*, but they ſhould have known that is *geleh*, not *gol.*

Ver. 7. *Be ſilent*] in which Manner this Verb is rendered, *Pſa.* 30. 12. 1 *Sam.* ii. 9. *Jer.* viii. 14. *Lam.* ii. 10. & iii. 28. *Am.* v. 13. with others. *Pagn. Montan.* and *Munſt.* have *Tace Domino, Leo Jud.* or the *Tig. Verſ.* and *Cocceius, Sile Domino*, both *Be ſilent to the Lord*, as here tranſlated, *Ainſworth, Be ſilent for Jehovah*; and *Caſtal. Expecta Jovam tacitus, wait for the Lord ſilently.*

Ib. *wait &c.*] *Sept. intreat him*, from חול for חלה

him that makes his Way proſper, againſt the Man who brings about Contrivances.

8. ח Ceaſe from Anger, and leave Wrath: be not exaſperated, eſpecially to do Evil.

9. For Evil-doers will be cut off, but thoſe that wait for the Lord will inherit the Earth.

10. י So that in a little while the Wicked will not be; and thou mayeſt conſider of his Place, when he is not.

11. Whereas the Meek will inherit the Earth, and delight themſelves in Abundance of Proſperity.

12. ט The Wicked is contriving againſt the Righteous, and gnaſhes his Teeth upon him.

13. At whom the Lord ſmiles; becauſe he ſees that his Time will come.

14. כ Wicked Men draw out the Sword, and bend their Bow; to make the Afflicted and Needy fall, to kill thoſe that are in the right Way:

15. Whoſe Sword will enter into their own Heart, and their Bows will be broke.

16. מ A little is better to a righteous Man, than the Abundance of many wicked ones.

17. For the Arms of wicked Men will be broke; but the Lord upholds the Righteous.

18. נ The Lord is acquainted with the Days of the Perfect; and their Poſſeſſion will be for ever.

19. They will not be aſhamed in the Time of Adverſity, but be ſatisfied in the Days of Famine:

20. ב When the Wicked will periſh, and the Lord's Enemies be as the precious Part of Lambs; conſuming away, even into Smoak.

21. ל The Wicked borrows, and will not pay; but the Righteous ſhews favour, and gives.

22. For they who are bleſſed by him will inherit the Earth; as thoſe that are curſed by him will be cut off.

23. מ A Man's Steps being ordered by the Lord, he will delight in his Way.

24. Fall as he may, it will not be quite down; becauſe the Lord holds up with his Hand.

25. נ I have been young, as I am old; yet never ſaw a virtuous Man forſaken, nor his Offſpring begging Bread.

26. He ſhews favour at any Time, and lends; ſo his Offſpring is bleſſed,

27. ס Depart from Evil, and do Good; then remain for ever.

28. For as the Lord loves that which is right, he will not forſake his pious ones, who are preſerved for ever; while the Offſpring of the Wicked is cut off.

29. Virtuous ones will inherit the Earth, and remain upon it perpetually.

30. פ The Mouth of the Virtuous talks what is wiſe, and his Tongue ſpeaks what is right.

31. The Law of his God is in his Heart, none of his Steps will ſlip.

32. צ The Wicked watches for the Righteous, and endeavours to make him die.

33. Whom the Lord will neither leave in his Power, nor ſhall he condemn him when he is judged.

34. ק Wait for the Lord, and obſerve his Way; and he will exalt thee to inherit the Earth: when the Wicked are cut off, thou wilt ſee *it*.

35. ר I have ſeen the Wicked terrible, and ſpreading himſelf as a green *Tree* in its native Soil.

36. But he paſſed away, and behold was not; ſo that when I ſought him, he could not be found.

Ver. 10. *he is not*] rather than *his Place*; and thus *Ainſw. he ſhall not be. Sept. ſhall not find*, by putting in and out.

Ver. 16. *many*] The *Litur.* applies it to another Word by *great riches*, which neither the Gender nor Station of it will allow.

Ver. 19. *but be ſatisfied*] by *Wither*, who carries on the *Pſalm* with the *Eng.* Alphabet,

Nor emptie be, when others Faſt.

Ver. 20. *as the precious Part of Lambs*] *Sep. in being glorified and exalted*, not diſtinguiſhing יקר from בקרת and רים from ברום the Adverb and Nouns from Gerunds.

Ver. 22. *For*] from Ver. 17—20.

Ib. *by him*] the Lord, Ver. 20.

Ver. 25. *Bread*] *Sax. hlaf*, whence *loaf*.

Ver. 28. *for ever*] After this in the *Liturgy* is added from the *Gr.* and *Vulg. Lat. the unrighteous ſhall be puniſhed*; which Words are not ſo much as pretended to be taken from any other Place of *Scripture*, *Defence*, p. 7. and in the quarto *Edit.* 1636 is *righteous* for *unrighteous*.

Ver. 33. *nor ſhall he condemn him*] wherein *Mudge* may be allowed to be right.

Ver. 34. *ſee*] *Beveridge* juſtly objects to what *Tate* and *Brady* add,

With longing Eyes, and as a glad Spectator;

Defence of the Old Singing Pſalms, p. 57. but that is ſince altered; yet what he objects more ſtrongly to, p. 62—70. the ſitting as a Spectator at a Tragedy, is made worſe, by leaving out *as*.

Ver. 35. *green* Tree *in its native Soil*] *Sept. the Cedars of Lebanon:* they making the former from the Tranſpoſition of זר which drew their Place with them.

Ib. *native*] *Luxuriant, as the forteſt's native tree, Wh.* and *Sil.*

Ver. 36. *he paſſed away*] In the *Com. Pray. I went by*, as the LXX were minded to alter it; for they could not eaſily take נ to be א

Ib. *paſſed away*] How ſuitable to this of *King David*, is the following Sentence in Poetry of the famous *Perſian* King *Phridun*, who is ſo highly celebrated by the eaſtern Writers,

'Look back, remember thoſe thou haſt ſeen high,
'And mark if thou haſt never ſeen them ſink,'

D'Herbelot. Biblioth. Orient. in Art. *Feridoun.*

37. ש Ob-

37. ו Obſerve the Perfect, and mind the Upright: for that Man will be happy at laſt.

38. On the contrary Tranſgreſſors are deſtroyed together, the Wicked at laſt are cut off.

39. ח For the Salvation of the Righteous is from the Lord, *who* is their Strength in the Time of Diſtreſs.

40. And thoſe the Lord will help, and deliver: he will deliver them from the Wicked, and ſave them; becauſe they truſt in him.

PSALM. XXXVIII.

A PSALM of David, to bring to remembrance.

O Lord, do not rebuke me in thy Fury, and correct me in thy Wrath.

2. For thy Arrows are come down into me, as is alſo thy Hand upon me.

3. There is no Soundneſs in my Fleſh, by reaſon of thy Diſpleaſure: no Peace in my Bones, by reaſon of my Sin.

4. Becauſe my Iniquities paſs over my Head; are like a heavy Burden, too weighty for me.

5. My Sores ſtink, being corrupted, by reaſon of my Folly.

6. I am turned awry, bowed down very much, go all Day ſad.

7. For my Loins are full of Vileneſs; and there is no Soundneſs in my Fleſh.

8. I am weakened, and bruiſed very much: I roar by the Raging of my Heart.

9. Lord, all my Deſire is before thee, and my Sighing is not hid from thee.

10. My Heart pants, my Strength has left me; and the Light even of my Eyes themſelves is not with me.

11. My very Lovers and Friends ſtand at a diſtance from my Plague; as for my Neighbours, they ſtand far off.

12. And thoſe that enquire for my Perſon would inſnare; ſuch as ſeek my Hurt ſpeak froward Things; and deceitful ones they ſtudy every Day:

13. Yet I like the Deaf do not hear; and am as a dumb one that opens not his Mouth.

14. Thus I am as a Man who neither hears, nor has Reproofs in his Mouth.

15. Becauſe I wait for thee, O Lord; do thou anſwer, O Lord my God:

16. Leſt, as I think, they ſhould be glad concerning me, when my Foot is moved ſhould magnify themſelves againſt me.

17. Since I am ready to halt, and my Grief is before me continually.

18. For I declare my Iniquity, am troubled for my Sin.

19. My Enemies too who are living are ſtrong, and thoſe that hate me wrongfully are many.

20. Who reward Evil for Good: for my following what is good they are againſt me.

21. Do not forſake me, O Lord: my God, be not far off from me.

22. Make haſte to my Help, Lord my Salvation.

PSALM XXXIX.

FOR the chief Muſician Jeduthun. A Pſalm of David.

I thought I would keep my Ways, not to

Mudge chuſes *I paſt by*, with the *Seventy*, as if of as much or more Authority than the *Heb.*

Ib. *he could not*] *Com. Pray. Pſa.* from the LXX, *his place could no where bee found*; which I cannot think true.

Ver. 37. *Perfect*] Though *perfect* in *Scripture* is commonly expounded by *upright*, and ſometimes tranſlated inſtead of it, here is a Diſtinction.

Ver. 38. *at laſt*] How improper the preſent *Engliſh Reading* is may be conſidered.

Ver. 39. *For*] This *Mudge* ſays *ſhould be ſtruck off, to place the* ת *firſt*; why did not he make the reſt as exact? And how does he know they ſhould be ſo?

Ver. 1. *to bring to remembrance*] As the following *Pſalm* ſhews *David* in the Depth of his Afflictions, and in *Saul*'s Time, Ver. 11, 12. of which he could not ſpeak as paſt, by reaſon of the imperative Verbs, Ver. 1, 21, 22, and as the Condition he was in repreſents him almoſt deſpairing of Life, and therefore unlikely he ſhould then put ſuch a Title to it for his future Remembrance; upon mature Conſideration of the Matter, I ſuppoſe he added this Title afterwards in his Advancement.

Ver. 2. *come down*] as the Verb here repeated ſignifies neither *ſtick faſt* nor *preſſeth.*

Ver. 5. *Folly*] *Sax. unwiſdomes.*

Ver. 6. *turned awry*] with Pain, not *troubled*, *Mudge wried.* The LXX's *am become miſerable*, may be from נח for עוה

Ver. 7. *Vileneſs*] This the LXX I ſuppoſe taking for *Contempt* from others rendered *Mockings.*

Ver. 10. *themſelves*] plur. not *it.*

Ver. 11. *at a diſtance*] *Gen. Tranſ. aſide*, which *K. James's Tranſlators* changed into the old ſcarce vulgar *aloof*, *and Mudge* keeps it ſtill.

Ib. *my Plague*] The LXX, *came near*, *and ſtood*, which נגעו ועמדו in the Place of נגעי יעמדו might have made, only by lengthening the ס's.

Ver. 19. *wrongfully*] *unrihtlice* in *Sax.*

Ver. 20. *my following what is good*] *Beza* adds, *howſoever otherwiſe I be a Sinner*, *Medit. on penit. Pſ.* as if to controul the Text, or at leaſt expound it away.

Ver. 1. *Jeduthun*] of whom ſee, 1 *Chron.* xvi. 41, 42. & xxv. 1, 3. *Jun.* and *Trem.* as well as *Theodoret*, ſuppoſe it was made when *David* was in the greateſt Diſtreſs by the Conſpiracy of *Abſalom.*

Ib. *thought*] which this *Heb.* Verb being ſometimes uſed for, ſeems to mean here: the noted *Hales* of *Eaton* in a *Sermon* on it, publiſhed among his *Golden Remains*, ſuppoſes it to ſignify *reſolved.*

ſin with my Tongue; I would keep a Band to my Mouth, while the Wicked was yet before me.

2. I was dumb with Silence, held my peace *even* from what was good: at laſt my Grief being troubleſome,

3. My Heart hot within me, the Fire kindling in my Meditation, I ſpoke with my Tongue;

4. Make known to me my End, Lord, and the Meaſure of my Days, what it is; *that* I may be ſenſible how I am ceaſing.

5. Behold thou haſt made my Time a Hand's-breadth, and my Age is Nothing before thee. Certainly every Man ſet up is all Vanity. A Pauſe.

6. Certainly a Man goes about for an Image, they doubtleſs make a Noiſe in vain: he heaps *Things* up; without knowing who will receive them.

7. And now, what do I wait for, Lord? My Hope it is in thee.

8. Deliver me from all my Tranſgreſſions, make me not the Reproach of the Vile.

9. I was dumb, opened not my Mouth, becauſe thou didſt *it*.

10. Take away thy Stroke from me; who am conſumed by the Blow of thy Hand.

11. With Rebukes thou correcteſt a Man for Vice, and diſſolveſt what is deſirable of him as a Moth. Certainly all Mankind are Vanity. A Pauſe.

12. Hear my Prayer, O Lord, and give ear to my Cry; be not ſilent at my Tears: for I am a Stranger with thee, a Sojourner like all my Fathers.

13. Turn away *the Things* from me, ſo that I may get refreſhment; before I go away, and am not.

PSALM XL.

FOR the chief Muſician. A Pſalm of David.

I waited conſtantly for the Lord; who inclined to me, and hearing my Cry,

2. Brought me up from the Pit of Tumult, from the miry Clay, and ſet up my Feet on a Rock, eſtabliſhing my Steps.

3. Nay he put a new Song into my Mouth, of Praiſe to our God: many ſaw, and fearing, truſted in the Lord.

4. The Man is bleſſed who puts his truſt *in* the Lord; and has no regard to the Haughty, and thoſe that turn aſide to Lying.

5. Thou haſt, O Lord my God, done many of thy Wonders and Intentions for us; not to be ſet in order to thee, were I to declare, and ſpeak: they being too numerous to be counted up.

6. Sacrifice and Offering thou didſt not deſire, thou piercedſt my Ears; not requiring Burnt-ſacrifice, and Sin-offering.

7. Then I ſaid, Behold I am coming; it being written of me in the Volume of the Book.

8. To do thy Will I deſire, O my God, and thy Law is within my inward Parts.

Ver. 2. *being troubleſome*] The *Gr. Tranſlator*, as I ſurmiſe, being put to it to underſtand how *Grief* was *troubled*, made it *renewed*, and perhaps with reſpect to the Word נעור to *Youth*.

Ver. 4. *Make known*] *Mudge*, *The Lord hath ſhewn*, which the *Original*, he ſays, *will bear both alike*: admit it, but as this is Part of what the Pſalmiſt ſpoke, Ver. 3. and as the reſt to the End is all ſpoken to the Lord, this ſeems the ſame.

Ver. 5. *ſet up*] aptly to the *Heb.* but in the *Gr.* with Relation to the Senſe *living*.

Ver. 7. *Hope it is in thee*] *Sept. Subſtance is from thee*; which looks as if היה *it*, omitted in our *Tranſ.* was taken for the Noun *Being* from היה and perhaps conſtrued thus, *my Hope is in thee for a Being*, i. e. *Maintenance* or *Subſtance*: *Bythner*'s making it out by *Heb.* xi. 1. muſt be left to ſuch as may like that better.

Ver. 11. *a Moth*] *Targ. a Snail*, *Sept. a Spider*, as *Byth.* notes; but in the former is rather a *Moth*, as in *Buxt. Chald. Lexic.* Col. 661.

Ver. 13. *Turn away* the Things] The Verb being in the ſimple Conjugation *Kal*, *Iſa.* xxii. 4. *Job* vii. 19. & xiv. 6. of this Signification, is here in the Conjugation *Hiphil*, which might be expreſs'd exactly Grammatical, *Cauſe* (the Things) *to turn away*. The Object required by the Verb, is properly the Things complained of before.

Ver. 1. One of *David*'s *Pſalms*, we may ſuppoſe, amidſt his Exerciſes, when he had been delivered from many, Ver. 2, 5. and was involved in many more, Ver. 12, 17. and the [us] in Ver. 5. his Companions mentioned 1 *Sam.* xxii. 2.

Ver. 4. *puts*] *Sept. name*, with another Vowel-point.

Ib. *thoſe that turn aſide to Lying*] For which the *Sept.* have *falſe Madneſſes*, from the *Chald.* שטה which the *Heb.* has Nothing of, neither in שוט whence this Word regularly comes, in שיט nor שטה and has no שטה

Ver. 5. *ſet in order*] *Gr. in thy Thoughts there is not who may be likened to thee*; but the *Heb.* Pauſe at *Thoughts* diſunites it.

Ib. *ſpeak*] Where is the grand Diviſion of the Verſe.

Ib. *they being*] *Payne* with a ſingular Verb to the greateſt plural Subject, *all things that ever was*; as *Pſa.* xlii. 9. *while foes oppreſſeth me*.

Ver. 6. *piercedſt my Ears*] to be God's Servant for ever, as in *Exod.* xxi. 6. *Deut.* xv. 6. according to *Jun.* and *Trem.* with *Grot.*

Ver. 7. *Book*] *The firſt of Samuel*, which gives Account of *David*'s being anointed King, Ch. xvi. that he might do God's Will, which *Saul* would not; that *Book* being doubtleſs written by *Samuel* ſo far, as there are ſome ſecret Things between God and himſelf in the ſame Chap. and it is likely *David* had ſeen it, 1 *Sam.* xix. 18.

Ver. 8. *Calvin* in his *Commentary* here, *It is in vain to frame the Feet, Hands and Eyes, to the keeping of the Law, unleſs Obedience begin at the Heart. It is the proper Office of the Holy Ghoſt to engrave the Law of God in our Hearts. Truly God worketh not in us as in Stones, that he ſhould draw us without the Feeling or inward Moving of our Heart. Eng. Tranſ.*

9. I have preached Righteouſneſs in the great Congregation; behold I have not ſhut up my Lips, O Lord, thou knoweſt.

10. Nor have I covered up thy Righteouſneſs within my Heart, I have ſpoken thy Faithfulneſs and Salvation: not concealing thy Kindneſs and Truth at the great Congregation.

11. Do not thou, O Lord, ſhut up thy Mercies from me: let thy Kindneſs and Truth continually keep me.

12. For Evils are come round againſt me, till they are out of Number; my Iniquities have overtaken me, and I am not able to ſee: they are more numerous than the Hairs of my Head; inſomuch that my Heart fails me.

13. Vouchſafe, O Lord, to deliver me: O Lord, to my Help make haſte.

14. Let thoſe be aſhamed and bluſh together, who ſeek my Life to deſtroy it: let them be turned back and put to confuſion, that deſire my Hurt.

15. Let ſuch be deſolate for a Reward of their Shame, as ſay to me, Ha, ha.

16. *But* let all that ſeek thee, be joyful and glad through thee: let them ſay continually, The Lord be magnified, who love thy Salvation.

17. As for my ſelf, who am afflicted and needy, the Lord will think of me; thou art my Help, and Deliverer: O my God, do not ſtay.

PSALM XLI.

FOR the chief Muſician, A Pſalm of David.

He who minds the Poor is bleſſed; him the Lord will deliver at the Time of Adverſity.

2. The Lord will preſerve and keep him alive, he ſhall be bleſſed on the Earth; and thou wilt not give him up to the Deſire of his Enemies.

3. The Lord will ſupport him upon the languiſhing Couch: thou wilt make all his Bed in his Sickneſs.

4. *As to* my ſelf I ſay, O Lord, be merciful to me: heal my Soul, for I have ſinned againſt thee.

5. My Enemies ſay ill of me, When will he die, and his Name periſh?

6. And if one comes to ſee *me*, he talks what is vain; his Heart having gathered him Something that is bad, out he goes into the Street, relating *it*.

7. All that hate me, who contrive againſt me what may be hurtful to me, whiſper together concerning me;

8. An ungodly Matter ſticks cloſe to him; and as he is lain down, he will not get up again.

9. Even the Man that was peaceable to me, in whom I truſted, who eat of my Bread, has lifted up the Heel againſt me.

10. Yet do thou, O Lord, be gracious to me, and raiſe me up; that I may recompenſe them.

11. By this I know that thou delighteſt in me, becauſe my Enemy does not openly exclaim againſt me.

12. And as for me, thou upholdeſt me in my Integrity, and wilt ſet me up before thee for ever.

13. Bleſſed be the Lord God of Iſrael, from everlaſting to everlaſting: ſo, even ſo let it be.

Ver. 9. *great Congregation*] *Sax. cercean micelre*, afterwards changed to *mickle Kirk*.

Ver. 15. *deſolate*] With the *Sept. Let them bear their Shame immediately: Bythn.* aſſerts roundly, without his uſual *perhaps*, that inſtead of שמו *they read* שאו tho' מ and א are heterogeneous Letters, not alike in Shape nor Sound; rather they might derive it from שום for שמם ſuch Roots being commonly blended together, and *κομίζω* indeterminate or diffuſive in Meaning; yet there is no Need to ſay, they read שומו however that Author is more happy in conjecturing they took *for a Reward* to be *at the Heel*, and ſo *immediately*.

Ver. 1. Another *Pſalm* made, as it ſeems, while *David* ſuffered from thoſe who acted for *Saul* againſt him, and at the Time of ſome Sickneſs.

Ib. *Poor*] *and needie* ſay the LXX, as in the *Litur.* and if the ſame with *poor*, for ſo the Writer of the *Defence* vindicates it, what is the Uſe of it?

Ib. *will deliver*] The *Sax.* has *alyſth* (*looſe*) in another *Copy gefreath*.

Ver. 2. *not give*] *No foes their triumph on his ruin raiſe*, *Wh.* and *Sil.*

Ver. 7. *together*] This being the firſt Word of the Ver. in the *Original*, the LXX join it to that before, whence the *Doway Tranſ.* has, *He went forth and ſpake together*; but in the *Gr.* it is ἐπὶ τὸ αὐτὸ, and in the *Lat. in idipſum, on it ſelf*, all ſcarce intelligible, nor did they well know which to put it to in the *Vulg.*

Ver. 8. *An ungodly Matter*] or *Thing*, not *Diſeaſe*; the ſame Word as in *Pſa.* lxiv. 5. for they might reckon him in Rebellion againſt his Sovereign, the Words being properly thus, and rendered *wicked thing*, *Pſa.* ci. 3.

Ib. *ſticks cloſe to him*] *Sept. they have made againſt me*; not that יצוק בו was ever יצקו בי tho' ſome Criticks feign what is more unlikely, and *Bythn.* יצינו here; but was done at Random ſo.

Ver. 9. *the Man*] whom ſome take to be *Achitophel*; but by the Hiſtory *David* was not ſick at the Time of his Rebellion, 2 *Sam.* xv. 14, 30, 31. & xvii. 22. & xviii. 2, 4, 24. & xx. 3.

Ib. *lifted up the Heel*] *Mudge*, *curſed Thing*: brutally as a Beaſt does to kick, which he ſeems to allude to. *Litur. laid great wait* (not denoted ſurely by *Heel*) *for me*.

Ver. 11. *openly exclaim*] durſt venture their Tongues no further than Backbiting and Whiſpering, Ver. 6, 7. which as he did not hear, was much eaſier to him.

Ver. 13. *ſo, even ſo let it be*] as the *Heb. amen*, *veamen* ſignifies; in the *Sax. Verſ. beohit ſyhitſwa*.

PSALM XLII.

FOR the chief Muſician. An inſtructing Poem for the Korahites.

As a Hart cries out for the Brooks of Water, ſo does my Soul for thee, O God;

2. For whom it thirſts, even for the Living God: Oh when ſhall I come, and appear in God's Preſence?

3. My Tears are Food for me Day and Night, by the ſaying to me every Day, Where is thy God?

4. Being not unmindful of theſe Things, I pour out my Soul in me; that I may paſs in the Croud, may accompany them to the Houſe of God, with the Voice of Singing, and Praiſe of a Multitude that keep a Feaſt.

5. Why art thou caſt down, my Soul, and diſturbed in me? Wait for God; for I ſhall yet praiſe him, the Safety of his Preſence.

6. O my God, my Soul is caſt down in me: therefore I remember thee from the Country of Jordan and of the Hermonites, from Mount Mizar.

7. One Deep calls to another at the Noiſe of thy Spouts: all thy Waves and Billows paſs over me.

8. By Day the Lord will appoint his Kindneſs; and in the Night his Poem ſhall be with me, a Prayer to the God of my Life.

9. I ſay to God my Rock, Why doſt thou forget me? Why do I go ſad, by the Oppreſſion of the Enemy?

10. For the Slaughter in my Bones my Adverſaries reproach me, by their ſaying to me every Day, Where is thy God?

11. Why art thou caſt down, my Soul? And why art thou diſturbed in me? Wait for God; for I ſhall yet praiſe him, the Safety of my Preſence, and my God.

PSALM XLIII.

JUDGE me, O God, and plead my Cauſe againſt an unkind Nation: deliver me from the deceitful and unjuſt Man.

2. For thou art the God of my Strength: Why doſt thou caſt me off? Why do I go about ſad, by the Oppreſſion of the Enemy?

3. Send forth thy Light and Truth: let them lead me, bringing me to thy holy Mountain, and thy Tabernacles.

4. That I may go to God's Altar, to him himſelf, who makes me exceedingly rejoice; and praiſe thee with the Harp, O God, my God.

5. Why art thou caſt down, my Soul? And why art thou diſturbed in me? Wait for God; for I ſhall yet praiſe him, the Safety of my Preſence, and my God.

PSALM XLIV.

FOR the chief Muſician. An inſtructing Poem for the Korahites.

O God, we have heard with our Ears, our Fathers have told us, the Work that thou wroughteſt in their Days, in thoſe of old Time.

Ver. 1. *Korahites*] Look 1 *Chr.* ix. 19. 2 *Chr.* xx. 19.

Ib. *cries out*] rendered *cry* in the other Place where it occurs, viz. *Joel* i. 20. and does not ſignify *panteth*. The Imagination alſo of his being hunted, is what the *Pſalmiſt* gives no Hint of.

Ver. 2. *the Living God*] *Vulg. the living fountain*, by *fontem* for *fortem*.

Ib. *when*] The *Sax.* or *old Eng.* put the *h* before the *w*, *hwænne*, as in the next Ver. *hwær*.

Ver. 4. *not unmindful of theſe Things*] *Sax. thyſſa gemyndiy*. This ſingular Elegance in our Language, of two Negatives to be affirmative, comes in not unaptly here: ſo with *dis*——*Lev.* x. 20. *Num.* xxiii. 27. *im*——*Pſa.* lxxxvi. 2. *ig*——*Job* xxi. 27. as *Rom.* i. 13. & xi. 25. &c. and *a*——*Eſt.* ix. 13. ſee *Prov.* xi. 21. & xvii. 5. & xix. 5. *Eph.* v. 17. in *com. Tranſ.* where the *Original* has *not*.

Ib. *that I may*] The *Heb.* Particle here frequently ſignifies *that*, and the Verb is future; by which it anſwers well to the foregoing.

Ib. *Croud*] *Sac* from *ſuc*, *to mingle*, yet *Mudge* tranſlates, *under a ſcarlet Canopy*; but what Wonder, by altering the *Heb.* ſo the LXX *in the Place of the Tabernacle*.

Ib. *accompany them*] *Lit. bring them forth*, as the *Heb.* has not *with*.

Ver. 5. *him*, *the*] according to the *Heb.* and Ver. 11.

Ver. 6. *from the Country*] In the *Pſalt.* of the *Litur. concerning*; which ſhews it was made from the *Vulg. Lat.* and that in a wrong Senſe, *de* ſignifying either *from* or *concerning*, but both the *Heb.* and *Gr.* not admitting the latter.

Ib. *Country of Jordan*] whither it ſeems *David* was fled from *Abſalom*, 2 *Sam.* xvii. 22. as it does not appear the *Korahites* were appointed Singers in *Saul*'s Reign; ſee 1 *Chr.* v. 31. & xv. 16. 2 *Chr.* xxix. 25. In the *Contents* of the *laſt Tranſ.* is, *David's zeal to ſerve God in the temple*, and to the next *Pſalm*, *David praying to be reſtored to the temple*, tho' the Temple was not built in *David*'s Time.

Ver. 7. *Lightfoot* ſuppoſes *David* made this, obſerving the Waters of *Jordan*, *Harm. of Old Teſt.*

Ib. *Waves*] *Sept. high Things*, not from שבר but שגב as *Bythn.* conjectures.

Ver. 11. *Safety*] for *health* as it means now is not ſignified by the *Heb.*

Ver. 1. This *Pſalm* ſeems made on the ſame Occaſion as the foregoing, if not a Sort of ſecond Part or Poſtſcript to it.

Ib. *Judge*] the *Sax.* is *dem* for *doom*.

Ib. *Man*] I ſuppoſe *Abſalom*.

Ver. 3. *Tabernacles*] *the Tent and Ark*, *Grot.*

Ver. 4. *rejoice*] With the LXX is, *making my Youth glad: Bythn.* ſays *they took Youth from the Arabick Signification*; which I do not find it has, ſo ſuppoſe they might take the Meaning of ילד from גיל

Ver. 1. It ſeems likelieſt to me this was made in the Time of *Jehoiakim*'s Captivity, perhaps by *Jeremiah*; tho' others think differently and very variouſly, but inconſiſtently with Ver. 9, 11.

2. Whom

2. Whom, with thy Hand, having diſpoſſeſſed the Gentiles, thou didſt plant; puniſhing the Nations, and expelling them.

3. For they poſſeſſed not the Country by their Sword, nor did their own Arm ſave them; but thy right Hand, thy Arm, and the Light of thy Countenance, becauſe thou delightedſt in them.

4. It is thou art my King, O God; appoint Safety for Jacob.

5. By thee muſt we puſh our Adverſaries, by thy Name tread them down who riſe up againſt us.

6. For I will not truſt in my Bow, nor can my Sword ſave me.

7. Becauſe thou didſt ſave us from our Adverſaries, and madeſt them that hated us aſhamed;

8. We praiſed God every Day, and gave thanks to thy Name conſtantly. A Pauſe.

9. Whereas *now* thou doſt caſt off, and put us to confuſion; not going out with our Armies:

10. Thou makeſt us return back from the Adverſary; and thoſe who hate us ſpoil for themſelves:

11. Thou delivereſt us up as Sheep for Meat; and ſcattereſt us among the Gentiles:

12. Thy People thou ſelleſt for no Profit, without making Increaſe by their Prices:

13. Thou expoſeſt us to the Reproach of our Neighbours, the Scoff and Mocking of them that are round about us;

14. *As* thou doſt for a Proverb among the Gentiles, to the Shaking of the Head in the Nations.

15. Every Day my Confuſion is before me, and the Shame of my Face covers me;

16. By the Voice of him who reproaches and blaſphemes, by the Face of the Enemy and Revenger.

17. Notwithſtanding all this is come on us, we do not forget thee, nor act falſely againſt thy Covenant;

18. Our Heart is not turned back, nor is our Step turned aſide from thy Path:

19. Though thou bruiſeſt us in the Place of Serpents, and covereſt us over in the Shadow of Death.

20. If we forget the Name of our God, or ſpread forth our Hands to a ſtrange god;

21. Will not God ſearch this out? As being he who knows the hidden Things of the Heart.

22. Since for thy ſake we are ſlain all the Day, are reckoned as Sheep for Slaughter:

23. Awake; why doſt thou ſleep, Lord? Stir up, caſt not off for ever.

24. Why doſt thou hide thy Face, forget our Affliction and Oppreſſion?

25. For our Soul bows down to the Mould; our Belly cleaves to the Earth.

26. Riſe up, a Help to us; and redeem us by reaſon of thy Kindneſs.

PSALM XLV.

FOR the chief Muſician upon the ſix-ſtringed Inſtruments of the Korahites. An inſtructing Poem of the beloved Daughters.

My Heart bubbles up a good Matter, I ſpeak my Performances concerning the King; my Tongue being *as* the Pen of a ready Scribe.

2. Thou art much fairer than Mankind, Grace is poured into thy Lips: therefore God bleſſes thee for ever.

3. Gird thy Sword upon the Thigh, thou powerful one, *in* thy Dignity and Honour.

4. And *in* thy Honour ride ſucceſsfully, upon the Account of Truth and Meekneſs, of Righteouſneſs; whoſe right Hand will teach thee terrible Things.

Ver. 2. *them*] the ſeven Nations of *Canaan*, *Deut.* vii. 1. while it ſcarce appears what this *them* belongs to in the *com. Tranſ.* and which *Poole* makes ſome ado about, till he has quite ſpoiled it.

Ver. 8. *every Day*] by *Smyth* who compared different *Tranſlations*, *&c. whilſt day the day ſucceeds.*

Ver. 9. *going out*] *Sax. utgæſt.*

Ver. 10. *for themſelves*] The *Litur.* has *our goods*, which there is no Pretence for the *Heb.* to denote.

Ver. 11. *Sheep for Meat*] *Sax. ſceap metta.*

Ver. 12. *for no Profit*] *buton weorthe.*

Ver. 19. *Serpents*] *Sept. Affliction* paraphraſtically, unleſs they thought תנים was from ענה leaving out *y*

Ver. 1. The Date of this we may fix in the Reign of *Solomon*, ſoon after his Marriage with *Pharaoh*'s Daughter; 1 *King.* iii. 1. but by whom made is uncertain.

Ib. *ſix-ſtringed Inſtruments*] according to *Sol. Jar.* and as we read of a *ten-ſtringed Inſtrument*, *Pſa.* xxxiii. 2. and elſewhere: thus *Jun.* and *Trem.* render it *hexachorda*, and *Ainſw.* expounds, *that is, ſix-ſtringed Inſtruments.*

Ib. *bubbles up*] as the *Heb.* Word ſignifies; *Sax. bealcetteth* for *belcheth.*

Ib. *ſpeak*] in *Sax. ewethe* for *quoth.*

Ib. *of the beloved Daughters*] for them to ſing; the Word being fem. and properly ſignifies *beloved*: *Jun.* and *Trem. amicarum, of the Friends*; *Ainſw. of the well-beloved Virgins.* They ſeem to be thoſe mentioned, Ver. 9.

Ver. 2. *much fairer*] by the doubling of the *Heb.* letters, as alſo *Ainſw.* has it; with *Jun.* and *Trem.*

Ib. *therefore*] *Litur. becauſe*, which the Author of *Holy David &c.* vindicates by ſaying, 'So Dr. *Hammond* 'corrects our laſt Tranſlators in his Margent;' but ſuch Correction muſt want to be corrected again, the *Heb.* being clearly as here: the ſame is in Ver. 7. which the *Litur.* has *wherefore.*

Ver. 4. *thy Honour*] *Sept. deſign*, a Verb. imper. only with other Points as *Byth.* remarks.

Ib. *ſucceſsfully*] *Pſalt.* in *Com. Pray. Good luck have thou*; too low, unfit, and wrong parted.

Ib. *teach thee terrible Things*] as if to do ſuch, after having Experience of its Strength; otherwiſe if this had reſpect to them when performed, *let* or *make thee know* might be fitter.

5. With thy ſharp Arrows in the Heart of the King's Enemies, the People will fall under thee.

6. Thy Throne, O God, is for ever and ever, the Scepter of thy Kingdom is a right one.

7. Thou loveſt Righteouſneſs, and hateſt Wickedneſs: therefore God, thy God, has anointed thee, with the Oil of Joy more than thy Companions.

8. All thy Garments are with Myrrh and Aloes, with Caſſia, out of the Palaces of Ivory, whence they make thee glad.

9. Kings Daughters are among thy precious ones; the royal Conſort being ſet at thy right Hand in the famous Gold of Ophir.

10. Hear, O Daughter; do thou both look, and incline thy Ear; forgetting thy own People, and Father's Family.

11. Then will the King earneſtly deſire thy Beauty: to whom, as he is thy Lord, bow thy ſelf down.

12. The Daughter of Tyre alſo with a Preſent, the rich ones of the People will make ſupplication before thee.

13. The King's Daughter is all glorious within, her Cloathing is of Chequer-works of Gold.

14. She is brought to the King with embroidered Garments, the Virgins her Companions that follow her are admitted to come to thee.

15. They are introduced with Gladneſs and Rejoicing, they come into the King's Palace.

16. In the room of thy Fathers will be thy Sons; whom thou ſhalt make Princes on all the Earth.

17. I will cauſe thy Name to be remembred in all future Ages: therefore the People will praiſe thee for ever and evermore.

PSALM XLVI.

FOR the chief Muſician of the Korahites. A Poem upon the Virgin-inſtruments.

God is our Refuge and Strength, a Help in Diſtreſſes he is found exceedingly.

2. Therefore we will not fear, though the Earth ſhould be changed, and the Mountains moved into the Heart of the Seas;

3. The Waters of which ſhould be boiſterous, being diſturbed, the Mountains ſhake by the Height of it. A Pauſe,

4. There is a River whoſe Streams make glad the City of God, the holy Place of the Tabernacles of the Supreme One.

5. Within which there is God, it cannot be moved: God will help it at the Appearance of the Morning.

6. The Gentiles are in a tumult, the Kingdoms are moved: he giving forth his Voice, the Earth is diſſolved.

7. The Lord of Armies is with us, the God of Jacob is our high Place. A Pauſe.

8. Come, ſee the Works of the Lord; who having made Deſolations on the Earth;

9. Cauſes Wars to ceaſe to the End of it, breaks the Bow, and cuts aſunder the Spear, burning the Wagons in the Fire.

Ver. 5. The Reader may try what he can make of it, juſt as it is, in the *New-England Meetre*,

Thine arrows ſharp: the people they
ſhall fall down under thee;
Yea, in the heart (they ſhall fall down)
foes to the King that be.

But the *Doway Tranſlators* tell us what they mean by, *the peoples underneth thee ſhal fal into the hartes of the kings enemies*, viz. *The example of people conuerted, ſhall moue the hartes of the aduerſaries to come alſo unto the truth*; yet the *Earl of Dartf.* aſhamed of it perhaps, as well he might, turns the ſame, *Nations ſhall fall under thee, into the hearts of the Kings enemies* thy arrows ſhall light.

Ver. 9. *wrought about with divers colours*, in the *Lit.* is from the *Gr.*

Ver. 10. *People*] for which *Hopkins* has *Children* unadviſedly.

Ver. 12. *Tyre*] See 1 *King.* v.

Ver. 13. *within*] *Denham*,

Tho' with pure Gold her Garment ſhin'd,
And all her Arts the Needle join'd,
Her higheſt Beauty is her Mind;

and *King* prettily,

Who far above thy beauties ſeen,
All glorious art within;

but *Hatton*, quite omitting the latter, prays, *Let thy holy Church be decked with exterior Ornaments and ſecular Advantages* (however qualified by adding) *ſuch as may truly promote the intereſts of holy Religion.*

Ver. 15, 16] Where *Tate* and *Brady* are worth reading.

Ver. 1. *a Poem*] It may be ſuppoſed written by *David*, on his Succeſs in War, and finiſhing it with other Nations, as 2 *Sam.* viii. *Hatton* entitles it *A Prayer——for the Peace of Chriſtendom*; which ſhould have been put to his own *Prayer* after the *Pſalm*, as the reſt ſhould, this being ſtrictly no *Prayer*, but a *Poem of Triumph.*

Ib. *the Virgin-inſtruments*] the *Heb.* Word otherwiſe ſignifying *Virgins*, as *Cant.* i. 3. & vi. 8. and *Munſt.* writes, *Plerique aſſerunt Alamoth eſſe inſtrumentum muſicum, that moſt ſay it was ſome Inſtrument of Muſick.*

Ib. *is found exceedingly*] as the *Heb.* is: but the *Gr. which find us*; for indeed the ſame ſignifies *we (ſhall) find*, yet would rather be referred to *God.*

Ver. 3. *Mountains*] *Sax. duna*, i. e. *downs.*

Ver. 4. *whoſe Streams*] where the *Sept. the Forces of the River*, as it were explanatory.

Ib. *the holy Place*] The LXX turn it for a Verb, *the Supreme One has ſanctified his Tabernacle*, with ו alſo as ו to *Tabernacle.*

Ver. 5. *at the Appearance of the Morning*] *at his beholding* in the *Verſion* of *Auguſtine's Expoſition of the Pſalms*, omitting בקר

Ver. 6. *in a tumult*] as the *Heb.* Word ſignifies, or *diſturbed*, as I render it, *Pſa.* xlii. 6. & xliii. 5.

Ib. *are moved*] by reaſon of Perplexity and Overthrow from the Lord, coherent with *diſſolved*, and according to the Meaning of this ſame Verb in the foregoing Verſe, which alſo by the Obſervation of *de Dieu* does not ſignify but ſuch Kind of being moved, and this Way of *Interpretation* he pleads for.

Ver. 8. *who*] the *Heb.* Relative.

Ver. 9. *Wagons*] *Sept. Shields*, with no viſible Cauſe, unleſs as being round.

10. *Saying*,

10. *Saying*, Leave off, and know that I am God; who will be exalted among the Gentiles, exalted on the Earth.

11. The Lord of Armies is with us, the God of Jacob is our high Place. A Pauſe.

PSALM XLVII.

FOR the chief Muſician. A Pſalm for the Korahites.

Clap Hands, all People, ſound forth to God with the Voice of Singing.

2. For the Supreme One is aweful, a great King over the whole Earth.

3. Who brings the People under us, and the Nations under our Feet.

4. He chooſes our Poſſeſſion for us, the Excellency of Jacob whom he loves. A Pauſe.

5. God goes up with Shouting, the Lord with the Sound of the Trumpet.

6. Sing melodiouſly to God, even melodiouſly: ſing melodiouſly to our King, even melodiouſly.

7. Since God is King of the whole Earth, ſing melodiouſly with Underſtanding.

8. God reigns over the Gentiles, God ſits upon his holy Throne.

9. The Nobles of the People are gathered together, *with* the People of the God of Abraham: for the Defenders of the Earth are of God, who is highly exalted.

PSALM XLVIII.

A POEM, being a Pſalm for the Korahites. The Lord is great, and highly praiſed, in the City of our God, *on* his holy Mountain.

2. Mount Zion is handſomely ſituated, the Joy of the whole Earth, at the north Sides; being the Town of the grand King.

3. In whoſe Palaces God is known for a high Place.

4. For behold, the Kings met, paſſing by together:

5. They ſeeing, wondered accordingly; were troubled, haſtened away;

6. Trembling ſeized them there, Anguiſh as of a Woman in labour.

7. Thou breakeſt the Ships of Tarſhiſh with the eaſt Wind.

8. As we have heard, ſo we ſee in the City of the Lord of Armies, in that of our God; who will himſelf eſtabliſh it for ever. A Pauſe.

Ver. 9. *Nobles of the People*] of other Countries, as the Word being here plural, and then ſingular ſhews, as alſo what follows: thoſe Nobles might be Ambaſſadors, &c. to *David*, and this *Pſalm* made in Thankfulneſs for ſome Victory: accordingly *Denham*,

And now the Peoples Leaders yield,
With thoſe of Abr'ham's God to join;

other *Tranſlators* alſo have *with*, ſome *to*; and who knows but עם *with* might be left out, as its Place was next to עם *People?* The LXX miſtook this for that, having only *with*.

Ib. *the Defenders*] *Litur. God doth defend*, quite unwarrantably; but the *Doway Tranſ.* worſe, *the ſtrong goddes of the earth, are excedingly aduanced*, from the *vulg. Lat.* and *Gr.* which the *Tranſlators* apply to the *Trinitie*, tho' in that there is but one God.

Ib. *who is*] *Gr. they are*, looſely as there; not that נעלה was ever נעלו though one Side of the ה might be obſcure.

Ver. 2. *north Sides*] of *Jeruſalem*, but as a Part of it: Mount *Zion* called the *holy Mountain*, Ver. 1. probably containing Mount *Moriah*, as with *Jun.* and *Trem.* and agreeable to *Pſa.* lxxxvii. 1. & cxxi. 1. & cxxxiii. 3. or having both theſe Names, like *Sinai* and *Horeb*, *Exod.* iii. 2. where the Temple was built, 2 *Chron.* iii. 1. being the north Part of the City, as in *Lightfoot's Geographical Deſcription of Jeruſalem*, Chap. xxii. and that of *Villalpandus*; which may alſo appear confirmed by *Iſa.* xiv. 13. notwithſtanding this is ſtrongly oppoſed in the *Univer. Hiſt.* Book I. Ch. vii. 7. and Mount *Zion* placed in the *Map*, as it is likewiſe in that of *Fuller's Piſgah-ſight of Paleſtine*, on the ſouth Side. In anſwer to that of the Prophet (without taking notice of this) it is in the ſaid *Hiſtory* ſuppoſed to mean, *the Conqueror would eſtabliſh his Dominion where was the King's Palace, ſituate on the northern Side of Mount Sion*; which either makes it not properly *upon the Mount*, or repreſents the Mount as north of it ſelf; and the *Heb.* Word rendered *Congregation* ſignifying *ſolemn Aſſembly*, doubtleſs meant the Aſſembly at the Temple. The Pretence that the other Opinion might be proved from ſeveral Writers, may be left till it is done, while there are for this alſo *Kimhi*, *Druſius*, *Cellarius*, *Calmet*, *Jun.* and *Trem.* in *Ezek.* xl. 2. the *Author* of *Holy David clear'd* on *Pſa.* cxxxv. 21. *Patrick*, &c. And I don't ſee how theſe Texts of *Scripture*, which muſt be right, can have a contrary Senſe. *Jeruſalem* ſtood on two Hills, that were ſituate North and South, and a Valley between; the northern One being higheſt, on which the Temple was, *Joſeph. Jewiſh War*, B. vi. Ch. 6. where Mount *Moriah* muſt be; and *Joſephus* ſays, this Hill φρούριον μεν ὑπὸ δαβίδε ἐκαλείτο, *was called the Fortification by David*, plainly alluding to 2 *Sam.* v. 7. 1 *Chr.* xi. 5, 7. according to which *Zion* ſeems apparently then; and the other Hill he adds was called *Acra*; which ſome as above now take to be *Zion*, and that it was not Mount *Zion* which the Temple was on: but it appears otherwiſe by 1 *Mac.* iv. 37, 38. & v. 54. & vii. 33. and by its being alſo called *holy*, *Pſa.* ii. 6. *Joel* ii. 1. & iii. 17. and by *Pſa.* ix. 11. & xiv. 7. & xx. 2. & l. 2, 8. & lxv. 1. & lxxvi. 2. & lxxxiv. 7. & lxxxvii. 1, 2. & cii. 16. & cx. 2. & cxxviii. 5. & cxxxii. 13. & cxxxiv. 3. & lxxiv. 2. & lxxviii. 68, 69. *Iſa.* ii. 2, 3. & xii. 6. & xxviii. 16. & xlvi. 13. & viii. 18. & xviii. 7. & xxix. 1, 7, 8. & xxxi. 6. & l. 28. *Lam.* ii. 6. *Mic.* iv. 7. *Heb.* xii. 22. *Rev.* xiv. 1. I do not however deny, that the ſouth Part of *Jeruſalem* is at preſent called *Zion*, by the *Chriſtians* who reſide there, as the Accounts of Travellers ſhew; but ſuch a Miſtake might ariſe from the Ignorance concerning it in former Ages, which might be ſpecified if needful. Yet if a ſufficient Anſwer ſhall be given to this, I am ready to relinquiſh it to the prevailing Opinion.

Ib. *King*] as *Mat.* v. 35. *Pſa.* cxlix. 2. *Jer.* viii. 19.

Ver. 4. *the Kings*] of thoſe People, I ſuppoſe, mentioned 2 *Chron.* xx. 1. and ſo *Patr.* I find ſince. *Litur. of the earth*, from the *Gr.*

Ver. 7. *the Ships*] ſome of *Jehoſhaphat's* Enemies coming from beyond the Sea, 2 *Chr.* xx. 2. whereas the *Syrians* brought neither *Kings* nor *Ships* againſt *Hezekiah*; to which ſome apply this.

9. We

9. We think of thy Kindneſs, O God, within thy Temple.

10. According to thy Name, O God, ſo is thy Praiſe to the Ends of the Earth; whoſe right Hand is full of Righteouſneſs.

11. Mount Zion will be glad, the Daughters of Judah rejoice, by reaſon of thy Judgments.

12. Compaſs Zion, and going about it, count up its Towers.

13. Take notice of its Forts, look up at its Palaces; that you may count for the following Generation.

14. For this God ſhall be ours for ever and evermore: he will guide us over Death.

PSALM XLIX.

FOR the chief Muſician. A Pſalm for the Korahites.

Hear this, all People, give ear, all Inhabitants of the World;

2. Both Mankind in general, and particular Perſons, the Rich and Poor together.

3. My Mouth ſhall ſpeak Wiſdom, and the Meditation of my Heart ſhall be Underſtanding.

4. I will incline my Ear to an Oration, open my hidden Speech with the Harp.

5. Why ſhould I fear at the Time of Adverſity, *that* the Iniquity of my Heels will incloſe me about?

6. Of thoſe who truſt on their Wealth, and boaſt in the Abundance of their Riches,

7. None can redeem a Brother at all, nor give God the Ranſom of him;

8. (The Redemption of their Life being precious, and ceaſes for ever)

9. That he may yet live eternally, without ſeeing Corruption.

10. For one may ſee the Wiſe die, the Fool and Brutiſh periſh together, and leave their Wealth to others.

11. Whoſe Mind was *as if* their Hoſues would be for ever, their Dwelling-places to all Ages; that called the Lands by their own Names.

12. Whereas Man does not abide in Honour, he becomes like the very Beaſts that periſh.

13. This Way of theirs is their Folly; yet thoſe that are after them are pleaſed with their Sayings. A Pauſe.

14. Who are put into the Grave as Sheep, Death feeding on them, and the Upright will rule over them in the Morning; whoſe Form the Grave is to conſume *even* from the Habitation at it.

Ver. 9. *think*] *Sept. have received*, from רום one may imagine for דמה

Ib. *Temple*] But the *Sept.* now, tho' not the *Vulg. Lat. People*, by λαῶ miſtranſcribed for ναῶ, however unnoticed by *Byth. &c.*

Ver. 12. *count up its Towers*] *Gr.* and *vulg. Lat. tell in her Towers*, tho' the *Heb.* has no *in*; and therefore is not allowable, notwithſtanding it admits of the ingenious Imbelliſhment given to it by the *Earl of Dartford*, *relate thoſe things from the top of its towers.*

Ver. 13. *look up*] Something of *up* appears to be the Signification by its Noun *Hill*, the Verb being only here, and this which *Ab. Ezra* gives it, looks by far the moſt ſuitable; not that in the *Litur. ſet up her houſes*, nor by the LXX *diſtribute* from the *Chald.* in a poor and forced Senſe.

Ver. 14. *over*] So *L. de Dieu* would have it turned *ſupra*, as he ſays in its proper Meaning. *Hare* ſuppoſes the two laſt Words ſhould be Part of the *Title* of the next *Pſalm*, into which *Mudge intirely comes*, with the farther Liberty only of making them into one Word, and adding another before; Aſtoniſhing!

Ver. 1. It ſeems clear to me that this *Pſalm* is not in *David*'s Style (tho' I confeſs that is a curious Point to know) but rather bears Reſemblance to ſome of *Aſaph*'s, or to *Pſa.* xlv. No more particular Time of being indited appears in it, than that it was probably on the Removal of ſome rich ungodly Perſon or Perſons by Death.

Ver. 2. *Both Mankind in general, and particular Perſons*] *Heb. Both the Sons of Adam, and the Sons of a Man*; which ſeems therefore to be rather rendered ſo, than *low and high.*

Ver. 3. *Meditation*] *Sax. ymind.*

Ver. 4. *Oration*] *Ainſw.* writes, 'In old Engliſh or Saxon, it was called a *big-ſpel*,' without ſhewing any Reaſon or Conformity of it to our Language; whereas it is *biyſpelle*, as we ſay a *by-word* or *by-way*, *by* or *beſide* what is common, and *ſpell* is ſtill retained in pretended Conjuration, and in diſpoſing the Letters into Words or Syllables; thus is the *Sax. godſpel* (where *god* is uſed inſtead of *good*) for *Goſpel.*

Ver. 5. that *the Iniquity*] fearing that he ſhould be quite ſurrounded with the Puniſhment of his Iniquity, *Pſa.* cxxx. 3. which he hoped to eſcape from, and repreſents as purſuing him; which accounts for this Expreſſion, thought ſo obſcure, *the Iniquity of my Heels*: ſo *Jun.* and *Trem.* ſupply *ut*, *that.* But אויבי *my Enemies* for עקבי *my Heels*, as in *Crit. Notes* from the *Syr.* and *Arab.* is utterly improbable.

Ver. 7. *redeem—at all*] By the doubling of the Verb as frequently; yet the *Doway Tranſ.* from the *old Lat.* is, *A brother doth not redeme, man ſhal redeme*, but with the latter expounded to be negative.

Ver. 8. *Redemption of their Life*] as *Exod.* xxi. 30. where both Nouns are the ſame.

Ib. *ceaſes for ever*] can never be done.

Ver. 11. *Whoſe Mind*] But by the LXX *their Graves*, viz. *ſhall be their Houſes*: for they interpreted קרבם by קברם

Ver. 12. *abide*] *Mudge*, *regardeth*; who ſays he corrects the laſt Verſe by this, when it is this by that.

Ib. *that periſh*] In *Crit. Notes on ſome Paſſ.* p. 40. it is ſuppoſed the preſent נדמו was לו נדמה which is rendered there *And is like it*; but what Reſemblance have ה לו and ו that thoſe ſhould be miſtaken for this? nay [and] is then wanting; and are [Beaſts] the new-diſcovered [it?] Is ſuch the faſhionable Criticiſm that we are to be overborn with?

Ver. 14. *Sheep*] which are put one after another into the Slaughter-houſe, as Mankind into the Grave.

Ib. *Form*] Being what the *Heb.* ſignifies, as in *Ezek.* xliii. 11. The LXX have turned it *Help*, confounding צור with עזר through the Reſemblance perhaps, or according to *Byth.* took that Senſe from *Rock.*

Ib. *the Habitation at it*] The Body does not only die, but is conſumed in the Grave: for the Pronoun is ſingular,

15. But

15. But God will redeem my Perſon from the Power of the Grave; for he will receive me. A Pauſe.

16. Do not fear, becauſe a Man is rich, becauſe the Glory of his Houſe increaſes:

17. For he will take Nothing away at his Death, his Glory will not go down after him:

18. Though he may bleſs his own Soul in his Life, and they may praiſe thee, becauſe thou doeſt well for thy ſelf;

19. It will come to the Generation of his Fathers, they will never ſee the Light.

20. Man being in Honour, does not underſtand, he becomes like the very Beaſts that periſh.

PSALM L.

A Psalm of Aſaph.

The Mighty God, the Lord ſpeaks, calling the Earth; from the Riſing of the Sun to his Setting.

2. From Zion the Perfection of Beauty does God ſhine forth.

3. Our God comes, and is not ſilent: a Fire conſumes before him, and it is very tempeſtuous round about him.

4. He calls to the Heaven from above, and to the Earth, that he may judge his People:

5. Gather my pious ones to me, who make a Covenant with me by Sacrifice.

6. In the mean time the Heaven declares his Righteouſneſs, becauſe God is Judge himſelf. A Pauſe.

7. Hear, my People, and I will ſpeak; O Iſrael, and I will teſtify to thee; who am God, thy God.

8. I will not reprove thee concerning thy Sacrifices, or thy Burnt-offerings being before me continually.

9. I will take no Bullock out of thy Houſe, *nor* He-goats out of thy Folds.

10. For every Beaſt of the Wood is mine, the Cattle on a thouſand Mountains.

11. I know every Fowl of the Hills, and have the wild Beaſt of the Field with me.

12. If I ſhould be hungry, I would not tell thee; for the World is mine, and what it is full of.

13. Should I eat the Fleſh of ſtrong Beaſts? Or drink the Blood of He-goats?

14. Offer Thankſgiving to God, and perform thy Vows to the Supreme One;

15. As alſo call upon me at the Time of Diſtreſs: who will deliver thee, and thou ſhalt honour me.

16. On the contrary God ſays to the Wicked: What Buſineſs haſt thou to declare my Ordinances, or take up my Covenant into thy Mouth?

17. Since thou doſt hate Inſtruction, and caſt my Words behind thee.

18. If thou ſeeſt a Thief, thou art pleaſed with him; and thy Part is with Adulterers.

19. Thou applieſt thy Mouth to what is evil, and thy Tongue joins Deceit together.

20. Thou ſitteſt ſpeaking againſt thy Brother, giveſt forth an ill Report againſt thy Mother's Son.

21. *Becauſe* thou haſt done theſe Things, and I being ſilent, thou thoughteſt I was wholly like thy ſelf; I reprove thee, and ſet *them* in order before thy Eyes.

22. Conſider this now, you that forget God; leſt I ſhould tear in pieces, and none deliver.

23. He who offers Thankſgiving, ſhall honour me; and to him that appoints the Way, I will ſhew the Salvation of God.

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and has a Prepoſition to it: ſo *Jun.* and *Trem.* interpret the *Habitation* to be the *Grave*, and the *Zurich* or *Tig. Bible*, with *Caſt.* have it. But ours making the Prep. plural, take it as in the *Geneva Verſ. when they ſhall go* from their Houſe to the Grave; ſo that the Author of *Holy David clear'd*, is wrong in the following *Note* hereon, *It is a very dark and imperfect Paſſage in the* Heb. *and none of our Tranſlators have thought fit to ſupply the Senſe.* The LXX have *Glory*, but how I know not, unleſs they took *zebul* for *tzebi*.

Ver. 18. *thy ſelf*] *Sept. him*, though it is not credible they read ו inſtead of ך and which the plural Verb denies.

Ver. 20. *Honour*] *wurthſcype* in *Sax.*

Ver. 1. *Aſaph*] *David*'s chief Singer, 1 *Chr.* vi. 39. & xvi. 5. 2 *Chr.* v. 12. who alſo compoſed the Words himſelf, 1 *Chr.* xxv. 2. 2 *Chr.* xxix. 30. *W. W.* making it into Stanzas of 12 Lines, the 10 and 12 to be ſeven Syllables, has done it miſerably, with very bad Sound and Rhime, though he is counted one of the *Geneva Tr.* but a good Tranſlator might be a bad Poet, as well as *Cicero*.

Ib. *from the Riſing of the Sun, to his Setting*] in the *Sax. of ſunan upſprince oth ſetellung.*

Ver. 8. *I will not*] In the *Contents* of the *Pſalm*, *The pleaſure of God is not in ceremonies.*

Ver. 10. *a thouſand*] *Sept. and Oxen*, from the ſame Word made up with *and.*

Ver. 11. *wild Beaſt*] *Sept.* again *Beauty*, by זי from זיו as *Iſa.* lxvi. 11. but not in *Pſa.* lxxx. 13. where it is only.

Ver. 16. *What Buſineſs haſt thou*] A wicked Perſon aſking *Bias* one of the wiſe Heathens concerning Religion, he made him no Anſwer, till being aſked again why he did not, then replied, ὅτι περὶ τῶν οὐδὲν σοὶ προσηκόντων πυνθάνῃ, *Becauſe thou enquireſt about what does not at all belong to thee*, *Diog. Laert.* in Vit.

Ver. 18. *art pleaſed*] Both the *Sept.* and *Targ. didſt run*, from רוץ inſtead of רצה

Ver. 21. *thoughteſt*] *Litur. wickedly*, becauſe the *Gr.* has ſo; but who could miſtake it for thinking well?

Ver. 23. *He who offers*] *Gr. The Sacrifice of*, the Difference being but in the Points זֹבֵחַ and זֶבַח

Ib. *appoints the Way*] viz. for it, being thus literal.

PSALM LI.

FOR the chief Muſician. A Pſalm of David, when the Prophet Nathan came to him, after he had gone in to Bath-ſheba.

Be gracious to me, O God, according to thy Kindneſs: according to the Multitude of thy Mercies, blot out my Tranſgreſſions.

2. Waſh me throughly from my Iniquity, and cleanſe me from my Sin.

3. For I acknowledge my Tranſgreſſions, and my Sin is before me continually.

4. Againſt thee, thee in particular, have I ſinned, and done what thou art diſpleaſed with: by reaſon of which thou art righteous in thy Words, *and* pure in thy Judging.

5. Behold I was begot in Iniquity, and my Mother conceived me in Sin.

6. Lo thou didſt deſire Truth in the inward Parts, and in that which is ſhut up madeſt me know Wiſdom.

7. Oh purify me with Hyſſop, that I may be clean: waſh me, ſo that I may be whiter than Snow.

8. Cauſe me to hear Joy and Gladneſs: let the Bones thou haſt bruiſed rejoice.

9. Hide thy Face from my Sins, and blot out all my Iniquities.

10. Create a clean Heart for me, O God, and renew a ſteady Mind within me.

11. Do not caſt me from thy Preſence, nor take thy Holy Spirit from me.

12. Reſtore to me the Joy of thy Salvation; and let the free Spirit uphold me;

13. So will I teach Tranſgreſſors thy Ways, that the Sinners may return to thee.

14. From Blood, O God, the God of my Salvation, deliver me; whoſe Tongue ſhall ſing of thy Righteouſneſs.

15. Lord, open my Lips, and my Mouth ſhall declare thy Praiſe.

16. For thou deſireſt not Sacrifice, which I would give: thou doſt not delight in Burnt-offering.

17. The Sacrifices of God are a broken Mind: a broken and bruiſed Heart, O God, thou doſt not deſpiſe.

18. Deal well in thy Favour with Zion, build up the Walls of Jeruſalem.

19. Then wilt thou deſire the Sacrifices of Righteouſneſs, Burnt-offering and whole Burnt-offering: then will they offer up Bullocks on thy Altar.

PSALM LII.

FOR the chief Muſician. An inſtructing Poem of David, when Doeg the Edomite went, and told Saul the News, that David came to Ahimelech's Houſe.

Why doſt thou boaſt in Harm, ſtout Fellow? God is kind every Day.

2. Thy Tongue contrives froward Things, it is as it were a ſharp Razor in acting deceitfully.

3. Thou loveſt Evil more than Good, Falſehood more than ſpeaking what is juſt. A Pauſe.

4. Thou loveſt all devouring Words, O deceitful Tongue!

5. God will alſo deſtroy thee perpetually: whom he will take, and pluck away from the Tent, rooting thee out from the Country of the Living. A Pauſe.

6. Then virtuous Perſons, who will ſee, and ſhew reverence, will laugh at him,

7. There is the Man, who would not

Ver. 4. *by reaſon of which*] for *that* muſt be improper here: but thus it is plain and conſiſtent, that God's ſpeaking to *David*, and judging him, as by *Nathan*, 2 *Sam.* xii. 7—14. was very right and juſt, becauſe he had ſinned againſt God.

Ib. *Words*] which he had then heard by *Nathan*.

Ib. *pure*] The LXX *mayeſt overcome* or *prevail*, from the *Syriack* Signification, as I agree with *Byth.*

Ver. 5. *I was &c.*] *Grotius* writes, 'Senſus eſt, 'Non nunc tantum, ſed & a pueritia mea, ſæpius peccavi;' i. e. *The Meaning is, Not now only, but even from my Youth, I have ſinned often: for it is an hyperbolical Kind of ſpeaking*, adds he, *as the comparing it with Pſa.* lviii. 3. *Iſa.* xlviii. 5. (and more Places which he mentions) *ſhews.*

Ver. 6. *didſt deſire*] being the paſt Tenſe in *Heb.*

Ib. *and*] or *ſo*, or *therefore*, as conſequent to the foregoing.

Ib. *in that which is ſhut up*] *Pſalt. ſecretly*; *that is*, ſays the Author of *Holy David clear'd, by the private checks of my own Conſcience.*

Ib. *madeſt me know Wiſdom*] *Quominus excuſatio mihi de peccato ſuppetat, that I might be without excuſe in ſinning, Grot.* the Verb being future only to *didſt deſire. Goodridge* terms it *the ſhining of God's Wiſdom and Light Divine in the Soul.*

Ver. 7. *purify*] *Sept. ſprinkle*, the other being done by it, *Lev.* xiv. 7.

Ver. 17. Here *Jonſton*,

Mens ſcelerum ſub mole gemens, fraudeſque peroſa,
Una placet, numen placat et una tuum:

A Mind groaning under the Weight of wicked Things, and hating Deceits, only pleaſes and only pacifies thy Divine Preſence; on which the *Preface-writer* breaks out, *How wonderfully fine is this Paſſage! He had the Thing it ſelf in his very Soul. Where is the Pen that can do Juſtice to theſe Lines? What a Strength of Language? What a Harmony of Numbers is there in the former? What a Pathos in the latter?* Doubtleſs it is excellently done, as the *Verſion* is in general well.

Ver. 1. *An inſtructing Poem of David*] *Pſa.* xxxii. The *Doway Verſ.* has here *underſtanding to David*, at the next *underſtanding to David*, and the following *underſtanding for David*; ſo varying the Senſe with the Words, while the *Lat.* is the ſame.

Ib. *came*] *not is come, Lightfoot.*

Ib. *Ahimelech*] LXX *Abimelech* corruptly.

Ib. *God is kind*] contrary to thee.

Ver. 2. *is as it were*] unleſs a Razor works deceitfully.

Ver. 5. *and pluck*] *Patr.* vulgarly, *and more than that, he will pay thee in the ſame Coin thou haſt dealt to them*, which he doubles in relating.

Ib. *rooting thee out*] *Sept. and thy Root*, having the Verb for a Noun.

make

make God his Strength; but truſt in the Abundance of his Riches, *and* ſtrengthen himſelf in his Frowardneſs.

8. Whereas I ſhall be like a verdant Olive-tree at the Houſe of God; in whoſe Kindneſs I truſt for ever and evermore.

9. I will praiſe thee for ever, becauſe thou haſt done *it*; and will wait for thy Name, becauſe it is good, before thy pious ones.

PSALM LIII.

FOR the chief Muſician upon the Inſtrument Mahalath. An inſtructing Poem of David.

The vile one ſays in his Heart, There is no God: they corrupt and make themſelves abominable by Iniquity, none doing Good.

2. God looking from Heaven upon Mankind, to ſee whether there is any who underſtands, who ſeeks God;

3. Every one of them is turned back, they are become filthy together, none doing Good, not even one.

4. Will not the Workers of Iniquity know, who eat my People *as* they do Bread, not calling upon God?

5. There they are terrified with Fear, *where* no Fear is, becauſe God ſcatters the Bones of him that encamps againſt thee; who makeſt *them* aſhamed, becauſe God deſpiſes them.

6. Oh that there were the Salvations of Iſrael from Zion! when God turns back the Captivity of his People, Jacob will rejoice, Iſrael will be glad.

PSALM LIV.

FOR the chief Muſician on the Inſtruments that are ſtriken. An inſtructing Poem of David, when the Ziphites came, and ſaid to Saul, Does not David hide himſelf with us?

O God, ſave me by thy Name, and judge for me by thy Power.

2. O God, hear my Prayer, give ear to the Words of my Mouth.

3. For Strangers are riſen up againſt me, and the Violent ſeek my Life; not ſetting God before them. A Pauſe.

4. Behold God is my Helper, the Lord is among thoſe who uphold my Life.

5. He will render what is ill to my Obſervers: cut them off in thy Truth.

6. I will ſacrifice to thee with a Free-offering: I will praiſe thy Name, O Lord, becauſe *it* is good.

7. For he delivers me from all Diſtreſs, and my Eye can look on my Enemies.

Ver. 8. *ſhall be*] agreeable to the foregoing.

Ib. *Olive-tree*] Two *Sax. Copies* have *eletreow*, but *Spelman*'s for *Olive* has *eleberye*, i. e. *Oilberry*.

Ib. *at*] it being unlikely that Trees grew *in* it: therefore *Tate* and *Brady* have,

But I am like thoſe Olive-Plants
that ſhade God's Temple round;

and *Buchanan*,

Domini in agello conſita;

which may be underſtood, or rendered, *ſet in the Lord's Court*.

Ib. *for ever and evermore*] being different *Heb.* Words; *new-Eng. Verſ. for ay and ay*.

Ver. 9. *wait for thy Name—before*] which the better Senſe may ſhew is to belong one to the other; and ſo the Pointing is made in the *Verſion* of *Jun.* and *Trem.* and *Poole* pleads for it in the ſame Senſe.

Ver. 1. This is nearly the ſame as the 14th *Pſalm*, which might be altered by *David* himſelf, and ſo made another. *Buchanan* is blamed for paraphraſing ſo largely here with,

Opinionum fœda mentem toxico, &c.

Filthy in Mind with the Poiſon of Opinions, &c. but it may be allowed in Poetry, and to diverſify it from the 14th.

Ib. *the Inſtrument*] See the Title of *Pſa.* viii.

Ib. *none doing Good*] *Baxter*, tho' he ſhews his peculiar Skill in altering ſome of this from the 14th *Pſalm*, keeps this Line verbatim,

[Of them] *that do good there is none*,

to be tuned either with, or without the two incloſed Words: as if by the former, there are, and are not thoſe who do good; and by the latter, that the ſame is both ſingular and plural.

Ver. 5. *him that encamps againſt thee*] which *Mudge* ſays *is too uncouth*, and ſo changes the *Original* to make it—— no Matter what! *the Vile Wretch*, and pleads the Authority of the *Seventy*, who have *Menpleaſers*.

Ver. 6. *Jonſton* finely,

Illa dies, lux illa! veni, de rupe Sionis
Iſacidis cœli quâ feret autor opem:
Tum domus Abrahamidûm celebrabit gaudia, duro
Cum ſacro gens cernet colla ſoluta jugo.

O that Day, that Light! come, on which the Maker of Heaven will bring Help from the Rock of Sion to thoſe of Iſaac: then will the Houſe of them who belong to Abraham celebrate their Joys, when the holy Nation beholds their Necks let looſe from the Yoke.

Ver. 1. *with us*] which being not in 1 *Sam.* xxvi. 1, but in Ch. xxiii. 19. this *Pſalm* is to be referred thither; ſee *Pſa.* xi. 1.

Ver. 3. *Strangers*] Our new *Capellian* Critick *Mudge*, by the Change of a Conſonant and a Vowel, can make it the *Proud*, nay dares to tranſlate ſo, which exceeds the Effrontery of *Capellus* himſelf. He would defend it by *Pſa.* lxxxvi. 14. but why did not he alſo alter the reſt to that, if they muſt be alike? if not, why here in this Word?

Ib. *Violent*] as the ſame is tranſlated *Pſa.* lxxxvi.

Ver. 6. *will praiſe*] *Buchanan*,

——*te canam*
Patrem, bonis placabilem,
Maliſque formidabilem.

I will ſing thee the Father, gentle to the Good, and terrible to the Evil. *Goodridge*, but not for the Value of it, though ſome of his ſmoothеſt, being wrapt up in his uſual Obſcurity;

I will thy holy Name for ever bleſs,
So Great, ſo Good, ſo all my happineſs:

for *Great* and *Good* may belong either to *God*, or *Name*, or *bleſs*, or *happineſs*.

Ib. *good*] *old Pſalter*, *ſo comfortable*.

Ver. 7. *can look on*] being not afraid of them, or fleeing from them.

PSALM LV.

FOR the chief Muſician on the Inſtruments that are ſtriken. An inſtructing Poem of David.

Give ear, O God, to my Prayer; and do not hide thy ſelf from my Supplication.

2. Hearken to me, and anſwer me: who lament in my Meditation, and cry out;

3. By the Voice of the Enemy, by reaſon of the Preſſing of the Wicked: for they remove Iniquity upon me, and hate me in Anger.

4. My Heart is in Anguiſh within me, and the Terrors of Death are fallen upon me:

5. Fear and Trembling is come into me, and Quaking covers me.

6. Inſomuch that I ſay; Oh that I had Wings like a Dove! I would fly away, and *there* remain.

7. Lo I would wander far off, lodging in the Wilderneſs. A Pauſe.

8. I would haſten my Eſcape, from the Whirlwind, from the Tempeſt.

9. Devour, Lord, divide their Tongue aſunder: for I ſee Violence and Contention in the City.

10. Which they beſet Day and Night, upon its Walls: Vanity and Trouble being within it.

11. Froward Things are within it; nor does Fraud and Deceit depart from its Streets.

12. For it is not an Enemy reproaches me, which I could bear; not one that hated me who magnifies himſelf againſt me, from whom I could hide:

13. But thou, a Man, as it were of my own Rank; my Guide, and Acquaintance:

14. Who took Counſel together ſweetly, went to the Houſe of God among the Croud.

15. Let Death arreſt them, let them go down into the Grave alive: becauſe wicked Things are in their Lodging amongſt them.

16. As for me, I will call on God, and the Lord will ſave me.

17. In the Evening, Morning, and at Noon will I meditate, and cry out; and he will hear my Voice.

18. He redeemed my Life into Peace, from the War *that* I had: for they were by me with many.

19. God, even he who abides eternally, will hear, and afflict them; a Pauſe: that having no Changes, do not fear God.

20. He ſtretches out his Hands againſt his peaceable ones, profanes his Covenant.

21. As ſmooth as Butter *in* his Mouth, but with War *in* his Heart, ſofter than Oil are his Words; yet they are *like* drawn Swords.

22. Caſt thy Burden upon the Lord, who will ſuſtain thee: he will never let the Righteous be moved.

23. So thou, O God, wilt bring them down to the Pit of Corruption; bloody and deceitful Men ſhall not live half their Days: but I truſt in thee.

Ver. 1. This *Annotators* apply to the Conſpiracy of *Abſalom* and *Achitophel*; ſee 2 *Sam.* xv. 31.

Ib. *hide thy ſelf from*] *Sept. overlook.*

Ib. *Supplication*] *Sax. bene* for *Boon.*

Ver. 2. *Meditation*] according to the Signification of the Verb, and as tranſlated *Pſa.* civ. 34. with the like Noun *Pſa.* cxix. 97, 99.

Ver. 3. with very familiar Phraſe in the *Pſalter*, too long, and needleſs to recite thence.

Ver. 4. *are fallen upon me*] *Sax. feoll ofer me.*

Ver. 5. *Fear*] *Sax. eyſa*, as if *Awes.*

Ver. 8. Where *Hopkins*, *That I were quite*—perhaps for *That I might be quit of.*

Ib. *Whirlwind*] *Heb. Wind of marching*, ſo that it was a Sort of *Wind*, not *Storm.* The LXX *Interpreters* turn it *Faintheartedneſs*, or according to the *Gr. Little-mindedneſs*, the former Word ſignifying *Spirit* as well as *Wind*, and for the other I cannot ſee they did leſs than miſtake סעה for מעם but it does not match very well with *Tempeſt.*

Ver. 10. *Day and Night*] which *Buchanan* makes poetical indeed,

Sive lux fundat radios micantes,
Sive nox fundat tenebras opacas:

Whether the Light ſettles glittering Rays, or the Night ſettles ſhady Darkneſs; and the like Ver. 17. alias 18.

Ver. 11. *Fraud*] The *Heb.* being *toc*, the LXX put it the ſame in *Gr.* with the Termination of that Language, viz. *tocos*, which ſignifies *Uſury*; but the *Heb.* has no ſuch Meaning: ſo the *Gr.* is *Pſa.* lxxii. 14. but *Pſa.* x. 7. *Deceit*; this Noun being but in theſe three Places.

Ver. 14. *Counſel*] *Our Counſel ſteer'd us, our Souls were knit as one*; in which Line of *Goodridge's Pſalms*, to be ſung in the beſt Manner, a Choir would be liable to ſing different Syllables to one Note, there being too many, and all unfit to be doubled. The LXX have it *Victuals*, *Bythn.* ſuppoſes from מער (for מור) N. 1107. that ſignifies *Support*, which is wide Work; but perhaps ἐδέσματα was at firſt ἐρείσματα *Supports.*

Ver. 18. *they were by me with many*] *fighting againſt me*, ſays *Kafvenaki*;
and the *com. Verſ.* has,

Altho the number be full great,
that would againſt me ſtand.

Our *Ainſw.* renders it, *with many were they with me*; and *Kimhi* underſtands it, *with many they were againſt me*; there being ב for *with* before *many*, and *David's* Enemies being ſpoken of in the plur. both before and after, Ver. 15, 19.

Ver. 19. *even*] *Mudge* alters the *Original* to take this off, yet has *and* for it himſelf.

Ib. *who*] the *Heb.* Relative.

Ver. 20. *againſth is peacable ones*] *Gr. in recompenſing*, applied to *God*, being another Senſe of the Verb, and *his* neglected, which determines for this.

Ver. 21. *Butter*] *Sept. Anger*, in a very different Meaning of the Phraſe, by deriving it from חמה inſtead of חמא

Ib. *Mouth*] *Hare* and *Mudge* would have it *Countenance*, by the Addition of a Letter, and is one of their moſt plauſible Amendments of the Text; but had they diſcovered a *Verſion* would run ſo ſmooth and exact with the *Heb.* it would have been raſh to fancy the other.

PSALM LVI.

FOR the chief Muſician; upon the Dove among a Crew far off. A golden Poem of David, when the Philiſtines took him in Gath.

Be gracious to me, O God, for Man would ſwallow me up: every Day fighting, he oppreſſes me.

2. My Obſervers would ſwallow up every Day: for many fight againſt me, O High One.

3. The Day I am afraid, I truſt on thee.

4. Through God I will praiſe his Word; in God I truſt, *ſo* will not be afraid: what can Fleſh do to me?

5. Every Day they make my Words ſorrowful; all their Thoughts being againſt me for Harm.

6. Coming together, they hide themſelves, obſerving my Footſteps; when they wait for my Life.

7. Shall they eſcape in the Iniquity? Caſt down the People in Anger, O God.

8. Thou counteſt up my Wandering; put my Tears into thy Bottle: are they not in thy Accompt?

9. Then my Enemies will return back, on the Day that I call: this I know, becauſe God is for me.

10. Through God I will praiſe the Word: through the Lord will I do it.

11. In God I truſt, *ſo* will not be afraid: what can Man do to me?

12. O God, thy Vows are upon me: I will render Thanks to thee.

13. Since thou haſt delivered my Perſon from Death; ſhall not my Feet be from falling, to walk continually before God, in the Light of the Living?

PSALM LVII.

FOR the chief Muſician; do not deſtroy. A golden Poem of David, when he fled from the Preſence of Saul into the Cave.

Be gracious to me, O God, be gracious to me, for my Soul truſts in thee; and in the Shadow of thy Wings will I truſt, till the Calamities paſs away.

2. I will call on the Supreme God, on God who performs for me.

3. He will ſend from Heaven, and ſave me, putting him to Reproach who would ſwallow me up; A Pauſe: God will ſend his Kindneſs and Truth.

4. My Soul is *as it were* among ſtout Lions; I lie with thoſe that are ſet on fire, Men whoſe Teeth are *as* a Spear and Arrows, and their Tongue *as* a ſharp Sword.

5. Be exalted above the Heavens, O God: let thy Glory be above all the Earth.

6. They prepared a Net for my Feet, my Soul bowing down, they dug a Pit before

---

Ver. 1. *the Dove among a Crew far off*] So fitly does this Title ſuit the Occaſion, and ſhews it ſelf tranſlated with more Beauty and Uſe than divers others. *Among* is the Sign of the *Genit.* Caſe as *of a Crew*; and the Word for *Crew* is rendered *Congregation*, *Pſa.* lviii. 2. where it only occurs beſides, as the *Maſoreth* notes; and ſo, as *Ainſw.* obſerves, the *Chaldee* expounds it.

Ib. *took*] as we find 1 *Sam.* xxi. 14.

Ib. *would ſwallow me up*] In the *Verſion* of the LXX, *has trod me down*; where I notwithſtanding acquit them of the Error, unleſs it is to be thought they made miſtake in the *Gr.* as well as *Heb*, ſince this can be only I preſume in the former, κατεπατησε being for καταπιε which ſome *Tranſcriber* might alter it to, as the more agreeable (indeed) without *would*; and the like in the next Verſe.

Ver. 2. *O High One*] The LXX join it to the firſt Word of the next Ver. rendering *from the Height of the Day*, and they alſo have it put back to *Day* before, but the *Vulgate* not the latter.

Ver. 4. *his Word*] With the *Gr. my Words*, ſtrangely you may ſay, but the Letters differ only in ו and י

Ib. *what*] in *Heb.* chiefly interrogative, and the Partition of the Verſe at the Word before.

Ver. 5. *make my Words*] made him uſe ſorrowful Words, like theſe; the *Heb.* Verb never ſignifying *wreſt.*

Ver. 7. *Shall they eſcape in the Iniquity?*] *For Nothing wilt thou ſave them*, *Gr. Sept.* as if אין for און and by aſſuming the 2d Perſon.

Ib. *Caſt down*] *Sept. break*, whence I know not.

Ver. 8. *Wandering*] In the *Com. Pray. flittings*, unknown doubtleſs now to many who read it in the publick Service, this being the People's Verſe; and *Payne* keeps it in his *Metre*: nay *Johnſ.* himſelf in his late large *Dict.* interprets it *offence*, *fault*; which is indiſputably wrong, and it is to be applied to his Senſe of the Verb, *flit*, *remove.*

Ib. *into thy Bottle*] *Sept. before thee*, as if from נגד for נאד

Ver. 10. See how wrong and differently rendered, with that at Ver. 4. in the *old Pſalt.*

Ver. 13. *ſhall*] ſince he ſays *God*, and not *thee*, with this; making a Change to the 3d Perſon, as the Grammarians ſpeak.

Ib. *in the Light*] belonging alſo to *ſhall not &c.* as the great *Heb.* Point at *God* ſhews.

Ver. 1. *do not deſtroy*] the *Engliſh* of *al taſhheth*, and as *David* ſaid, 1 *Sam.* xxvi. 9. ſuitable to the Matter of this *Pſalm*, and the following ones.

Ib. *into the Cave*] at *En-gedi*, as we find he did, 1 *Sam.* xxiii. 26, 29. & xxiv. 3. but not *from Saul in the Cave*; for *David* ſtaid there till *Saul* was gone out, and did not then flee from him, but went after him, Ch. xxiv. 7, 8. *Jun.* and *Trem.* have *metu Schaulis in Speluncam*, *for Fear of Saul into the Cave*, according to Ch. xxiii. 26. and the *laſt Tranſlators* generally *into.*

Ib. *the Shadow of thy Wings*] *Sax. ſcadu fythera thinra.*

Ver. 2. *performs*] In the *Targ.* for an Inſtance of the Liberty there taken וגו לְעַכְבִיתָא פַּקַּר *has commanded a Spider to make a Web in the Cave for me*, viz. to conceal him, by making it appear that there was no Man there. By the LXX *does well*, as if גמר had been גמל

Ver. 3. *putting—to reproach*] the *Heb.* being a Verb, in the Conjug. *Pihel*, not a Noun, ſo that there is no Need of producing *Interpreters* for it.

Ver. 4. *with thoſe that are ſet on fire*] By the *Sept. troubled*, i. e. himſelf was, they taking ם plur. to be a radical Letter of ſome of the Verbs to that Purpoſe.

me; into the middle of which themſelves are fallen. A Pauſe.

7. My Heart is prepared, O God, my Heart is prepared; I will ſing, and that melodiouſly.

8. Awake, my Inſtrument of Glory, awake, Lute and Harp: I will awake early.

9. I will praiſe thee among the People, Lord, will ſing to thee melodiouſly in the Nations.

10. For thy Kindneſs is great to the Heavens, and thy Truth to the Skies.

11. Be exalted above the Heavens, O God: let thy Glory be above all the Earth.

PSALM LVIII.

FOR the chief Muſician; do not deſtroy. A golden Poem of David.

Do ye indeed, O Crew, ſpeak what is righteous? Do ye judge upright Things, O human Race?

2. Whereas you work Iniquities with the Heart on the Earth, you weigh out the Injury of your Hands.

3. The Wicked alienate themſelves from the Womb: they go aſtray from the Belly, telling Lyes.

4. Their Venom is even like that of a Serpent: being as the deaf Aſp, that ſtops its Ear;

5. Which will not hearken to the Voice of the Charmers, that uſes Inchantments ſkilfully.

6. O God, deſtroy their Teeth in their Mouth: break out the Cheek-teeth of the young Lions, O Lord.

7. They will be diſſolved as Water that goes away of it ſelf: *when* he bends with his Arrows, they will be as if they were cut off.

8. As a Snail that diſſolves will each go away, *as* the untimely Birth of a Woman, thoſe who have not ſeen the Sun.

9. Before your Pots can feel the Briers, he will drive him away tempeſtuouſly, as he is alive, and *in* Fury.

10. The Righteous will be glad, becauſe he ſees the Vengeance: he will waſh his Feet in the Blood of the Wicked.

11. And Men will declare there is certainly Fruit for the Righteous: there is certainly a God who judges on the Earth.

PSALM LIX.

FOR the chief Muſician; do not deſtroy. A golden Poem of David, when Saul ſent, and they watched the Houſe to kill him.

Deliver me from my Enemies, O my God; exalt me above thoſe who are riſen up againſt me.

2. Deliver me from the Workers of Iniquity, and ſave me from the bloody Men.

3. For behold, they lie in wait for my Life, the Strong come together againſt me; not for my Tranſgreſſion, nor my Sin, O Lord.

4. Though there is no Guilt, they run and prepare themſelves: awake to meet me, and ſee.

5. And do thou, O Lord God of Armies, the God of Iſrael, ſtir up to viſit all the Gentiles: be not merciful to any that are treacherous with Iniquity. A Pauſe.

6. Let them return in the Evening, make

Ver. 10. Here *Goodridge*,

Extend it 'bove the Clouds, 'bove th' Heav'ns extend;

for ſuch as may like it better than in a plain Manner as,

The ſame above both Clouds and Heav'ns extend.

Ver. 1. The Wickedneſs of *Saul*'s Agents, by which *David* ſuffered, appears to be the Occaſion of this *Pſalm*.

Ib. *Crew*] For רעם *Mudge* ſays he reads רשם tho' there is ſcarce ſuch a Word, or but improperly, and then renders this Phantom *ye Divine Powers*, but means *human ones*, and thoſe bad too.

Ver. 2. *on the Earth*] This ſtanding here in *Heb.* is joined to the former Part in the *Litur.* by *Dr. Hammond*, *Munſt. Jun.* and *Trem. Caſt. Ainſw. Pagn. &c.* which its Accent King *Paſer* ſhews it ſhould.

Ib. *weigh out*] pretending to ſpeak and act, according to Law and Juſtice, as Ver. 1. and *Beza* ſays, *There is no greater Injury than that under the Cloak of Law, Arg.*

Ver. 3. *from the Belly*] as before *from the Womb* in *Heb.* where *Barton* extravagantly,

no ſooner born than ſpeaking lies;

how much better *R. B. no ſooner ſpake, but lie*; and *Patrick*,

But 'tis no wonder, ſince you were
Deprav'd, almoſt as ſoon as born:
A wicked Brood train'd up to lye,
To flatter, and all Truth to ſcorn;

or *Tate* and *Brady*,

To Vertue Strangers from the Womb,
their Infant-ſteps went wrong;
They prattled Slander, and in Lies
employ'd their liſping Tongue:

which laſt *Wh.* and *Sil.* follow.

Ver. 7. *They will*] For it appears by *he* and *his* in this Ver. that *David* now turned his Speech from ſpeaking to God, agreeable alſo to Ver. 9, 10, 11. and to *when* underſtood here.

Ib. *diſſolued*] *Sept. deſpiſed*, from מאס but by the Point double Dageſh is from מסס

Ver. 8. *the untimely Birth of a Woman*] for which the LXX have *the Fire fell*; yet as ſtrange as it may ſeem, the *Heb.* might be ſo without the laſt Letter and the Points; and they have *Wax* for *Snail*.

Ver. 9. *Pots*] The ſame Word ſignifying *Thorns*, the LXX render, *Before your Thorns were ſenſible of the Brier*, but by the *Col. of Doway*——*did underſtand the old bryar*.

Ib. *feel the Briers*] burning under them, which they will quickly do; ſee *Eccleſ.* vii. 6.

Ib. *drive him away*] alluding to Briers ſo driven away from under the Pots, eſpecially by the Hearths being in the middle of the Rooms, or abroad in Camps, &c.

Ver. 10. *Feet*] The *Sept. Hands*, as if they knew better what belonged to *Waſhing*, when it is going in the Blood.

Ver. 1. *Hatton* intitles this, *A Prayer againſt Hereticks*; as if ſeeking to kill *David*, made the Men ſuch, or whom he had rather in View, *K. Charles*.

Ver. 4. *meet*] ſo the *Heb.*

a Noiſe

a Noiſe as a Dog, and go round about the City.

7. Behold they utter forth with their Mouth, Swords being in their Lips: for, *they ſay*, Who hears?

8. But thou, O Lord, wilt ſmile at them; wilt deride all the Gentiles.

9. His Strength is of thee I obſerve: for God is my high Place.

10. The God of my Kindneſs will prevent me; God will let me look on my Obſervers.

11. Do not ſlay them, leſt my People ſhould forget: remove them with thy Power, and bring them down, Lord our Shield.

12. By the Sin of their Mouth, the Words of their own Lips, let them be alſo taken in their Pride; and for the Curſing, and the Lying they expreſs.

13. Conſume in Wrath, conſume, that they may not be: and let them know that God has dominion in Jacob, to the Limits of the Earth. A Pauſe.

14. So let them return in the Evening, make a Noiſe as a Dog, and go round about the City.

15. Let them wander for Food: if they are not ſatisfied, let them murmur.

16. But I will ſing of thy Strength, nay will ſing aloud of thy Kindneſs in the Morning: for thou art my high Place, and a Refuge at the Time of my Diſtreſs.

17. My Strength, I will ſing melodiouſly to thee: for God is my high Place, the God of my Kindneſs.

PSALM LX.

FOR the chief Muſician upon the ſix-ſtringed Inſtrument of the Teſtimony. A golden Poem of David, to teach; when he contended with the Syrians of Meſopotamia and thoſe of Zobah, and Joab returning, ſlew twelve thouſand Edomites in the Valley of Salt.

O God, who has caſt us off, broke us aſunder, being angry; reſtore to us.

2. Thou who haſt ſhaken the Country, broke it in pieces; heal the Breaches of it, for it is moved.

3. Thou who didſt ſhew thy People a hard Thing, madeſt us drink the Wine of Horror;

4. Haſt given a Standard to thoſe that fear thee, to be ſet up by reaſon of the Truth. A Pauſe.

5. That thy beloved ones may be delivered, ſave with thy right Hand, and anſwer me.

6. God has ſaid in his Holineſs, *that* I ſhall triumph: I will divide Shechem, and meaſure out the Vale of Succoth.

7. Gilead is mine, and ſo is Manaſſeh, Ephraim is alſo the Strengh of my Head, Judah my Law-giver.

8. Moab is my Waſhing-pot, I will throw my Shoe againſt Edom: O Philiſtia, ſhout againſt me.

9. Who will bring me to the fortified City? Who will lead me to Edom?

10. Wilt not thou, O God, that didſt caſt

Ver. 9. *His*] *Saul*'s, from the *Title* of the *Pſalm*.

Ib. *His Strength is of thee I obſerve*] as the *Heb.* is literally; denoting that *Saul* could do no more than he had Power from God to do, which was not to deſtroy *David*, as the next Words ſhew. The Verb does not ſignify *wait*. Thus the *Tig. Verſ.* has it, Robur *illius ad te obſervabo*.

Ver. 11. *With thy Power*] *Litur. among the people*; but what a Wonder it is that *thy* was left out for the ſake of it.

Ver. 12. *and for*] in the *old Eng. Pſalms, and why? their preaching is of curſing and lies*; which I doubt not but was adapted to the *prelatical Prieſts*, whoſe *Sermons* were ſuch againſt the Reformers.

Ver. 1. *contended with*] *Sept. ſet on fire*, as if הצות infin. from נצה was חוצית pret. from יצת

Ib. *twelve thouſand*] ſix thouſand being ſlain as it ſeems before *Joab*'s Return by *Abiſhai* in the main Battle, and ſo the whole 18000 aſcribed to him, 1 *Chron.* xviii. 12. *Joab* killing theſe afterwards in Sieges and Skirmiſhes; and not the 6000 ſlain in leſſer Skirmiſhes, as *Grotius* would have it.

Ib. *broke us aſunder*] by the civil Wars while *David* reigned at *Hebron*, 2 *Sam.* iii. 1. nor does the Word ſignify *ſcattered*.

Ib. *reſtore*] as *Pſa.* xxiii. 3. without *thy ſelf*.

Ver. 2. *Country*] Correſpondent with *us* and *thy People*, Ver. 1, 3.

Ver. 3. *madeſt—drink*] in the *Sax. Verſ. drencteſt, drenchedſt*.

Ver. 4. *to be ſet up by reaſon of the Truth*] With the *Sept. to flee from the Face of the Bow*, deriving the Verb from נוס inſtead of נסס as it would be here the ſame, and turning קשט by קשת the laſt Letters of which are alike in Sound; and both theſe through the Infrequency of thoſe *Heb.* Words.

Ver. 8. *my Waſhing-pot*] *Gr. the Pot of my Hope*, from the *Chald.* Root, not uſed in *Heb.*

Ib. *ſhout againſt me*] ſaid ironically, as *Ab. Ezr. Jun.* and *Trem.* with *Ainſw.* note. But *becauſe of* (which the *Heb.* ſcarce ſignifies) makes it contrary to what is ſaid of the other heathen Countries, nay contrary to *Pſa.* cviii. 9, And here the *Singing Pſalms* ſo commended by *Manton, &c.* for being *neareſt the Original*, and in the Title-page for being *the moſt agreeable to the Text* (meaning by both the *com. Eng. Tranſ.*) have.

And over Paleſtinia's land
I will in triumph go;

but in Ver. 10. there are uſed for Nearneſs to the *preſ. Eng. hadeſt* and *dideſt*, each two Syllables: and the *com. Pſalms* have here,

And thou Paleſtine ought'ſt to ſeek
for favour me unto,

The *Gr.* and *com. Lat.* have, *Foreigners are ſubject to me*, which the *Heb.* here has Nothing like that I find, unleſs the Verb was made from the double Signification of רעה *to break* and *be in fellowſhip*, and the Noun from מלש *to roll*; nor is the *Gr.* the ſame as in *Pſa.* xviii. 44. to be taken thence; neither do the *Chald. Syriack*, nor *Arabick* make it out, though the *Ethiopick* Language a little; nor yet any Corruption perceivable or probable in the *Gr.* and it is the ſame *Pſa.* cviii. 9.

caſt

caſt us off; and that didſt not go forth, O God, in our Armies?

11. Give us Help, by reaſon of the Adverſary; ſince human Safety is vain.

12. Through God we ſhall act with Ability, and he will tread down our Adverſaries.

PSALM LXI.

FOR the chief Muſician upon the Inſtrument that is ſtriken. By David.

Hear my Cry, O God, hearken to my Prayer.

2. From the End of the Country will I call to thee, when my Heart is overwhelmed: lead me on the Rock that is higher than my ſelf.

3. For thou haſt been a Refuge to me, a ſtrong Tower from the Face of the Enemy.

4. I will evermore lodge in thy Tent, will truſt in the Covert of thy Wings. A Pauſe.

5. Since thou, O God, haſt heard my Vows, giving the Inheritance of ſuch as fear thy Name.

6. Days upon Days add to the King, let his Years be as ſucceeding Ages.

7. Let him ever dwell in God's Preſence: prepare Kindneſs and Truth, *that* they may keep him.

8. So will I ſing melodiouſly to thy Name for ever, to perform my Vows Day by Day.

PSALM LXII.

FOR the chief Muſician Jeduthan. A Pſalm of David.

To God only my Soul is *in* Silence; from whom my Salvation is.

2. He only is my Rock and Salvation, my high Place: I cannot be much moved.

3. How long will ye frowardly deviſe againſt a Man? All of you will be ſlain; ye will be like a Wall that is bended, a Fence thruſt aſide.

4. They only conſult how to expel *him* from his Excellency, taking delight in a Lye: they bleſs each with his Mouth, but curſe with their inward Parts. A Pauſe.

5. To God only be ſilent my Soul; for my Expectation is from him.

6. He only is my Rock and Salvation, my high Place: I cannot be moved.

7. With God is my Salvation and Glory: my ſtrong Rock, my Refuge is in God.

8. Truſt in him at all Times, O People, pour out your Heart before him: God is a Refuge to us. A Pauſe.

9. Mankind in general are only Vanity, particular Perſons a Lye: they would be lighter than Vanity, being in the Scales together.

10. Do not truſt in Oppreſſion, nor in Spoil become vain: ſet not the Heart on Wealth, becauſe it is fruitful.

11. Once has God ſpoken, twice have I heard this; that Strength is of God.

Ver. 2. *End of the Country*] whither he ſeems fled from *Abſalom*, as 2 *Sam.* xvii. 22. rather than *Saul*, ſince he calls himſelf *King*, Ver. 6.

Ver. 5. *Vows*] *Lit. deſires* unaccountably, as the ſame too is turned *vows* at the End of the *Pſalm*.

Ib. *of*] That of the *Lit.* and ſome other *Tranſ. unto*; for which a *Heb.* Prepoſition is wanting, but Nothing for this; beſides the other turning it out of Courſe, as he ſpeaks of himſelf.

Ver. 6. *add*] ſo *Jun.* and *Trem. ſuperaddito*, *Caſt. adjice*, both imperative, as proper, to accord with *prepare*, Ver. 7. and with *ſo*, Ver. 8.

Ver. 7. *prepare — they may keep*] For which the LXX have *who ſhall ſeek out?* rather than the *Vulg. require*; the Word for *prepare* being *who* in *Chald.* & נצר might miſtakenly be referred to צוד *hunt*.

Ver. 1. *of David*] probably while he reigned, by Ver. 4. and the Muſician's Name, of whom ſee *Pſa.* xxxix. *Beza* in *Arg.* moſt extravagantly, *It ſeems that whoever has this Pſalm in Memory, can be overcome with no Kind of Temptation.*

Ib. *only*] the ſame Particle as in Ver. 2, 4, 5, 6.

Ib. *Silence*] the ſame Word with that in *Pſa.* xxii. 2. and a Noun: which the *Tig. Verſ.* and *Mont.* have *ſilens*, *ſilent*; *Ainſw.* keepeth *ſilence*; *Pagn. Coccei.* & *Munſt. ſilet*, *is ſilent*; the laſt of whom expounds it, *præſtolatur in ſilentio*, *waits in ſilence*; and *Jonſton*, *Mente Deum tacita veneror—I worſhip God with a ſilent Mind.*

Ver. 3. *be ſlain*] *Gr. kill*, act. which would bear an Argument, as it is pointed irregularly, but for the following Words.

Ver. 4. *from his Excellency*] as if *David* repeated their Expreſſion concerning him: *Sandys* in *Anacreontic* Verſe,

All conſpire to caſt me down,
From my Brows to tear my Crown.

But the LXX have it *my Price*, imaginary from the ſame Root, but by ו for י

Ib. *taking delight in a Lye*] *Sept. I ran in Thirſt*; with the Verb from רוץ inſtead of רצה tho' 'tis ſtrange they ſhould miſtake ירצו for רצתי as they did כ to be ב for *in*, but *Thirſt* is leſs apparent.

Ib. *his Mouth*] ſo the *Heb.* for Eleganey.

Ver. 5. *be ſilent*] agreeable to Ver. 1. ſo *Munſter* renders it *ſile*; *Leo Jud. ſilens*; *Pagn. tace*, *hold thy peace*; *Ainſw. keepe thou ſilence.*

Ver. 9. *in general*] See *Pſa.* xlix. 2. the *Sax.* is, *ydel bearn manna leaſe bearn manna*, that is *vain are the Sons of Men, lying the Sons of Men.*

Ib. *be lighter than*] *Heb. go up more than.*

Ver. 10. *in Spoil*] Allowed by the Situation of it, ſome join this to *truſt*, as the *Tranſlators* of the *Lithurgick* and *Geneva Verſions*, *Ham. &c.* but the Accent-points do not allow it, the kingly Accent *Zarka* making a Diſtinction at *Oppreſſion*, as alſo the Miniſter *Yerah ben yomo* carrying on this to the following.

Ver. 11. *twice*] according as in *Job.* xxxiii. 14. which with the Word [this] deſtroy the old *Gr.* and *Lat. Interpretation* of *hearing two Matters*, and *Grotius*'s farther Refinement thereon, which might have been beſt applied to the two next Expreſſions here.

12. And

12. And of thee, Lord, is Kindneſs: though thou wilt reward a Man according to his Work.

PSALM LXIII.

A PSALM of David, when he was in the Wilderneſs of Judah.

O God, who art my God, I will ſeek thee early: my Soul does thirſt for thee, my Fleſh longs for thee in a dry Country, and is faint without Water:

2. To ſee ſuch Power and Glory of thine, as I beheld thee *with* in the holy Place.

3. For thy Kindneſs being better than Life, my Lips ſhall praiſe thee.

4. So will I bleſs thee while I live, lifting up my Hands in thy Name.

5. When my Soul is ſatisfied as with Marrow and Fatneſs, my Mouth ſhall utter praiſe with ſinging Lips.

6. If I do but remember thee upon my Bed, I think on thee in the Watches.

7. For thou haſt been my Help: in the Shadow of whoſe Wings I will ſing.

8. My Soul follows cloſe after thee; thy right Hand upholding me.

9. Therefore thoſe who ſeek my Soul for Waſting, will go into the lower Places of the Earth.

10. Each will be made to flow out by means of the Sword, they will be the Portion of Foxes.

11. Whereas the King will be glad through God, by whom every one who ſwears ſhall glory: when the Mouth of thoſe that tell Lyes will be ſhut up.

PSALM LXIV.

FOR the chief Muſician. A Pſalm of David.

Hear my Voice, O God, in my Meditation: keep my Life from the Dread of the Enemy.

2. Hide me from the Counſel of the Evildoers, from the Tumult of the Workers of Iniquity:

3. Who ſharpen their Tongue like a Sword; bend with their Arrow, *even* a bitter Word,

4. To ſhoot the Perfect in lurking Places; ſhooting him ſuddenly, without being afraid.

5. They ſtrengthen an evil Matter for themſelves, tell how to hide Snares; aſking, Who can ſee them?

6. They ſearch for Iniquities, finiſhing the Search that is made: for the Mind of the Man, and the Diſpoſition, is deep.

7. But God will ſhoot them with an Arrow ſuddenly: there ſhall be Wounds of their own.

Ver. 12. *though*] which the Senſe requires, and that it ſhould not be *for*.

Ver. 1. *Wilderneſs*] that mentioned, as it ſeems, in his Flight from *Abſalom*, 2 *Sam.* xv. 23. & xvi. 2. & xvii. 16, 29. as he was King, Ver. 11.

Ib. *longs*] *Sept. how manifold*, as with other Points.

Ib. *in*] *Mudge* tranſlates *as*, not that the *Heb.* is ſo, but that he would have *the Author be at Jeruſalem*, and not *in the Wilderneſs of Judah*, though the *Title* in his own *Verſion* expreſsly ſays the latter. And if the *Title* was leſs authentick, it would be leſs Preſumption to alter that. But this diſcerning Writer appears to have made his Criticiſm from an Error of *Bythner* in *Lyr. Proph.* who tranſlates the *Targ.* and *Septuag.* by *ſicut*, when both ſhould be *in*.

Ib. *is faint*] This *Heb.* Adjective being maſc. agreeing with *Fleſh* in the ſame, whereas the Word for *Country* is ſeldom but fem. and therefore is unlikely to be uſed otherwiſe when another Subſtantive has a better Claim to it, and makes a better Expreſſion; ſee for this *L. de Dieu's Animadv.* The Word is alſo different from that rendered *thirſt* before.

Ver. 9. *for Waſting*] Inſtead of this the LXX ſay *in vain*, which the *Heb.* without the laſt Letter and the Points would allow of, and their little Skill in it appears not to have diſtinguiſhed.

Ib. *lower Places*] *Sax. neodran*; whence *nether*.

Ver. 10. *Each &c.*] *Heb. They will make him flow out*, i. e. his Life with his Blood.

Ver. 11. *by whom*] not *by him* [*the King*] which would have been unlawful, *Iſa.* lxv. 16.

Ver. 1. *A Pſalm of David*] during his Troubles, as is ſuppoſed, from *Saul*.

Ib. *Meditation*] not *Prayer*, which his *Voice* rather was; it is the ſame Word as at lv. 2.

Ver. 2. *Counſel*] there is no other Word for *ſecret* here in the *Original*.

Ver. 4. *ſuddenly*] *Sax. ſona*.

Ver. 5. *them*] the Snares.

Ver. 6. *ſearch for Iniquities*] to find them in *David*, according to *Ab. Ezr.* but not *ſearched out Iniquities*, which is finding them.

Ib. *finiſhing*] *Gr. fail in*, which is contrary, and not ſignified by the *Heb.* Verb, but forced from its Meaning *conſume*, as *practiſe* in the *Litur.* is from this.

Ib. *made*] in *Heb. ſearched*, being a paſſive Participle from the Verb before. *Grotius* ſuppoſes this Place may beſt be interpreted (but he unhappily, tho' fitly uſes the Word *ſarciri*, that is *botch'd* or *patch'd up*, or what is worſe *mended*) thus, *conſumti eſſemus. Sed inveſtigatio perfectiſſima* (ſupple, Dei eſt, ex ſequentibus) *& ad intimuus hominis & profundum cor:* '(ſupple pervenit.)' viz. *we might have been conſumed. But a moſt perfect Search* (ſupply, *there is of God*, from the following) *both to the inward Part of the Man and the deep Heart* (ſupply *comes.*) Whereas ſuppoſing the firſt might be the 2d Perſon, yet the main Partition of the Verſe is not there, but further as in the *Eng. Tranſ.* nor is there any Thing in *Heb.* for his *Sed But*. This may ſerve for an Inſtance what Violence Learned Men ſometimes uſe to the *Scripture*.

Ib. *for the Mind of the Man*] *Gr. The Man will come*, the Conj. ו being taken for ו the Index of the fut. Tenſe, whence ſuch a Meaning would ariſe.

Ver. 7. *ſhoot them*] *Gr. be exalted*, the Pronoun taken as Part of another Verb; but beſides the Points there is ו wanting to it.

Ib. *ſuddenly*] which belongs to the former Part of the Verſe, by the *Heb.* Pointing. The *New-England Verſifier*, with his common Art of tranſpoſing has,

their wounds be ſudden ſhall.

8. As for their Tongue, they will make it fall upon themſelves: every one that ſees them will get away.

9. Thus all Men will fear, and declare the Work of God; as well as conſider his Doing.

10. The Virtuous will be glad through the Lord, and truſt in him: as all who are of an upright Heart will glory.

PSALM LXV.

FOR the chief Muſician. A Pſalm of David, *or* a Poem.

To thee there is Silence *and* Praiſe, O God, in Zion: and to thee ſhall the Vow be performed.

2. O thou who heareſt Prayer, to thee all Fleſh will come.

3. The Words of unjuſt Things are too powerful for me: *as for* our Tranſgreſſions, thou purgeſt them away.

4. He is bleſſed *whom* thou chooſeſt, and bringeſt near, *that* he may dwell in thy Courts; we being ſatisfied with the Goodneſs of thy Houſe, of thy holy Temple.

5. With aweful Things in Righteouſneſs didſt thou anſwer us, O God of our Salvation; the Truſt of all the Ends of the Earth, and of the Sea far off:

6. Who eſtabliſhes the Mountains by his Might, being girded with Power:

7. Who reſtrains the Noiſe of the Seas, the Noiſe of their Waves; as likewiſe the Tumult of the Nations.

8. And thoſe that inhabit the Borders fear by reaſon of thy Signs: thou cauſeſt the Morning and Evening to come out melodiouſly.

9. Thou viſiteſt the Earth, making it overflow, thou enricheſt it much with the Stream of God *that* is full of Water; preparing their Corn, for ſo thou prepareſt it.

10. Watering its Ridges, bringing down its Furrows; thou diſſolveſt it by Showers, bleſſeſt the Sprout of it.

11. Thou crowneſt the Year with thy Goodneſs; and thy Ways diſtil Fatneſs:

12. They diſtil on the Habitations of the Wilderneſs; and the Hills are ſurrounded with Rejoicing.

13. The Paſtures are cloathed with Flocks, and the Vales covered with Corn: there is Shouting, nay Singing, for Joy.

PSALM LXVI.

FOR the chief Muſician. A Poem, *or* Pſalm.

Sound forth to God, O whole Earth.

2. Sing the Glory of his Name melodiouſly, ſhew the Glory of his Praiſe.

3. Say to God; How terrible art *thou in* thy Doings! By the Greatneſs of thy Strength let thy Enemies ſubmit to thee.

4. Let all the Earth worſhip thee; and

The *Sept.* have it *of little Children*, expounding פתאם I imagine as מפי־ם a Plural of מף which has none, through the Likeneſs there may be in Sound of ת with ט and א with ע or with *Bythn.* from פתח *ſimple.*

Ver. 8. *get away*] or *get him gone*, but the *Lit. laugh them to ſcorne*, fancied to be the Senſe of *moved*, and by the LXX more plauſibly to be *troubled*, as they tranſlate.

Ver. 9. *fear*] *Com. Pray. ſee*, through the Likeneſs of thoſe *Heb.* Verbs, but there is a [ע] too many for that.

Ib. *Work*] *Hopk. witty Workes.*

Ver. 1. *A Pſalm of David*] as it ſeems in his Proſperity, after the Ark and Tabernacle were ſettled at *Zion*, where he dwelt Ver. 4.

Ib. *Silence*] being the ſame Word as in *Pſa.* xxii. 2. without any Meaning of *waiteth*: ſo *Montan.* and *Leo Jud.* render it *ſilentium*; and *Ainſw.* has in his *Annotations*, *Unto thee* there is *ſilence* and *praiſe.*

Ib. *in Zion*] *Beza*, beſides adding *only* to it twice, ſays in *Argum. The Benefits of God are never any where rightly acknowledged and praiſed, but only in his holy Congregations*; then not at all privately, but how contrary to *Mat.* vi. 6. and warranted by no Text.

Ib. *performed*] *Litur. in Jeruſalem*, not in *Heb.* nor but in ſome *Copies* of *Gr.*

Ver. 3. *The Words of*] Which the *Heb.* has, and the *Gr.* from thence *The Words of the Wicked.*

Ib. *me*] *Mudge us*; for ſays he, I turn the ע into ו not knowing that there would be a מ wanting then.

Ver. 4. *we*] The *Liturgy* has it *he*, for which the Writer of the *Old Eng. Tranſlators clear'd* produces the like from *Munſt.* and *Leo Jud.* as if one falſe *Tranſ.* would juſtify another againſt the clear *Original.*

Ver. 6. *girded*] *begyrd* in *Sax.*

Ver. 7. *Noiſe*] The LXX turning this *Cavity*, tho' the ſame juſt after thus; and to make the Verb accord with it, being ſeldom uſed in the Senſe of *reſtrain*, they deviouſly transfer it to *diſturb.*

Ver. 8. *melodiouſly*] *Pſalt.* paraphraſtically *to praiſe thee*; but the ſuperior Pleaſantneſs of Sounds at Morn and Even, and particularly the Birds, appear delineated in this fine Copy of Nature.

Ver. 9. *the Stream of God*] the Clouds, as being high, or towards Heaven.

Ver. 11. *thy Ways*] the Clouds where God is ſuppoſed to paſs, and as rendered in the *Litur.* ſee *Pſa.* civ. 3. *Nah.* i. 3. *Job.* xxxvi. 28.

Ver. 13. *covered*] *Sept. abound*, either merely expoſitory, or interpreting *grataph* by *gnadaph.*

Ib. *there is*] To form ſome Idea for the Underſtanding, and what might be heard; yet in *Pope*'s *Tranſ.* of *Homer*'s *Iliad*, B. 23. is,

The Fields their vegetable Life renew,
And laugh and glitter with the morning Dew;

but *ſmile* would be better than *laugh.*

Ver. 1. This appears to be made about the Time of the 18th *Pſalm* by *David.*

Ver. 2. *Glory of*] Thus the *Heb. Mudge* has, *give him the Glory of his Praiſe*; but the *Heb.* neither ſignifies *give*,

ſing melodiouſly to thee: let them ſing *to* thy Name melodiouſly. A Pauſe.

5. Come, and ſee the Works of God; terrible *in* what he does with reſpect to Mankind.

6. He turned the Sea into dry Ground; they paſſed through the Flood on Foot: there were we glad through him.

7. He has dominion by his Power for ever; his Eyes will watch the Gentiles: thoſe that are rebellious ſhall not exalt themſelves. A Pauſe.

8. Bleſs our God, O People, and cauſe the Voice of his Praiſe to be heard:

9. Who has made our Souls live, and not ſuffered our Feet to be moved.

10. For though thou didſt prove us, O God, trying us, as Silver is tried,

11. Broughteſt us into a Net, didſt put a preſſing Thing on our Loins,

12. Madeſt Man ride on our Heads, we going both into Fire and Water; nevertheleſs thou haſt brought us forth to a plentiful Place.

13. I will come *therefore* to thy Houſe with Burnt-ſacrifices, performing to thee my Vows;

14. Which my Lips opened with, and my Mouth ſpoke in my Diſtreſs.

15. I will offer up to thee Burnt-ſacrifices of Rams full of Marrow, with Incenſe: I will prepare the Ox, along with the Hegoats. A Pauſe.

16. Come, hear, all you that fear God; and I will tell what he has done for my Soul.

17. I called to him with my Mouth, and he was extolled by my Tongue.

18. If I had minded Iniquity in my Heart, the Lord would not have heard.

19. Surely God did hear, he hearkened to the Voice of my Prayer.

20. Bleſſed be God, who has not put away my Prayer, nor his Kindneſs from me.

PSALM LXVII.

FOR the chief Muſician on the Inſtruments that are ſtriken. A Pſalm, or Poem.

God will be gracious to us, and bleſs us, he will make his Face light to us; a Pauſe:

2. That thy Way may be known on the Earth, thy Salvation among all the Gentiles.

3. Let the People praiſe thee, O God, the People all of them praiſe thee.

4. Let the Nations be glad, and ſing; becauſe thou judgeſt the People with Uprightneſs, and guideſt the Nations themſelves on Earth. A Pauſe.

5. Let the People praiſe thee, O God, the People all of them praiſe thee.

6. The Earth yields its Increaſe; God, our God bleſſing us.

7. Which as he does, let all the Limits of the Earth fear him.

PSALM LXVIII.

FOR the chief Muſician. A Pſalm, or Poem of David.

God riſes up, his Enemies diſperſe, and thoſe that hate him flee by his Preſence.

2. As the Smoak thou driveſt is driven away, as the Wax is melted by the Preſence of the Fire; the Wicked periſh by the Preſence of God.

3. Whereas the Righteous are glad, they triumph at God's Preſence, and are tranſported with Joy.

4. Sing to God, ſing melodiouſly *to* his Name: caſt up *a Way* for him who rides on the Plains by his Name The Lord, and rejoice at his Preſence.

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nor has *him*, and there is a great Fault in his *Verſion* of another Member made by Miſtake from the two, and placed between them.

Ver. 5. *terrible*] *Sax. eyeſlic*, as if *awelike*.

Ver. 7. *rebellious*] *Litur. ſuch as will not beleeve*, from *Munſt.* as often.

Ver. 9. *made*] *Heb. put*, not *holdeſt*: which *Goodridge* following, has ſomething ingenious, as his Thoughts often are, but ſpoiled by the Expreſſion (he being no *Poet*, ſcarce a *Grammarian*, notwithſtanding his great Pretences, and his Book printed the 2d time at *Oxford*) thus,

Who keeps our Soul; holds back the Fugitive;
And gently winds it i'th' ſoft Bonds of Life.

Ver. 12. *a plentiful Place*] *Sept. Refreſhment*, from רוח for רוה ſuch Blunders being with them.

Ver. 18. *minded*] *Beza* thus, *With a Mind free from all evil Imagination, for elſe he would not have heard me.*

Ver. 1. *Pſalm*] *Hatton* intitles it, *A Prayer that all Men may bleſs God, and God may bleſs all Men.*

Ib. *be &c.*] repeated at the End by a mere Tautology, in the *Litur.* from the *old Lat.*

Ver. 4. *guideſt*] never ſignifying *to govern*: and is the very ſame Word as in *Job* xxxviii. 32. as the Verb is alſo rendered in this *Book*, *Pſa.* lxxiii. 24. *Pſa.* lxxviii. 72. elſewhere commonly by our Verb *lead*.

Ver. 6. *Increaſe*] This *Pſalm* may therefore be thought compoſed, ſoon after the Famine mentioned 2 *Sam.* xxi. 1.

Ver. 1. This was probably made, according to *Uſher* ſung, at the Removal of the Ark to Mount *Zion*, 2 *Sam.* vi. ſee *Num.* x. 3.

Ver. 2. *the Wicked periſh*] both as the Smoak, and as the Wax, which the great *Heb.* Point juſt before (and not as in *com. Tranſ.*) ſhews, and that *ſo* and *them* added to the *Original*, pervert the Senſe.

Ver. 4. *caſt up*] See *Iſa.* xl. 3. and there is the ſame Verb with this uſed Chap. lvii. 14. & lxii. 10: and it might be done here for the Paſſage of the Ark. The LXX have ὁδοποιήσατε, *make a Way*.

Ib. *Plains*] as the Word ſignifies; and might be where the Ark rode, accompanied with the Divine Preſence, 1 *Chr.* xv. 26. *Sept. Sun-ſettings*.

Ib. *The Lord*] as *Praiſe the Lord* for *Hallelujah*; *Jah* being a Contraction of *Jehovah*. In the *Com. Pray.* is *yea* for *Jah*, by a great Miſtake.

Ib. *and rejoice at his Preſence*] After this there is added in the *Gr.* and *Lat.* from that, *they ſhall be troubled at his*

5. A Parent to the Orphans, and a Judge to the Widows, is God in his holy Habitation.

6. God cauſes thoſe who were lonely to dwell in a Family, brings forth the Priſoners that were in Fetters; but ſuch as are rebellious inhabit a dry Place.

7. O God, when thou wenteſt out before thy People, when thou didſt march through the Deſart; a Pauſe:

8. The Earth ſhook, the Heavens alſo diſtilled, by the Preſence of God; that Sinai by the Preſence of God, the God of Iſrael.

9. Thou madeſt very liberal Rain drop down, O God; and thy Poſſeſſion being out of heart, thou didſt prepare for it;

10. In which thy Congregation dwelt: thou preparedſt by thy Goodneſs for the Afflicted, O God.

11. The Lord gave the Word, a great Company of Women declaring *it*.

12. The Kings of the Armies did flee, did flee away; and ſhe who remained at home divided the Spoil.

13. Though you had lain *as* between the two Stones of the Hearth, you were *like* the Wings of a Dove covered with Silver, and its Feathers with yellow Gold.

14. When the Almighty ſcattered the Kings in it, thou madeſt *it* as Snow on Zalmon.

15. The Mountain of God is *like* that of Baſhan, a Mountain with Brows *like* that of Baſhan.

16. Why do you ſtart up, O Mountains with Brows? The Mountains that God deſires to dwell on, the Lord will alſo inhabit perpetually.

17. The Chariot of God was with twenty Millions repeated; among whom the Lord was at Sinai, in the holy Place.

18. Thou wenteſt up on high, taking the Priſoners captive; didſt receive Gifts, to dwell among Men, and even ſuch as were rebellious, O Lord God.

Preſence; which having conſidered, it appears the likelieſt to me that the LXX ſo tranſlated at firſt, inſtead of the other, miſtaking ועלזו for יערצו by reaſon of a bad written *Copy* (which other Places ſhew they uſed) ז and ע being alike in Sound, and the Strokes of ל and ו too; but that proving falſe, the true *Tranſlation* was put in after, without taking the wrong out, on Suppoſition that the right was miſſed or overlooked.

Ver. 6. *were lonely*] *Sept. are of one Manner.*

Ib. *in a Family*] as was *David's* Caſe, 2 *Sam.* v. 13.

Ib. *Fetters*] *coſharoth* as *koſharoth*, *Sept. Strength*, Something becauſe it muſt be Something, unleſs a like *Chald.* Word (for all that I ſee) ſignifying *a Beam* may be any Thing for it.

Ib. *but ſuch as are rebellious*] With the *Sept. in like Manner ſuch as are in Bitterneſs*, blundering (what ſhall I call a Thing ſo frequent?) at ם which they took to be מ yet who knows what Diſadvantages they laboured under, joined with the Inaccuracy of that Time, and the LXX being generally in the ſame Place but one Perſon?

Ver. 7, 8. See *Judg.* v. 4, 5.

Ver. 9. *out of heart*] as Huſbandmen ſay of Land, and what is evidently the Meaning here.

Ver. 11. *Women declaring*] the *Heb.* Word being fem. and thus *Sternhold*,

God will give women cauſes juſt
to magnifie his name.

Ver. 12. *did flee*] *Sept. of the beloved one*; but I think almoſt unpardonably, not to know ידדון from דוד they alſo have *to the Beauty* here, in Place of *ſhe who remained*, by a more eaſy Miſtake.

Ver. 13. *two*] being the dual Number; ſee *Ezek.* xl. 43. and the *Note* of *Hulſe* here.

Ib. *covered with Silver*] The *Sax.* is *oferſylfrede.*

Ver. 14. *ſcattered*] *Vulg. Lat. diſcerns*, a wrong Meaning of the *Gr.* Word.

Ib. *in it*] the Poſſeſſion, Ver. 9. both being feminine; that is in the Country of *Iſrael*, when they took it, deſtroying 31 Kings; as the Servitude of *Egypt* is deſcribed in the foregoing Verſe: yet in the *Liturgy* is read *for their ſake.*

Ib. *thou madeſt*] being the 2d Perſon in *Heb.*

Ver. 15. *Baſhan*] which has Hills ſo high, that they are covered with Snow all the Summer long; from whence the River *Jordan* has its Increaſe, as its Source from the Mountains of *Lebanon*, *Corten's Trav.* The LXX tranſlate *a fat Mountain*, from רשן for בשן

Ver. 16. *ſtart up &c.*] to the Sight of thoſe that went towards them. *Sept. ſuſpect the Mountains are curdled together* from the *Arabick*, this Verb being no where elſe; but the *Targummiſt* as here, the moſt likely I ſuppoſe to know, beſides that רצד might take its Senſe from רקד with the next Letter in the middle, nay the *Arab.* is rather *look* or *look up*, which latter conveys the ſame Idea, and agrees far the beſt with the Context.

Ib. *with Brows*] *Vulg. crudded* (*as cheeſe*) whence the *Doway Tranſlators*, after having proved from [The Mountaine of God] that theirs is the true Church, proceed to prove that *other Congregations are not, becauſe they are not crudded, that is*, ſay they, *not united in the ſame pointes of faith.*

Ver. 17. *Chariot*] Sing. in *Heb.* The Temple being not yet built, and the Deſcription of a Chariot and ſuch a Multitude, agreeing better with a Mountain than a Houſe, ſhew *Sinai* to be meant, eſpecially as there is Nothing of Compariſon in the *Original.*

Ver. 18. *to dwell*] *A Diſcourſe* being publiſhed to extol *Jonſton's Lat. Tranſ.* there are Obſervations added to ſhew him *a thorough Maſter of the Hebrew, by ſhaking off the Maſſoretic fetters of punctuation* (which is ſuch Skill as *Alexander* had in untying the *Gordian* Knot) as ſaid by *The Authors of the Univerſal Hiſtory*, who all the while might be but the ſame Perſon who wrote the *Diſcourſe* aforeſaid. But whoever the Writer, let us attend to what is written, which is that this ſhould be *into the dwelling-place*, whence *Jonſt.* turns it,

——————*ex hoſte receptas*
Exuvias adytis intulit ille ſacris:

he brought the Spoils received from the Enemy to the holy innermoſt Places of the Tabernacle: yet as *thorough a Maſter* as he was, he could not find any ſuch Noun in the *Heb.* as to the Letters without Points, much leſs any *from* here to ground his *Spoils received* upon, nor *brought*, all which the Text has Nothing of; while it is ſaid to have *been murdered by others*, who ſupply *among them* from what was ſaid before. I crave the Patience of my Reader to ſubjoin, that there are but a dozen more Inſtances produced (for which it appears by their Progreſſion the *Pſalms* were ſearched throughout) to ſhew that *Jonſton* followed a different Pointing of the *Hebrew:* when notwithſtanding there is not one of thoſe Inſtances pretended to conſiſt of ſuch a Matter, nor this neither; ſo that *Jonſt.* may paſs with the *Philohebraici* as innocent, as the other ignorant.

Ib. *rebellious*] *Iſraelites* in the Wilderneſs, who had been as Priſoners in *Egypt*, and were taken away by the Lord; but this Verſe eminently refers to the Work of *Chriſt.*

19. They

19. Bleſſed be the Lord, who daily loads to us, the God of our Salvation. A Pauſe.

20. Our God is the God of all Salvation; of the Sovereign Lord are alſo the Iſſues of Death.

21. But God will ſmite the Head of his Enemies, the hairy Crown of him who goes on in his Offences.

22. The Lord ſaid; From Baſhan will I bring back, I will bring back from the Depths of the Sea;

23. That thy Foot, *with* the Tongue of thy Dogs, may be dipt in the Blood of each of the Enemies.

24. They ſee thy Goings, O God; the Goings of my God, my King in the holy Place.

25. The Singers go before, the Players on Inſtruments behind, in the middle the Virgins ſtriking the Timbrels.

26. Bleſs God in the Aſſemblies, the Lord, you of the Fountain of Iſrael.

27. Little Benjamin is there, *and* their Ruler, the Princes of Judah, *and* their Aſſembly, the Princes of Zebulun, *with* thoſe of Naphtali.

28. Thy God has appointed thy Strength: ſtrengthen, O God, this which thou haſt wrought for us.

29. By reaſon of thy Temple at Jeruſalem, to thee will the Kings bring Preſents.

30. Rebuke thou the Company at the Reeds, the Rabble of People *like* Bulls with Calves, that each may ſubject himſelf with Pieces of Silver; being he who ſcatters the People that delight in Wars.

31. The Grandees will come from Egypt, Cuſh will run with his Hands to God.

32. O Kingdoms of the Earth, ſing to God, ſing melodiouſly to the Lord; a Pauſe:

Ver. 20. *all Salvation*] or Salvation of all Kinds.

Ib. *the Iſſues of Death*] which the Lord can therefore reſtrain: it is not *from*, but *of* as before *Salvation* and *Sovereign*.

Ver. 21. *the hairy Crown*] *Sax. hnol locces.*

Ver. 22. *from*] *Patr.* expounds it well, I think, by *as from.*

Ver. 25. *Singers*] The LXX *Princes*, by taking שׂ for שׁ

Ver. 26. *you of*] *Patr. ye that are the Offspring*; ſo *Sandys*,

His Praiſe in your Aſſemblies ſing,
You who from Iſrael's Fountain ſpring.

and *New-Engl. Verſ.* the like. But *Bp. Hare* is for taking away what is before the *Fountain*, and referring that to *the Lord*; becauſe, as he ſays (which he well might) he does not underſtand what it is to praiſe God *from* the Fountain of *Iſrael*: whereas that is ſhooting beſide the Mark; for why muſt he alter the *Original*, becauſe he does not underſtand a wrong or ill-expreſs'd *Tranſlation?* Has what he would cut off no Signification but *from?* Yes certainly, ſeveral others. Then why ſhould the *Heb.* ſuffer? But *ſuch a manner of Expreſſion* does *no where occur.* If not of the *com. Tranſ.* yet of this, and that of the ſame in the *Original*, *Iſa.* lviii. 12. *Exod.* vi. 24. *Lev.* xi. 32, 35, 37. & xxv. 25. *Eſt.* iv. 5. 2 *Sam.* xi. 17. 2 *King.* xxv. 12. *Am.* ii. 11. *Pſa.* lxxii. 16. & cxxxvii. 3. *Dan.* i. 3. *Ezr.* ii. 68. & vii. 7. *Neh.* xi. 4, 25. & xiii. 19, 28. 1 *Chron.* ix. 28, 29, 30, 31, 32. 2 *Chron.* xxi. 4. With many more, only in the 3d Perſ. and who can give any Reaſon why not as well in the 2d, tho' Examples may be wanting, as Scripture Expreſſions are to require it? And for *Fountain* in ſuch a Senſe, ſee *Deut.* xxxiii. 28. The *Pſalt.* has it what *Munſt.* dictated, *the ground of the heart.*

Ver. 27. *their Ruler*] LXX *in a Trance*, ſuppoſing מ radical; but if they took it for the pret. Participle, י is wanting.

Ib. *Aſſembly*] *Kimbi* gives the Meaning of it both in his *Book of Roots* and *Commentary*, the Word being no where elſe, from *Stones put together*, the Root ſignifying *to ſtone*; and thus the *Aſſembly* too being agreeably one of thoſe in the Verſe before; but I find no *Jewiſh* nor ancient Expoſitor, nor Analogy of the Root, that *counſel* is taken from.

Ver. 28. *Thy God*] In the *Sep. Verſ. O God*; the Difference in the *Heb.* would be ך, and ם. Query whether the Error might not ariſe, by ָ *kametz* making with *caph* an Approximation to *mem?* For that as ſupplying the Letter ה might be retained, where the other pointed Vowels were omitted; which they muſt be in the *Copy* the LXX tranſlated from, or elſe they did not underſtand them. Otherwiſe muſt not they wilfully neglect ך for how could they miſtake it for ם

Ver. 30. *Reeds*] where baſe People and Robbers remained, as the Beaſts they reſembled, ſee *Job* xxx. 7, 8. for the Word ſignifies *a Reed*, not *Spear.*

Ib. *People* like *Bulls with Calves*] Both miſchievous and wanton, or Men and Boys: thus in the *Earl of Dartford's Tranſ. A People reſembling a herd of bulls and heifers*; and ſo *Goodr.* and well,

Confound thoſe Men, who do themſelves deface!
The Bulls and Calves, the Brutes of humane Race.

Ib. *ſubject himſelf*] being in the Mood *Hithp.* as it is once more, *Prov.* vi. 3. yet, amazing to find! *Mudge* renders it *not foul*, if I may ſay renders, for there is Nothing of [not] in the *Heb.* though he has it in the ſame Character; and would he turn it in *Prov.* ſo? The LXX have it *be ſhut out*, I confeſs I know not how, unleſs they interpreted *raphas* by *kaphatz* for the Sound, or what is leſs likely took רפס for אטם thro' ſome Reſemblance.

Ib. *with Pieces*] Not aware that ברצ is a Prepoſ. and Noun, the LXX taking it for a Verb, appear to have gone as far off as צרף to fetch the Meaning *who are tried.*

Ib. *with Pieces of*] Inſtead of this *Mudge*, by taking out ברצי and putting צרפי tranſlates *the fine Streams*, which his own Word does not ſignify, but *Goldſmiths*, as in ſeveral Places: *this*, he ſays, *is only a Tranſpoſition of Letters, and a* ב *changed into a* פ as though there is any Probability that two ſuch Things ſhould happen together, and become the eſtabliſhed nay only Reading, and the Tranſpoſition too a diſtant one. Some of the *Cabbaliſt Jews* have done little Things of this Kind in Jeſt, not worth Notice; but when done in Earneſt, it requires an earneſt Oppoſition and Expoſing. Is it my Buſineſs? it may be ſaid; however it ought to be Somebody's, for *Pſa.* xi. 3. and if ſome *Twells* had done by this *New Verſion*, as by that *of the New Teſtament*, he might have ſaved me the Labour: but is it not my Buſineſs? Is it no Matter whether I tranſlate a right or a wrong *Copy?* May my Readers as well think my *Tranſlation* falſe, when I can juſtify it to be true? He adds, *the Seventy read it ſo*; which is as if another ſhould ſay, *Mudge* read לא *not*, juſt before; and the *Seventy* turn it by a Verb, *who are tried with Silver.*

Ver. 31. *run*] to carry Preſents and Offerings, Ver. 29. for the *Heb.* Word is not *ſoon ſtretch out.*

33. To him that rides on the chief Heaven which was of old Time: who behold utters his Voice, a ſtrong one.

34. Aſcribe Strength to God; whoſe Excellency is in Iſrael, and his Strength in the Skies.

35. *Thou* art terrible, O God, out of thy holy Places! The God of Iſrael is he who gives Strength and Forces to the People: bleſſed be God.

PSALM LXIX.

FOR the chief Muſician upon the ſix-ſtringed Inſtruments. By David.

Save me, O God, for the Waters are come to the Soul.

2. I am ſunk down in deep Mire, and there is no ſtanding: I am come into deep Places of Water, and the Flood overflows me.

3. I am weary with my Calling, my Throat is dried up, my Eyes fail; while I wait for my God.

4. Thoſe who hate me undeſervedly have been more numerous than the Hairs of my Head; they that would cut me off, being my Enemies wrongfully, have been ſtrong: then I reſtored what I took not away.

5. O God, thou knoweſt of my Fooliſhneſs; and my Offences are not concealed from thee.

6. Let not thoſe be aſhamed by me, who wait for thee, O Sovereign Lord of Armies; let them not be put to confuſion by me, that ſeek thee, O God of Iſrael.

7. For I bear Reproach for thy ſake, Confuſion covers my Face.

8. I am alienated from my Brothers, and ſtrange to my Mother's Sons.

9. Becauſe the Zeal of thy Houſe eats me up, and the Reproaches of thoſe who reproach thee fall upon me.

10. Though I weep with the Faſting of my Soul, it is likewiſe Reproaches to me.

11. And making Sackcloth my Cloathing, I become a Proverb to them.

12. They diſcourſe of me that ſit at the Gate, and with Muſick ſuch as drink ſtrong Liquor.

13. As for me, let my Prayer be to thee, O Lord, at the Time of Favour, O God, in the Abundance of thy Kindneſs: anſwer me, in the Truth of thy Salvation.

14. Deliver me out of the Mire, that I may not ſink down: let me be delivered from thoſe who hate me, and from the deep Places of Water.

15. Let not the Flood of Waters overflow me, the Depth ſwallow me up, nor the Pit ſhut its Mouth upon me.

16. Anſwer me, O Lord, for thy Kindneſs is good: according to the Abundance of thy Compaſſions look on me.

17. And do not hide thy Face from thy Servant: becauſe I am diſtreſſed, anſwer me ſpeedily.

18. Come near to my Soul, ranſom it: redeem me, by reaſon of my Enemies.

19. Thou knoweſt my Reproach, my Shame, and Confuſion: all my Adverſaries are before thee.

20. Reproach breaks my Heart, and I am very ſick: while I wait, and there is none to bemoan; and for ſome to comfort, without finding.

21. They put Gall for my Meat, and make me drink Vinegar in my Thirſt.

22. Let their Table before them become a Gin, and *what* is for Peace a Snare.

23. Let their Eyes be darkened from ſeeing, and cauſe their Loins to ſtagger continually.

24. Pour out thy Indignation upon them, and let the Rage of thy Anger overtake them.

25. Let their Palace be deſolate, let there be no Inhabitant in their Tents.

26. For they perſecute him that thou haſt ſtriken, and rehearſe *Things* to the Grief of thy wounded ones.

Ver. 35. *out of thy holy Places*] But the LXX *in thy Saints*, by an inexcuſable Error, if according to the Canting of the Antiſcripturiſts they read ו for ם

Ver. 1. By the Mention of *ſaving Zion*, Ver. 35. this may ſeem made in *David*'s deep Diſtreſſes from *Abſalom*.

Ver. 3. *while I wait*] *Heb. waiting*, but which might be taken for the *Eyes*. *Mudge*, *with writing*, after the *Seventy*: but that was their Ignorance, as it is no better; for ſuppoſing they had no Points, yet where will he find ſuch a Noun?

Ver. 12. *Gate—drink*] both at the Courts of Judicature and Entertainments.

Ver. 13. *O God*] *Buchan.* with poetical Liberty has,

O genitor, ſine fine bonus, ſine fraude fidelis,
In rebus arctis da ſalutarem manum:

O thou Creator, good without End, and faithful without Fraud, give me thy ſaving Hand in theſe ſtreightening Concerns.

Ver. 20. *breaks my Heart*] The LXX, *My Soul has expected*, by ש for שׁ

Ver. 26. *rehearſe*] with *Hare* and *Mudge*, according to the LXX, *add*, by taking out a Letter; and which accordingly leſſens the Senſe into a General, that was too general before by *talk*. Thus by taking out [t] another might make *ſacks of corn*, *Exod.* xxii. 6. and pleaſe his own Fancy with it; and ſo *hunt* for *haunt*, 1 *Sam.* xxx. 31. *bought*, *Mat.* xvi. 8. *places*, *Pſa.* lxxviii. 69. *did*, 1 *Chron.* x. 6. *kind*, *Pſa.* xviii. 33. *ague* for *plague*, xci. 10. The Reader may ſee their applauded Criticiſm in *Bythner's Lyra Prophetica*, N° 86. who was a good Author for School-boys; yet the ר ſeems rather taken for ח from חסד as the left Side might be defective, or the ו thought to be that.

Ib. *thy*] But with the LXX *my*, which might be by neglecting ך and the Pointing.

27. Permit

27. Permit Iniquity upon their Iniquity, and let them not come into thy Righteouſneſs.

28. Let them be blotted out of the Book of the Living, and not be written with the Righteous.

29. As for me, *who* am afflicted, and grieved; let thy Salvation, O God, exalt me.

30. I will praiſe the Name of God with a Poem, and magnify him with Thankſgiving:

31. Which will be better to the Lord, than an Ox, *or* Bullock, that has Horns *and* Hoofs.

32. The Meek will ſee, and be glad; your Heart alſo will live who ſeek God:

33. As the Lord hearkens to the Needy, and does not deſpiſe his Priſoners.

34. Let the Heaven and Earth praiſe him, the Seas and all that creep in them:

35. Becauſe God will ſave Zion, and build up the Cities of Judah; ſo that they ſhall inhabit there, and inherit it.

36. The Offſpring too of his Servants, ſhall poſſeſs it, and thoſe who love his Name dwell therein.

PSALM LXX.

FOR the chief Muſician. By David, to bring to remembrance.

O God, to deliver me, O Lord, to my Help make haſte.

2. Let thoſe be aſhamed and bluſh, who ſeek my Life: let them be turned back and put to confuſion, that deſire my Hurt.

3. Let ſuch return for a Reward of their Shame, as ſay, Ha, ha:

4. *But* let all that ſeek thee, be joyful and glad through thee, and let them ſay continually, God be magnified, who love thy Salvation.

5. As for my ſelf, that am afflicted and needy, O God, make haſte to me; thou art my Help, and Deliverer: O Lord, do not ſtay.

PSALM LXXI.

IN thee, O Lord, I truſt, let me never be aſhamed.

2. Through thy Righteouſneſs reſcue me, and deliver me: incline thy Ear to me, and ſave me.

3. Be to me a Rock for Habitation, that I may come to continually, who haſt commanded to ſave me: for thou art my firm Place, and Fortification.

4. O God, deliver me from the Power of the Wicked, from that of the unjuſt and rigorous one.

5. For thou haſt been my Expectation, O Sovereign Lord, my Truſt from my Youth.

6. I have leaned upon thee from the Belly; thou tookeſt me out of my Mother's Womb: my Praiſe is of thee continually.

7. I am as a ſtrange Sight to many; but thou art my ſtrong Refuge.

8. Let my Mouth be filled with thy Praiſe, with thy Glory every Day.

9. Do not caſt me off at the Time of old Age, forſake me not when my Strength is conſumed.

10. Though my Enemies ſay of me, and thoſe who obſerve my Soul conſult together,

11. As follows, God has forſaken him; purſue, and take him: for there is no Deliverer.

12. O God, be not far off from me: my God, to my Help make haſte.

13. Let thoſe be aſhamed, conſumed, who are againſt my Life: let them be cloathed with Reproach and Confuſion, that ſeek my Hurt.

14. I will however wait continually, and add to all thy Praiſe.

15. My Mouth ſhall count up thy Righteouſneſs, thy Salvation every Day; though I know not the Accompts.

Ver. 27. *Permit*] *Grant* or *Let there be*, as this *Heb.* Verb ſignifies, as well as *give* its principal Meaning, but never *add* that I find; nor is it here imperative, but infinitive, the very ſame as in *Pſa.* viii. 1. though quite left out in the *Concordances*; conſult alſo *Ham.*

Ver. 28. *blotted*] *Hulſe*, in *Elegan.* 183. concerned for the Opinion of *decreed Election*, which this is ſo oppoſite to; pleads that *to blot out is not to make void what was written, becauſe Election is unchangeable, but is to ſhew it never was written, as hinted in the following Words:* but beſides the two great Abſurdities manifeſt in his Expoſition, with what Senſe could *David* pray for what had been unalterably done long before? And *be written* may either ſignify *remain written* where they were, or *be written* afterwards in another Book or Place.

Ver. 31. *Ox*, or *Bullock*] The LXX confound them together by *young Calf*, though ſuch has not *Horns*, by reaſon the Conjunction is wanting; but ſo it is after.

Ib. *Hoofs*] *Sax. clawa.*

Ver. 1. This is the latter Part of the 40th *Pſalm*, with a little Alteration.

Ver. 1. For the Time of this *Pſalm* ſee Ver. ix. 18. ſuppoſing it written by *David*, as is likely, eſpecially ſince *the Prayers*, *Pſa.* lxxii. 20. properly include it being ſo near, and it is thought to be in *Abſalom*'s Rebellion. The three firſt Verſes are like thoſe of *Pſa.* 31. tranſpoſed and altered; it being agreeable to an old Man to fall into ſimilar Expreſſions.

Ver. 3. *who*] which *Mudge* ſpoils by adding in *that* before *thou haſt*, ſo making God command, or as he has it, *commiſſion himſelf.*

Ver. 6. *tookeſt*] According to the LXX *art my Protector*, as they would have it.

Ver. 9. *the Time of old Age*] *Sax. tide ylde.*

Ver. 15. *though*] Which with *Jun. &c.* I eſteem to bear a better Connection than *for.*

16. I will come in the Power of the Sovereign Lord, making mention of thy own Righteouſneſs only.

17. O God, thou haſt taught me from my Youth, and hitherto have I declared thy Wonders.

18. And even during old Age and grey Hair, O God, do not forſake me; till I have declared thy Arm to *this* Generation, thy Power to every one that is to come.

19. Thy Righteouſneſs, O God, is alſo very high, that doeſt great Things: O God, who is like thee?

20. Thou that didſt make me ſee many and grievous Diſtreſſes, haſt again revived me; and from the Depths of the Earth haſt brought me up again;

21. Thou haſt increaſed my Greatneſs, and comforted me round about.

22. I will alſo praiſe thee with an Inſtrument, thy Truth on the Lute, my God: will ſing melodiouſly to thee with the Harp, O Holy One of Iſrael.

23. My Lips *too* ſhall ſing, for I will ſing melodiouſly to thee; as likewiſe my Soul, which thou haſt redeemed.

24. My Tongue alſo ſhall diſcourſe of thy Righteouſneſs every Day: for they will be aſhamed, and bluſh, that ſeek my Hurt.

PSALM LXXII.

FOR Solomon.

O God, give thy Judgments to the King, and thy Righteouſneſs to the King's Son.

2. He will judge thy People with Righteouſneſs, and thy afflicted ones with Judgment.

3. The Mountains will bear Peace for the People, and the Hills by Righteouſneſs.

4. He will judge the Afflicted of the People, will ſave the Children of the Needy, and puniſh the Oppreſſor.

5. With the Sun, and before the Moon, will ſucceeding Generations fear him.

6. Who will be like the Rain coming down upon the mowed Graſs, like Showers watering the Earth.

7. The Righteous will flouriſh in his Time, and there will be Abundance of Peace till the Moon is not.

8. And he will rule from Sea to Sea, as alſo from the River to the Limits of the Earth.

9. Thoſe of the deſart Places will bow before him, and his Enemies lick the Duſt.

10. The Kings of Tarſhiſh, and of the Iſles will render Preſents, the Kings of Sheba and Seba bring Gifts.

11. Nay all Kings will bow down to him, all Nations ſerve him.

12. For he will deliver the Needy who cries out, with the Afflicted, and him that has no Helper

13. He will ſpare the Poor and Needy, and ſave the Souls of the needy ones.

14. He will redeem their Soul from Fraud and Violence, and their Blood will be precious in his Sight.

15. And he that is living, will alſo give him of the Gold of Sheba; and pray for him continually, bleſſing him every Day.

16. There will be a Handful of Wheat in the Country, on the Top of the Mountains, the Fruit of which will ſhake like Lebanon; and thoſe of the City will flouriſh like the Graſs of the Earth.

Ver. 16. *I*] ſtrangely tranſpoſed by *K. Jam. I of the Lord will in the* Strength *advance* ———

Ver. 17. *Youth*] *Sax. iuyothe*; the *Sax.* ȝ having the Sound of *y* as well as *g*, which the modern Grammarians ſeem ſcarce to know, but without which the Derivation of divers of our Words from that Language would be ſpoiled.

Ver. 18. *old*] One telling *Diogenes* he ſhould lie ſtill now he was an old Man, he returned for Anſwer, *What if I was running a Race, ſhould I ſlacken my Pace towards the End, and not rather mend it? Dieg. Laert.*

Ib. *thy Power*] Notwithſtanding *Mudge* aſſerts but at Ver. 3. that *it is a conſtant Rule with him, not to think himſelf juſtified in making an Alteration* [in the *Original*] *where good Senſe may be drawn from it* (which if not by him, it is poſſible may by ſome other) yet he removes this to the next Verſe, joins it with another Verb, and turns it from an Object into a Subject; when ſurely *God's Power* may be *declared* (for ſo he tranſlates) as well as his *Strength* or *Arm*; and by there being no Conjunction between, it appears to be a Repetition of the ſame.

Ver. 21. *my*] Whereas the *Gr.* has *thy*, as elſewhere.

Ver. 22. *an Inſtrument*] which the *Heb.* has, anſwerable thus to the two Objects, *thee* and *thy Truth*.

Ver. 23. *ſhall ſing*] as commonly rendered, and more proper for *Lips* than *rejoice*: in *Matthews's Bible would fayne ſynge*; *Com. Pray. will be fain when I ſing*, joining this to the next.

Ver. 1. *For Solomon*] By *David* as the laſt Verſe ſhews, and conſequently in his latter Days, even after *Solomon* was made King, and was likely his laſt *Pſalm*.

Ib. *King—King's Son*] *Solomon* and *David*'s Son, the ſame elegantly.

Ver. 5. *With—and before*] This being the *Heb.* ſeems elegantly to denote *by Day and Night*, agreeable to *Acts* xxvi. 7.

Ver. 6. *upon the mowed Graſs*] *Pſalt. into a fleece of wool*; from which erroneous *Tranſ. Hatton* ſtrangely prays, *O Bleſſed Jeſu, who didſt deſcend from Heaven* (as if his Body came thence) *into the Womb of the bleſſed Virgin like rain into a fleece of Wool.*

Ver. 7. *Peace*] The placing this Word in *Lat.* by *Jonſton*, gives ſuch a Weight and Fulneſs to it, by ſtaying the Mind on it, that it may be thought *difficult to be matched*, as follows,

Candida tum Probitas florebit, et optima rerum
Pax; vario donec lumine luna nitet.

Ver. 10. *Iſles*] *Sax.* ſing. *iyland*, whence our Pronunciation, better than Spelling from *Lat.* with *s*.

Ver. 12. *who cries out*] *Sept. from the powerful*, with other Pronunciation or Pointing, and in a ſtrained Meaning.

Ver. 15. *pray for him*] The *Vulg. Lat.* from *orabunt* is become *adorabunt*, and the *Douw. Tranſ.* is notoriouſly falſe from that, *ſhall adore it*, viz. the Gold.

Ver. 16. *a Handful*] The *Univerſal Hiſtory*, B. 2. Ch. 2. Sect. 1. takes notice, that *Biſhop Hare*, in his *Edition* of the *Pſalms*, finds fault, *unleſs this Word* piſſath *be allowed*

17. His Name will continue for ever, be propagated before the Sun, and thoſe will be bleſſed through him; all Nations will call him bleſſed.

18. Bleſſed be the Lord God, the God of Iſrael, who alone does Wonders.

19. And bleſſed be his glorious Name for ever; whoſe Glory will fill the whole Earth. So, even ſo let it be.

20. The Prayers of David the Son of Jeſſe are finiſhed.

PSALM LXXIII.

A PSALM of Aſaph.

God is certainly good to Iſrael, to thoſe who are of a pure Heart.

2. But as for me, my Feet almoſt turned aſide, my Steps were in a manner quite gone;

3. Becauſe I envied the mad ones, ſeeing the Proſperity of the Wicked:

4. As there are no Bonds till their Death, but they are fat with Strength.

5. They are not in the Labour of Man, nor puniſhed with Mankind.

6. Pride therefore incloſes them like a Chain, Violence covers them for an Ornament.

7. Their Eyes ſtand out by reaſon of Fat, they paſs the Imaginations of the Heart.

8. They are ſo corrupt that they pronounce Oppreſſion miſchievouſly, *and* that in a lofty Manner.

9. They ſet their Mouth againſt Heaven, and their Tongue goes through the Earth.

10. Therefore his People return hither, when full Water is wrung out to them.

11. And they ſay How does God know? Or, Is there Knowledge in the Higheſt?

12. Behold theſe are the Wicked, who are always quiet, increaſing Wealth.

13. Certainly in vain have I purified my Heart, and waſhed my Hands in Innocency;

14. Since I am puniſhed every Day, and have Correction each Morning:

15. Such Things if I had ſaid I would declare, lo I ſhould have been treacherous to the Generation of thy Children.

16. Thinking to know this, it was laborious in my Sight;

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here to have a contrary Senſe, that is, to ſignify a great Abundance, *he ſhall ſuſpect it to have crept in inſtead of ſome Word of the like Import: which*, remarks the Author juſtly on it, *would be in fact loſing all the Beauty of the Expreſſion, as much as if his Lordſhip had ſaid, that the fertile Vallies ought to be inſerted inſtead of the barren mountain Tops; for where would be the Wonder, that a great Heap of Corn, or a fertile Ground, ſhould bring forth a plentiful Crop!* Such clearing of the *Scripture* is commendable Work, as the other is very contrary.

Ib. *a Handful of Wheat*] In *Heb.* פסת בר which the LXX render together a *Support*, ſome how, one may imagine, from the Root סער ſuch Things I obſerve fall out at Words ſeldom uſed, and therefore conclude were unknown to them.

Ib. *thoſe of*] But the *Com. Pray.* has, *his fruit—ſhall be greene in the citie*, though the Verb is plur. and the Prep. of a different Kind from *in*.

Ib. *Graſs*] *hiy*, *hey* and *hiey*, in different *Sax. Copies* as *Spelman* ſhews in the *Lat. and Sax. Pſalter*, pr. 1640.

Ver. 19. *ſo let it be*] *Sax. beo hit ſwa.*

Ver. 20. *Prayers*] viz. the firſt Collection of them, perhaps all that *Ezra* had then got to copy out, but met with more afterwards; and the *Pſalms* being divided inro five *Books*, this is the End of the ſecond.

Ver. 1. *Aſaph*] See *Pſa.* l. Some intitle theſe *Pſalms for*, the *Genev. Verſ. committed to Aſaph*; but ſince *Aſaph* was an Inditer as well as *David*, 2 *Chron.* xxix. 30. and *David*'s are juſt ſaid to be finiſhed, we need not heſitate to aſcribe theſe as far as *Pſa.* lxxxiv. to *Aſaph* as the ſecond Pſalmiſt; after which follow ſeveral by divers Authors. Some report that *Aſaph*, mentioned 2 *Chron.* xxix. 30. lived in the Time of *Hezekiah*; but why rather then than in *David*'s Time?

Ib. *God is good*] In the ancient *Eng.* or *Saxon*, *god god*; *God* being no other than *Good*, as we call him now *Almighty*.

Ver. 2. *my Steps*] *Sternh.* barbarouſly, *And 'ere I wiſt, even at a pinch, my ſteps away gan glide.*

Ver. 4. *Bonds*] The *Heb.* Word having what is unuſual, four radical Letters חרצב the *Vulg. Lat.* has it *Reſpect* or *Regard*, for which there was reſpect doubtleſs had to רצה and I ſuppoſe it was thought ח ſhould be ה but I do not ſee from whence the *Denial* of the *Sept.* came, however it is certain they render it in *Iſa.* lviii. 6. as we here.

Ib. *till*] more properly denoted both by the *Heb.* and Senſe than *in*: ſo *Trem.* and *Jun. uſque ad*, as *Noldius* alſo applies it here, among other Places, for which ſee his *Concord.* And *Blackmore* has,

No Plagues till Death do them moleſt,
But in full Strength they dwell.

Ib. *Strength*] *Gr. Scourging*, how again does not appear.

Ver. 6. *Pride*] *Sax. ofermodiynis*, as if *overmeaſurableneſs*, *modus* being *Lat.* for *meaſure.*

Ib. *Ornament*] *Sept. Iniquity*, but the ſame *Prov.* vii. 10. *Appearance.*

Ver. 7. *Eyes*] *Sept. Iniquity*, by עון from עוה for עין

Ver. 10. *hither*] to the Sanctuary (by reaſon of Affliction, or the Oppreſſion of the Wicked, Ver. 6. 8. ſignified by the *Water*, as the like *Pſa.* lxxv. 8. *Iſa.* li. 17. with *Wring*) where it is not unlikely the Pſalmiſt then was, and upon the ſame Account, Ver. 17. This Verſe is ſtrangely tranſlated in the Pſalter: as likewiſe by *Mudge* thus, *Therefore let his People come before them; and Waters in full Meaſure would be wrung out from them*; but beſide turning *to*, which the *Heb.* directly ſignifies, into its oppoſite *from*, he does not tell us how he makes *before them*, which an *Hebrician* leſs than himſelf will be at an utter Loſs to know; however he has this explanatory *Note*, *ſhould God's People come before them, they would ſqueeze them to the full, they would wring out all the Juice in their Bodies.* Which crude and wild Notion, no better ſupported, I did not think worth Notice, till I found *Wheatland* and *Silveſter* ſaying they clos'd in with it, and tranſlating after it; yet I cannot ſee it wants any farther Refutation. The *Sept.* have the latter *Part*, *full Days ſhall be found in them*; ſo that our Critick in his Faſhion might have been expected to ſay, they read ימי and ימצאו as indeed *Bythn.* does, which would be but adding a Letter to each Word; but the Caſe here was, that he had a fonder Fancy of his own to be preferred.

Ib. *when*] *Jun.* and *Trem.* have *cum*, *ſince.*

Ver. 12. *always*] to render this *in the World* is ſomething ſtrange, when it has no ſuch Meaning.

Ib. *increaſing*] *Sept. retained*, tho' rendered in the *Vulg.* by *Bythn. &c. obtained*, from נשג when it is from שגא

Ver. 13. *purified*] *Sept. juſtified*, as by *tzikkadti* for *ziccithi.*

Ver. 15. *had ſaid*] So that *I ſaid* is needleſsly, and unſkilfully added by the LXX, &c. in the 13th Ver.

Ib. *treacherous*] ſhould not have been faithful, as I ought, among God's People.

17. Till coming to God's Sanctuaries, I underſtood their End.

18. Thou doſt certainly ſet them in ſlippery Places, making them fall to utter Waſting.

19. How they are deſolate as it were in an Inſtant, have an end, are conſumed by Terrors!

20. As a Dream is by awaking; when thou ſtirreſt up, Lord, thou wilt deſpiſe their Image.

21. Though my Heart was heaved up, and I had ſharp Pain *in* my Reins.

22. For I was ſenſeleſs, and did not know, being *like* a Beaſt with thee.

23. With whom I am continually, thou holdeſt me by the right Hand.

24. Thou wilt guide me by thy Counſel, and afterwards receive me *into* Glory.

25. Whom have I in Heaven *beſides?* And I deſire none on the Earth with thee.

26. My Fleſh and Heart failing, God is the Rock of my Heart, and my Portion for ever.

27. When behold, thoſe who are far off from thee periſh: thou cutteſt off every one that goes a whoring from thee.

28. But as to my ſelf, coming near to God is good for me: I have put my Refuge in the Sovereign Lord, that I may declare all thy Works.

PSALM LXXIV.

AN inſtructing Poem of Aſaph.
Why, O God, doſt thou caſt off perpetually, thy Anger ſmoaking againſt the Flock of thy Paſture?

2. Remember thou didſt purchaſe thy Aſſembly in old Time, didſt redeem the Tribe of thy Poſſeſſion, this Mount Zion, on which thou haſt dwelt.

3. Lift up thy Feet to the perpetual Waſtings, all that the Enemy has wickedly done in the holy Place.

4. Thy Adverſaries roar within thy Synagogues, for Signs they have put their own.

5. A Man would be known as he brought up Axes againſt the infolded Wood:

6. Whereas now they have beat down the Carvings of it together, with Pick-ax and Hammers.

7. They have ſet thy Sanctuary on fire; profaned the Dwelling-place of thy Name to the Ground.

8. They ſay in their Heart, We will oppreſs them together: they have burnt all the Synagogues of God in the Country.

9. We do not ſee our Signs, there is no more a Prophet, nor one with us who knows how long.

10. O God, how long ſhall the Adverſary reproach? Shall the Enemy contemn thy Name perpetually?

11. Why doſt thou draw back thy Hand, even thy right one? With-hold *it* from within thy Boſom.

12. For God is my King of old Time, who works Salvation in the midſt of the Earth.

Ver. 18. *to utter Waſting*] *Sept. when they were lifted up*, by נשא

Ver. 19. *Terrors*] But *Mudge*, *Precipitation*, by other Vowels, when there is no ſuch Word. *Sept. Unlawfulneſs*, like בל דת for בלהות

Ver. 20. *when thou ſtirreſt up*] not the ſame Verb with the foregoing. Some turn it *in the city*, the *Heb.* being alike, but leſs correſpondent to the foregoing.

Ver. 21. *had ſharp Pain*] *Sept. my Reins were changed*, wretchedly from שנה

Ver. 28. *to God is good*] in the *Sax. gode god is*, where *god* ſignifies *good*.

Ib. *Works*] The *Gr. &c.* concludes with *in the Gates of the Daughter of Sion*.

Ver. 1. This may be thought penned upon the *Babylonian* Conqueſt of *Judah*, and that by one of the Poſterity of *Aſaph* ſo named; of whom there is Mention as Singers, 2 *Chr.* xxxv. 15. *Ezr.* ii. 41. & iii. 10. and one of them propheſied, 2 *Chr.* xx. 14.

Ib. *caſt off*] *Litur. abſent*, but from *Munſt.* and not *Aſaph*.

Ib. *Paſture*] *Sax. læſwe*, as the Huſbandmen yet call it *Leaze*.

Ver. 2. *Tribe*] which the *Heb.* Word ſignifies as well as *rod*, and the former muſt needs be intended here, as others alſo tranſlate; ſo that *Cruden* in *Conc.* giving the Meaning of the *Eng.* Words in our *laſt Tranſ.* is put to the Shift to ſay 'Rod *ſignifies ſometimes a tribe or people*,' uoting this Text for it.

Ver. 3. *Lift up*] *Sax. ahefe*.

Ib. *Feet*] *Sept. Hands*, not from any Meaning of the *Heb.* Word, but their own Fancy, as at lviii. 10. that *Hands* ſuited better.

Ib. *Waſtings*] *Sep. Pride*, as if from *naſa*, *to lift up*, and not from *ſhaah*.

Ver. 5. *would be*] or *came to be*, it being fut. and ſo at laſt the fine Flower of *Bp. Hare* is withered, which is the tranſpoſing of this and the following Verſe; whereby a Man would be known, as the *Bp.* himſelf, for cutting down the Building of the Sanctuary. With the LXX is, *and they did not know*; but it is not plur. in the *Heb.* nor is there any Appearance of *and* or *not*.

Ib. *known*] there being many Thouſands appointed to go to *Lebanon* by Turn, 1 *King.* v. 14.

Ib. *brought up Axes*] Foraſmuch as the Verb does not ſignify *lift*, but *bring* or *have up* in that Senſe, and as it is *Axes*, the principal Men of the Courſes ſeem intended, who brought the Workmen with Axes to *Lebanon*.

Ver. 6. *Carvings*] With the *Sep. Gates*, through the Proximity of the *Heb.*

Ver. 7. *ſet—on fire*] See 2 *King.* xxv. 9. and the *Heb.* is the ſame as in *Judg.* i. 8. & xx. 48. 2 *King.* viii. 12.

Ver. 8. *We will oppreſs them together*] For how could they ſay to one another, *Let us*, in their Hearts? *Mudge* writes that נתם is a little uncouth for a Verb, and ſo he underſtanding it with the *Seventy* tranſlates inſtead of this, *the whole Brood of them at once*. But what then do they ſay? Is it Nothing at all? Perhaps ſuch Infatuation is juſt, eſpecially here, when this Author ſo far outdoes himſelf, that though he can invent Nothing to put in the room of that Word, yet will not allow it to ſtand; whereas *Buxtorf* gives a good Account of its Structure from *Ab. Ezr. &c.* at ינה *oppreſs*, while the *Seventy* run ſtrangely wide.

Ver. 10. *how long*] *Sax. hulange*.

Ver. 11. *With-hold* it *from within*] *pluck* it *out of* being

13. Thou didſt force aſunder the Sea by thy Strength, brokeſt the Heads of the Whales in the Water.

14. Thou didſt daſh together the Heads of Leviathan, madeſt him Meat for the People at the deſart Places.

15. Thou didſt cleave the Fountain and the Flood, thou driedſt up the Rivers of Force.

16. Of thee is the Day, of thee alſo is the Night: thou didſt prepare the Light and the Sun.

17. Thou didſt ſet all the Bounds of the Earth; the Summer and Winter thou formedſt.

18. Remember this, *that* the Enemy has reproached, O Lord, and the vile People have contemned thy Name.

19. Do not deliver the Life of thy Turtle-dove to *that* Company: forget not the Company of thy Afflicted perpetually.

20. Look on the Covenant; ſince the dark Places of the Earth are filled with the Habitations of Violence.

21. Let not the Bruiſed return aſhamed: let the Afflicted and Needy praiſe thy Name.

22. Ariſe, O God, plead thy own Cauſe: remember thy Reproach from the Vile every Day;

23. Not forgetting the Voice of thy Adverſaries, the Tumult of ſuch as riſe up againſt thee, which goes up continually.

PSALM LXXV.

FOR the chief Muſician; do not deſtroy. A Pſalm of Aſaph, *or* a Poem.

We give thanks to thee, O God; we give thanks, thy Name being near: thy Wonders declare *it*.

2. When I receive the ſolemn Aſſembly, I will judge with Uprightneſs.

3. The Country and all its Inhabitants being diſſolved, I will rectify the Pillars of it. A Pauſe.

4. Saying to the mad ones, Be not mad; and to the Wicked, Do not exalt the Horn:

5. Do not exalt your Horn on high, ſpeaking with a ſtiff Neck.

6. Since Exaltation is not from the Riſing or Setting of the Sun, nor from the Wilderneſs.

7. For God is the Judge: he humbles one, and exalts another.

8. And there is a Cup in the Lord's Hand, with Wine ſtirred, it is full of Mixture; and he will pour out of this: but the Lees of it all the Wicked of the Earth wringing out, ſhall drink.

9. Whereas I will preach for ever, will ſing melodiouſly to the God of Jacob.

10. And cutting off all the Horns of the Wicked, thoſe of the Righteous ſhall be exalted.

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contrary to the foregoing; but *Hare*'s Criticiſm to remove this Verb to the 3d Verſe inſtead of *perpetual deſolations*, muſt needs be wild and monſtrous. The *com. Metre* was thus irreverent and unfit, till the Printers or Somebody altered it,

Why doſt withdraw thy hand aback,
and hide it in thy lap?
O pluck it forth, and be not ſlack
to give thy foes a rap:

againſt which *Ward* the *Papiſt* in his *Errata to the Proteſt. Bib.* p. 110. has this profane Scoff, *They might have done as well to have ſaid rather* (wherein he himſelf writes Nonſenſe) *If any WOULD be Merry, let him ſing Pſalms*, inſtead of that from *Jam.* v. in their Title Page; ſee alſo what Liberties are taken in the *Pſalt.*

Ver. 13. *force aſunder*] *Sept. ſtrengthen*, which I do not find any of the eaſtern Tongues make out; could they do פוּר by פּזז

Ver. 16. *the Light*] that was before the Sun, *Gen.* i. 3. and of which the Sun was probably made, rather than the Moon, &c.

Ver. 18. *Remember this*] *Sax. yemindiy heo thyſſe.*

Ver. 19. *of thy Turtle-dove*] *Sept. that confeſſes thee*, miſtaking ר for ד and then fetching it from the Root ידה which is from תור as *Hebricians* know ſuch an Approach may be.

Ver. 21. *return aſhamed*] by *K. James*, *Returne with thee from ſhame*; where *from* with *not* before more properly denotes abiding in Shame, than by reaſon of Shame, beſides the irreverent or worſe Addition of God being with him in it.

Ver. 2. *receive*] come into my Office, as 1 *Chr.* vi. 31, 32, 39. & xvi. 5, 37. and which *ſolemn Aſſembly* ſhews to be in the Church, not the State; as Ver. 1, 7, &c. ſhew that it was not God ſpoke this, as *Grotius*, *Hammond*, and ſome *Jewiſh* Writers imagained.

Ver. 3. *diſſolved*] *Sax. yemolten* or *yemyltyd.*

Ib. *rectify*] by wiſe and good Counſel to the Magiſtrates, as in the two next Verſes, and ſo was ſuitable to *Aſaph*, 1 *Chr.* xxv. 2. The King's *Tranſlators* by turning it *bear up*, which the Verb does not ſignify, undoubtedly took it, as ſome do, for *David*'s governing the Kingdom, and yet have made this *a Pſalm of Aſaph.*

Ver. 5. *with a ſtiff Neck*] *Sept. Unrighteouſneſs againſt God*, according to *Bythn.* by taking צואר *Neck* for צור *Rock*, and that for *God.*

Ver. 6. *Exaltation*] *Sept. Mountains*, as the bare Word alſo ſignifies.

Ver. 8. *Cup*] *Sax. calic* from the *Lat. calix*, whence the *old Eng. Chalice.*

Ib. *of this*] *Gr. from one to another*, by wrong Paraphraſe.

Ib. *wringing out*] *them* is twice added improperly in the *laſt Eng. Tranſ. Gr. are not emptied*, from the imaginary Senſe.

Ver. 9. *preach*] *Mudge*, with the *Seventy* and *Dr. Hare*, as he ſays, *exult*, by exchanging ר for ל as the Conciſeneſs of the *Heb.* will ſuffer ſuch Tricks; though they might have known, that this Perſon and Tenſe of that Verb גול has always ה more, as *Pſa.* ix. 14. & xxxi. 7. *Hab.* iii. 18.

PSALM LXXVI.

FOR the chief Muſician on the Inſtruments that are ſtriken. A Pſalm of Aſaph, *or* a Poem.

God is known in Judah, his Name is great in Iſrael.

2. His Tabernacle is alſo in Shalem, and his Habitation in Zion.

3. There has he broke the Sparks of the Bow, the Shield, and Sword, and War. A Pauſe.

4. Thou art more illuſtrious *and* magnificent, than Mountains with Prey.

5. Thoſe who were of a ſtout Heart are become a Spoil, they ſlumber their Sleep; and none of the valiant Men find their Hands.

6. By thy Rebuke, O God of Jacob, both Chariot and Horſe are faſt aſleep.

7. Thou thy ſelf art terrible; and who ſhall ſtand before thee at the Time of thy Anger?

8. Thou didſt cauſe the Sentence to be heard from Heaven; the Earth feared, and was ſtill:

9. When God roſe up to Judgment, to ſave all the Meek of the Earth. A Pauſe.

10. For the Wrath of Man praiſes thee; the Reſidue of it thou doſt reſtrain.

11. Vow, and perform to the Lord your God, all that are round about him: let them bring a Preſent with Fear.

12. He gathers in the Spirit of the Rulers, he is terrible to the Kings of the Earth.

PSALM LXXVII.

FOR the chief Muſician Jeduthun. A Pſalm of Aſaph.

My Voice was to God, and I cried out: my Voice was to God, who gave ear to me.

2. In the Time of my Diſtreſs I ſought the Lord; *when* my Strength flowed away at Night, without ceaſing, *and* my Soul refuſed to be comforted.

3. I remembred God, when I was diſturbed: I meditated when my Mind was overwhelmed. A Pauſe.

4. Thou heldeſt the Watchings of my Eyes: I was ſo diſturbed, that I could not ſpeak.

5. I thought of the Days of old Time, of ancient Years.

Ver. 3. *There*] Hence we may with *Sol. Jar. Theodoret*, *Apollinarius*, and others, aſcribe the Compoſure of this *Pſalm*, to the Fall of *Sennacherib*'s Army, 2 *King.* xix. 35. by ſome *Aſaph*, or one of *Aſaph*'s Family; ſuch Deſtruction of *Iſrael*'s Enemies not being made at *Jeruſalem* beſide, and this ſeeming to be, as that was, in the Night, Ver. 5.

Ib. *Bow, the Shield, and Sword, and War*] in *Sax. boyan ſcyld & ſweordum & yefeoht.*

Ver. 4. *magnificent*] which the *Sept.* have magnified to *wonderfully.*

Ib. *Prey*] *Sept. the everlaſting Mountains*; by a very peculiar Error, if I gueſs right, firſt taking טרף right for *Prey*, afterwards conſidering that *Prey* in *Heb.* is עד and thinking too ſlightly this was the Word here, which alſo from another Root may ſignify *everlaſting*, and ſo the latter Meaning was preferred; unleſs we can believe it ſuppoſed, that becauſe *gnad* ſignified both, *tereph* did too.

Ver. 5. *ſtout*] By the LXX *ſimple*, as if deriving אביר from ביר or בור *a Well* or *Cavern*, *hollow.*

Ib. *become a Spoil*] *Sept. troubled*, looſely.

Ib. *find their Hands*] to fight, finely expreſſed; but the *Vulg. found Nothing in their Hands* wrong.

Ver. 6. *are faſt aſleep*] which may well enough be ſaid of Chariots ſtanding quite ſtill in the *Aſſyrian* Camp in the Night, without the Horſes being put to them again; better than *caſt into a dead ſleep.*

Ver. 7. *at the Time*] It is pretended by the Authors of the *Univerſ. Hiſt.* in *Pref. Diſc.* that this *is altogether lame and ungrammatical* (but how ſo?) and that the original Word *is of Chaldee extract, and ſignifies ſtrength, &c.* (but where elſe is any ſuch Word ſo ſignifying? Or if there was, why rather *Chald.* than *Heb.*) as alſo that *Jonſton* has tranſlated accordingly; though it is eaſy to ſee he has only omitted it for the Conveniency of his *Verſe.*

Ver. 8. *the Sentence*] which accords well with the Context, and is not the ſame as *Judgment* that follows.

Ver. 10. *For*] Man's Rage cauſes the Power, Wiſdom, and Juſtice of God to be praiſed, when he judges.

Ib. *Wrath*] With the LXX *Thought*, by זמת for חמת as I have not ſeen it ſhewn how.

Ib. *Reſidue*] God permitting the Wrath of Man as far as it tends, or will turn to his Praiſe, and no further.

Ib. *reſtrain*] *Mudge*, indebted for it to the *Sept. ſhall attend thy Feſtivals*, reading he ſays תתנך (inſtead of תחגר) *with the* ר *lengthen'd only.* How plauſible a Look this! but ſee *Gen.* iii. 6. *Prov.* xxx. 6. and ſhould the Tail be allowed him, it would make no Letter at all, as one of thoſe is round at the Corner, and the other ſquare; his [-] too ſhould be [ ] or [ר] for [ר] and now for the Meaning of his Verb, it is *to keep* or *make*, not *attend*, *a feaſt*, and only has a ſuffixed Pronoun accordingly, as in *Exod.* xii. 14. *keep it a feaſt*, but can we ſay here, *keep thee a feaſt?* nay how wild is, *what remaineth of Furies ſhall attend thy Feſtivals?* So that I ſee no Need to retreat to that Bulwark of the Points, which the Enemies never can force, while ſallying out to them is more than ſufficient. In the *Liturgy refraine* ſeems a Corruption of *reſtraine.*

Ver. 11. *Lord*] *our* being added in the *Dow. Tranſ.* as elſewhere, reads ſtrangely with *your.*

Ib. *about him*] Here is the *Heb.* Partition of the Verſe.

Ib. *Fear*] as the Word in other Places ſhews, and its being a Noun-ſubſtantive.

Ver. 12. *gathers in*] as Grapes.

Ver. 1. *A Pſalm*] made, as *Nichols* ſuppoſes in the Time of the Captivity, and ſo by *Sol. Jar.* on Ver. 6.

Ver. 2. *Strength*] *Heb. Hand* uſually, metaphorically ſometimes *Power* or *Strength*, but I truſt never *ſore*; ſee *Pſa.* lxiii. 10. *Jer.* xviii. 21. *Patr.* expounds it by *ſpread out my Hands unto him.*

Ib. *flowed away*] In the *Tranſ.* of the *Sept.* is, *with my Hands towards him:* for in נגרה it is evident ר was reckoned ד as ח, the fem. Tranſlation of the Verb, might be ſuppoſed ה the maſc. Pronoun ſometimes uſed.

Ver. 3. *God, when*] as at the Beginning of the foregoing Verſe, and what the Senſe loudly calls for; whence this and the next Conjunction are rendered *when* in the *Litur.* by *Jun. &c.*

Ib. *diſturbed*] The *Sept.* on the contrary *delighted*; the Manner of which I may have happened to hit on, that אהב was imagined to come from חמה which is from חמם

6. I

6. I remembred my Muſick in the Night, meditated with my Heart, and my Mind ſearched:
7. Whether the Lord would caſt off for ever? And be favourable again no more?
8. Whether his Kindneſs would fail perpetually? The Word ceaſe to all Ages?
9. Whether God had forgot to be gracious? Or had ſhut up his Compaſſions in Anger? A Pauſe.
10. At length I concluded, it was to weaken me, that the right Hand of the Higheſt was altered.
11. Being mindful of the Lord's Doings: for I remember thy Wonders of old Time;
12. As likewiſe meditate on all thy Work, and muſe on thy Deeds.
13. O God, thy Way is in Holineſs: what god is ſo great a one?
14. Thou art a God doing Wonders: who madeſt thy Strength known among the People;
15. Redeeming thy own with *thy* Arm, the Poſterity of Jacob and Joſeph. A Pauſe.
16. The Waters ſaw thee, O God, which as they did, they were afraid; the Depths alſo trembled.
17. The Clouds overflowed with Water, the Skies uttered a Sound; thy Arrows too went about.
18. The Sound of thy Thunder was in the Globe, the Lightnings enlightened the World; the Earth trembled and ſhook.
19. Thy Way was in the Sea, and thy Path in the great Waters; ſo that thy Footſteps were not known.
20. Thou leddeſt thy People as a Flock, by the Miniſtry of Moſes and Aaron.

PSALM LXXVIII.

AN inſtructing Poem of Aſaph.
Give ear, my People, to my Law: incline your Ears to the Words of my Mouth.
2. I will open it with a Declamation, utter hidden Speeches of old Time;
3. Which we have heard and known, our Fathers having told us.
4. We will not conceal from their Sons, to the following Generation; from thoſe who ſhall tell the Praiſes of the Lord, with his Strength, and his Wonders that he has done.
5. For he raiſed up a Teſtimony in Jacob, and put a Law in Iſrael; which he commanded our Fathers to make known to their Sons:
6. In order that the following Generation might know, the Sons that ſhould be born; who ſhould riſe up, and tell theirs.
7. That they might put their Hope in God, and not forget God's Acts, but keep his Commandments.
8. And might not be like their Fathers, a Generation obſtinate and rebellious; a Generation that did not eſtabliſh their Heart, and whoſe Mind was not ſtedfaſt with God:
9. The Sons of Ephraim who being armed, ſhooting with the Bow, turned on the Day of Battle.
10. Not obſerving the Covenant of God, and refuſing to go in his Law;
11. They even forgot his Acts, with his Wonders which he ſhewed them.
12. Who did a wonderful Thing before their Fathers, in the Country of Egypt, the Region of Zoan:
13. He cleaved the Sea, and made them paſs through, ſetting up the Waters as a Heap.
14. And led them with a Cloud by Day, as likewiſe with a Light of Fire all the Night.
15. He cleaved the Rocks in the Wilderneſs, and cauſed *them* to drink in great Deeps:

Ver. 6. *My Mind ſearched*] *Litur. I——ſearch out my ſpirits*; as ſtrange you may ſay as wrong, but the *old Lat.* is, *I ſwept my Spirit.*

Ver. 8. *perpetually*] The *com. Verſ.* in *Metre* by *Hopkins* was, till altered,

What is his goodneſs cleane decaid,
for ever and a day?

Ver. 10. *to weaken me*] literal to the *Heb.* as in *Buxt. Lex.* חלה and *Hulſe* expounds the Verſe as I tranſlate it, preferring this as the ſimple Meaning, to other Gloſſes. *Gr. I have begun* from חלל for which ח is wanting in *Hiphil.*

Ib. *was altered*] which this *Heb.* Word denotes as well as *Years*, and the Senſe rather claims here: ſo *Jun.* and *Trem.* tranſlate *mutata*, *Caſtal. viciſſitudinem*; as the *Tig. Verſ.* has *mutat*, the *Vulg. Lat.* from the *Gr. mutatio*, *Ainſw. the change*, and *Cocceius variare.*

Ver. 13. *Holineſs*] Commonly ſo tranſlated I think, and more to the *Heb.* (not to ſay Matter) which uſes another Word for *Sanctuary.*

Ver. 15. *Joſeph*] as being preſerved by him, with *Patr.* well.

Ver. 18. *Globe*] By the *Sept. Wheel*, as being alſo round; hence the *Earl of Dartford* by a Stretch of Imagination, utterly diſallowable in a Tranſlator, has, *the wheels of the Egiptians felt thy thunder.*

Ib. *the Earth*] by Metonymy, for the Inhabitants of it; ſo not by an Earthquake, as ſome fancy, this being the Deſcription of a Thunder-ſhower.

Ver. 4. *We will not conceal*] *Gr. They have not been concealed*, as otherwiſe vowelled.

Ver. 8. *obſtinate*] *New-Eng. Verſ.* vulgarly, *a croſs ſtiff race.*

Ib. *whoſe*] *Dod, whoſe ſpirit cleaves not God:* why not, *nor Spirit cleaves to God?*

Ver. 9. *Sons of Ephraim*] as related 1 *Chron.* vii. 21. being here put before what was done at *Egypt*, &c. rehearſed Ver. 12, 13, &c. yet *Patr.* refers it to *Deut.* i. 44. *Jun.* to Ver. 61, &c. *Ainſ.* later ſtill to 2 *King.* xvii.

Ver. 10. *Law*] *old Met.* irreverently *trade*, and again Ver. 36. in which are alſo for double Rhimes *after* and *wonder*, Ver. 4. *Caterpillar* and *Graſhopper*, Ver. 46.

Ver. 13. *cleaved*] *Sax. toſlat* or *ſlat*, that is *did ſlit.*

Ib. *Heap*] *Gr. Bottle*, as if נד *ned* had been נאד *nod.*

Ver. 15. *Rocks*] It being done both at *Horeb* and *Kadeſh*, *Exod.* xvii. 6. *Num.* xx. 1, 11.

16. Bringing Brooks out of the firm Place, and making the Waters run down like Rivers.

17. But they ſtill proceeded to ſin againſt him, by provoking the Higheſt in the dry Place.

18. And tempted God with their Heart, by aſking for Food to their Appetite.

19. Nay they ſpoke thus againſt him; Can God provide a Table in the Wilderneſs?

20. Behold he ſtriking the Rock, the Waters guſhed out, and the Floods overflowed: Can he alſo give Bread? Will he prepare Fleſh for his People?

21. Therefore the Lord hearing, was in a Wrath, and a Fire was kindled againſt Jacob, Anger alſo going up againſt Iſrael.

22. For they did not believe in God, nor truſt in his Salvation.

23. However he commanded the Skies from above, and opening the celeſtial Doors;

24. He rained down Manna upon them to eat, and gave them the Corn of Heaven.

25. Man did eat the Bread of the Powerful: he ſent them Proviſion to Fulneſs.

26. He made the Eaſt-wind march in the Heaven, and guided the South-wind by his Strength;

27. Raining down Fleſh upon them as Duſt, and winged Fowl as the Sand of the Seas:

28. Which he cauſed to fall within his Camp, round about his Tabernacles.

29. So that they did eat, and were thoroughly filled; and he brought them their Deſire.

30. From which being not alienated, while their Food was yet in their Mouth,

31. The Anger of God went up againſt them, whom he ſlew in their Fatneſs, and bowed down the young Men of Iſrael.

32. For all this they ſinned more, and did not believe his Wonders.

33. He therefore conſumed their Days in Vanity, and their Years in Trouble.

34. When he ſlew them, the reſt ſought him; and returning, enquired early for God.

35. Then they remembred that God was their Rock, and the Supreme God their Redeemer.

36. Nevertheleſs they ſoothed him with their Mouth, and did lye to him with their Tongue:

37. As their Heart was not eſtabliſhed with him, nor were they ſtedfaſt in his Covenant.

38. Yet he being merciful, purged away Iniquity, and did not deſtroy; but turned back his Anger much, not ſtirring up all his Wrath.

39. For he remembred that they were Fleſh, Breath that would go away, and not return.

40. How often did they provoke him in the Wilderneſs, grieve him in the Deſart?

41. And turning back, they tempted God, and limited the Holy One of Iſrael.

42. They did not remember his Hand, the Day when he redeemed them from the Adverſary;

43. When he put his Signs in Egypt, and his Miracles in the Region of Zoan:

44. Turning their Streams into Blood, and their Brooks, *ſo that* they could not drink.

45. He ſent among them a Mixture of noiſome Creatures, which devoured them; and Frogs, that deſtroyed them.

46. Beſides he gave their Increaſe to the Caterpillar, and their Labour to the Locuſt.

47. He killed their Vines with Hail, and their Sycomores with great Hailſtones.

48. And delivered up their Beaſts to the Hail, and their Cattle to burning Sparks.

49. He ſent among them his fervent Anger, Wrath, and Indignation, with Diſtreſs; ſending Meſſengers of bad Things.

50. He made an even Path for his Anger, did not keep back themſelves from Death, and delivered up their Beaſts to the Murrain;

51. Slaying all the Firſt-born in Egypt, the Beginning of Power in the Tents of Ham.

Ver. 25. *Bread*] of the *Corn* before; not the *Fowls* after.

Ver. 28. *his*] thus the *Heb.*

Ver. 31. *Fatneſs*] *Septuag.* but not *Vulg. Numbers*, unſkilfully from מנה

Ib. *bowed down*] as the Word denotes; *Sep. fettered down.*

Ver. 33. *Vanity*] *Capellus* was ſo fond of ſhewing various Readings in the *Heb. Bib.* that he ſays the LXX read חרב inſtead of דרם *the Sword*, *Crit. Sacr.* p. 286, when the latter was never there; ſee *Buxt. Vind.* p. 662.

Ver. 36. *ſoothed*] *Sept.* aukwardly *loved.*

Ver. 46. *Caterpillar*] The LXX have it *Blaſt*, the Verb being *conſume*; but they render it thus 2 *Chr.* vi. 28. *Iſa.* xxxiii. 4.

Ver. 49. *Meſſengers of bad Things*] Whom *Ab. Ezr.* with *Jun.* and *Trem. &c.* expound to be *Moſes* and *Aaron*; and the *Heb.* is as here with a Genit. Caſe in this Order; ſee *Ex.* xxxiii. 4.

Ver. 49, 50. *ſending Meſſengers of bad Things. He made an even Path*] which *Mudge* thus, *meaſured out a Miſſion of Evil Angels to be a Path*; this he ſays *is a very noble Sentence.*

Ver. 50. *Beaſts*] as the Word ſignifies, and by *Exod.* ix. 3, 6. we may find was done: accordingly it is rendered *beſtias* by *Jun.* and *Trem. beſtiam* by *Mont.* as likewiſe in the *Vulg. Lat. jumenta*, and by *Ainſ. the wilde Beaſt.*

Ib. *Murrain*] the ſame as *Exod.* ix. 3. ſo the *Eng. Marg. is their beaſts to the Murrain.*

Ver. 51. *Power*] *Sept. Labour*, miſtaking it for חיל with the ſame Conſonants, and forcing the Senſe of that.

52. Whereas

52. Whereas he made his People march like Sheep, and guided them in the Wilderneſs as a Flock.

53. As likewiſe led them ſo ſecurely, that they did not fear, but the Sea covered their Enemies.

54. He alſo brought them to the Bounds of his holy Place, this Mountain *that* his right Hand purchaſed.

55. And drove out the Gentiles from their Preſence, cauſed the Poſſeſſion to fall to them by Line, and made the Tribes of Iſrael dwell in their Tents.

56. They notwithſtanding tempted, and provoked the Supreme God, and did not obſerve his Teſtimonies.

57. But turned back, and were treacherous like their Fathers: they were turned like a deceitful Bow.

58. And cauſed him to have Indignation by their Chapels, as likewiſe moved him to Jealouſy by their carved Images.

59. God hearing, was in a Wrath, and exceedingly rejected Iſrael:

60. Inſomuch that he forſook the Tabernacle of Shilo, the Tent he had placed among Mankind.

61. And gave up his Strength to Captivity, and his Glory into the Adverſary's Hand.

62. Moreover he delivered up his People to the Sword, and was in a Wrath with his Poſſeſſion.

63. The Fire conſumed his young Men, and his Virgins were not praiſed.

64. His Prieſts fell by the Sword, and his Widows did not weep.

65. The Lord however awaked like one who had been aſleep, like a ſtout Man ſinging by reaſon of Wine;

66. And ſtruck his Adverſaries on the Backſide, giving them an everlaſting Reproach.

67. Afterwards he rejected the Tent of Joſeph, and did not chooſe the Tribe of Ephraim:

68. But choſe the Tribe of Judah, Mount Zion which he loved.

69. And built his Sanctuary like the high Places, as the Earth that he founded for ever.

70. He likewiſe choſe his Servant David, taking him from the Folds of the Sheep:

71. From behind thoſe that were with Young, he brought him to feed Jacob his People, and Iſrael his Poſſeſſion.

72. Whom he fed according to the Integrity of his Heart, and guided them by the Diſcretion of his Hands.

PSALM LXXIX.

A PSALM of Aſaph.

O God, the Gentiles are come into thy Poſſeſſion, they have defiled thy holy Temple, have made Jeruſalem Heaps.

2. They have given the dead Bodies of thy Servants *for* Meat to the Fowls of the Air, the Fleſh of thy pious ones to the Beaſts of the Earth.

3. They have ſhed their Blood as Water round about Jeruſalem, none burying.

4. We are a Reproach to our Neighbours, a Scoff and a Mocking to thoſe that are round about us.

5. How long, O Lord, wilt thou be angry? Perpetually? Shall thy Zeal burn like Fire?

6. Pour out thy Wrath on the Gentiles who do not know thee, and upon the Kingdoms that call not on thy Name;

7. Becauſe each has been conſuming Jacob, and they have made his Habitation deſolate.

8. Do not remember to us the Iniquities of former Things; let thy Mercies ſpeedily prevent us: for we are exceedingly impoveriſhed.

9. Help us, O God of our Salvation, upon the Account of the Glory belonging to thy Name; as alſo deliver us, and purge away our Sins for thy Name's ſake.

Ver. 58. *carved Images*] *Doway Tranſ. gravens.*

Ver. 63. *praiſed*] for Marriage, *Cant.* viii. 8. *Gr. lamented*, from חול for הלל

Ver. 64. *Widows*] *Sax. Wudwan.*

Ib. *did not weep*] to wit at their Huſbands Burial as uſual, becauſe they were ſlain abroad in the War, and their Bodies in their Enemies Power, 1 *Sam.* iv. 4, 11. as I think it may better be underſtood, than according to other Expoſitors, that their Grief was too great to weep; for even ſuch Exceſs of Sorrow would ſoon have abated to Weeping or Lamentation: but the comparing it with *Job* xxvii. 15. may ſettle the *Interpretation*, where is the like Expreſſion, and may beſt ſignify the Mourning at the Funeral, according to the learned *Mercer*, who ſhews the various Opinions concerning it.

Ver. 65. *ſinging*] LXX *ſurfeited*, ſtrangely.

Ver. 66. *Backſide*] See 1 *Sam.* v. 6.

Ver. 69. *built his Sanctuary*] *Solomon*'s Temple: ſo far the Narration is carried, and was likely compoſed ſoon after; tho' *Patrick* ſpeaks of it in the *Arg.* (to his own Contradiction here) but till *David*'s Promotion.

Ib. *high Places*] *Vulg. Lat.* from the *Gr. Unicorns*, by ſuppoſing *ramim* was for *reemim.*

Ib. *as*] *Vulg. in*, by miſtaking כ for ב

Ver. 1. The Occaſion of this *Pſalm* appears the ſame as of the 74th, for which alſo ſee *Uſher*, *Annal.* A. M. 3417.

Ib. *Heaps*] *Sept. a Place to keep Fruit*; as though they fetched the Meaning of עיים from עיי to which they might imagine a plural עריים

Ver. 7. *each has been conſuming*] being ſingular here, tho' not in *Jer.* x. ult.

Ver. 8. *former Things*] This being maſc. and *Iniquities* fem. ſee *Buxt. Theſ. Gram.* Lib. ii. Cap. 2.

10. Why

10. Why ſhould the Gentiles ſay, Where is their God? Let him be known among them in our Sight, by the Revenge of thy Servants Blood that is ſhed.

11. Let the Groaning of the Priſoner come before thee, according to the Greatneſs of thy Power: cauſe ſuch to be left as are to die.

12. And render to our Neighbours ſevenfold into their Boſom, their Reproach with which they have reproached thee, O Lord.

13. So will we thy People, and the Flock of thy Paſture, give thanks to thee for ever; will tell thy Praiſe to all Ages.

PSALM LXXX.

FOR the chief Muſician on the ſix-ſtringed Inſtruments. A Teſtimony of Aſaph, *or* a Pſalm.

O Shepherd of Iſrael, give ear, who guideſt Joſeph like a Flock: thou who dwelleſt at the Cherubs, ſhine forth.

2. Before Ephraim, Benjamin and Manaſſeh, ſtir up thy Power; and come for Salvation it ſelf to us.

3. O God, cauſe us to return; and make thy Face light, that we may be ſaved.

4. Lord God of Armies, how long doſt thou ſmoak againſt the Prayer of thy People?

5. Thou cauſeſt them to eat Victuals with a Tear, and makeſt them drink the Cup in Tears.

6. Thou makeſt us a Contention to our Neighbours; and our Enemies ſcoff to themſelves.

7. O God of Armies, cauſe us to return; and make thy Face light, that we may be ſaved.

8. Thou broughteſt away a Vine from Egypt: didſt drive out the Gentiles, and plant it.

9. Thou madeſt ready before it, cauſing its Roots to grow, ſo that it filled the Country.

10. The Mountains were covered with its Shadow, and the Boughs of it were *as* the Cedars of God.

11. It ſhot forth its Branches as far as the Sea, and its Twigs to the River.

12. Why haſt thou broke down its Fences, ſo that all who paſs along the Way pluck it?

13. The Hog from the Wood digs under it, and the wild Beaſt of the Field feeds on it.

14. O God of Armies, return, we beſeech thee: ſee from Heaven, look at, and take conſideration on this Vine;

15. As alſo the Vineyard which thy right Hand has planted, and upon the Bough thou haſt ſtrengthened for thy ſelf.

16. It is burnt with Fire, is cut down: by the Rebuke of thy Face they periſh.

17. Let thy Hand be upon the Perſon of thy right Hand, upon the Son of Man thou haſt ſtrengthened for thy ſelf.

18. So will we not turn back from thee: keep us alive, and we will call on thy Name.

19. O Lord God of Armies, cauſe us to return: make thy Face light, that we may be ſaved.

PSALM LXXXI.

FOR the chief Muſician upon the Inſtrument Gittith. By Aſaph.

Sing to God our Strength, ſound forth to the God of Jacob.

2. Take the Pſalm, and give the Timbrel, the pleaſant Harp with the Lute.

3. Sound the Trumpet at the Newmoon, in the appointed Time, on the Day of our Feaſt.

Ver. 10. *Let him*] Notwithſtanding *Ainſw.* and *Ham.* ſince our *laſt Tranſ.* and moſt before, *Jun.* and *Trem.* excepted, put this *the vengeance*, the Diſparity of Genders controuls it.

Ver. 13. *for ever*] *Sax. on worulde, throughout the World.*

Ver. 1. *Shepherd*] in the *old Met.* is *Heard*, without any Neceſſity.

Ib. *Joſeph*] By which, and dwelling at the Cherubs, this appears done before the Separation into two Kingdoms, and ſo I ſuppoſe it might be in *Solomon*'s Reign, according to Ver. 11, 17. 2 *Chr.* ix. 26. 1 *King.* xi. 25. though others reckon it long after, and variouſly.

Ib. *dwelleſt at*] or *inhabiteſt* without a Prepoſition; the *Pſalt.* has *upon*, tho' well known to be wrong.

Ver. 2. *Before*] alluding to the Marching in the Wilderneſs, when the Ark in the Tabernacle went before theſe three Tribes, *Num.* ii. 17, 18, 20, 22.

Ib. *Salvation it ſelf*] It being a Noun augmented by the Addition of a Syllable, ſo that *Jun.* and *Trem.* turn it *plenam ſalutem, full Salvation.*

Ver. 9. *madeſt ready*] *Sept. madeſt the way*, or *making way*, uſing a Part. of the 1 Aor. from the right Word; but the *Vulg.* having it *haſt been guide of the Way*, *Bythn.* ſuppoſes the LXX had it from another Word for *Prince.*

Ver. 15. *the Vineyard*] *Sept. fit it up*, from כנן not כנן as ſuch may be.

Ib. *upon*] which the *Heb.* has, and aptly to this *Tranſlation* juſt before.

Ib. *Bough*] as *Gen.* xlix. 22. by whom may be underſtood the chief of the People; as the *Vineyard* denoted the Country where they dwelt, and both theſe are alſo ſignified by *they* in the next Verſe.

Ver. 2. *Take—and give*] *Barnes* one of our noted Reformers and Martyrs informs us, that *Dr. Allen expounded it in this Manner, I have done my Viſitation, now give me my Money, Treatiſe that it is lawful for all to read H. Scrip.*

Ver. 3. *our*] The *Sept. your*, for which ἡμῶν might likelier be altered to ὑμῶν, than נו to כם

Ib. *Feaſt*] So this appears to be a *Pſalm* made for the firſt Day of the ſeventh Month, *Lev.* xxiii. 24. *Num.* xxix. 1. by the *Jews Almanack* which I have in *Heb.* for the Year 1749, *Sept.* 13. and others ſince.

4. For it is an Ordinance to Iſrael, a Cuſtom to the God of Jacob.

5. He made it a Teſtimony in Joſeph, when he went forth againſt the Country of Egypt; *where* I heard a Language I did not know.

6. I took away his Shoulder from the Burden: his Hands paſſed from the Pots.

7. Thou didſt call in Diſtreſs, and I delivered thee, I anſwered thee in the ſecret Place of Thunder, proved thee at the Water of Meribah. A Pauſe.

8. Hear, my People, to whom I will teſtify; O Iſrael, if thou wilt hearken to me.

9. Let there be no ſtrange god in thee, nor do thou bow down to a foreign one.

10. I am the Lord thy God, who brought thee up from the Country of Egypt: open thy Mouth wide, and I will fill it.

11 But as my People would not hearken to what I ſaid, nor Iſrael conſent to me;

12. I ſent them away in the Imagination of their own Heart, they went on in their own Counſels.

13. Oh that my People had hearkened to me! that Iſrael had walked in my Ways!

14. I would ſoon have brought down their Enemies, and made my Hand turn back againſt their Adverſaries.

15. Thoſe who hated the Lord ſhould have ſubmitted to him; whereas their Time ſhould have been for ever.

16. He would alſo have made them eat of the beſt of the Wheat; and with Honey from the Rock would I have ſatisfied thee.

PSALM LXXXII.

A PSALM of Aſaph.

God ſtands in the Aſſizes, he judges among the Magiſtrates.

2. How long *therefore* will you judge unjuſtly, and reſpect the Perſon of the Wicked? A Pauſe.

3. Judge for the Decayed, and Fatherleſs; do juſtice to the Afflicted, and Poor;

4. Deliver the Decayed, and Needy; reſcue from the Power of the Wicked.

5. They neither know, nor underſtand, going about in Darkneſs: all the Foundations of the Earth are moved.

6. I ſaid, You were gods, and all of you the Sons of the Higheſt:

7. Surely you will die like Men, and fall like one of the Princes.

8. Ariſe, O God, judge the Earth: for thou haſt poſſeſſion in all Nations.

PSALM LXXXIII.

A POEM *or* Pſalm of Aſaph.

O God, have no Silence: hold not thy peace, nor be ſtill, O God.

2. For behold thy Enemies are tumultuous, and thoſe who hate thee lift up the Head.

3. They are crafty in Counſel againſt thy People, and conſult againſt thy hidden ones.

4. They ſay, Come, and let us cut them off from being a Nation, that the Name of Iſrael may be remembred no more.

5. For they conſult with the Heart together, they make a Covenant againſt thee:

6. The Tents of Edom, and the Iſhmaelites, Moab and the Hagarites,

7. Gebal, and Ammon, and Amalek, Philiſtia, with the Inhabitants of Tyre;

8. Aſſyria is alſo joined with them, they are an Arm to the Poſterity of Lot. A Pauſe.

9. Do to them as to Midian, as to Siſera, as to Jabin, at the Brook Kiſhon:

Ver. 5. *againſt*] to deſtroy the Firſt-born, and ſo the *Heb.* Particle properly ſignifies.

Ib. where] or *when*; but not with the Liberty *Tranſlators* too often take without Diſtinction, as in particular *Cocceius* here, though his *Verſion of the Pſalms* is one of the cloſeſt and moſt literal, has it thus, *quum labium ejus, quem non noram, audivi, when I heard his Lip whom I had not known*; there being Nothing in the *Heb.* for *when, his,* or *whom.*

Ib. *I*] God, as it ſeems to me, like that which follows, and not *Iſrael:* for ſuch a Change in Meaning of the ſame firſt Perſon, would be ſo great a Violence to Language, that is I ſuppoſe no where elſe to be met with, conſequently not here; beſides the *Iſraelites,* who had all been born and brought up in *Egypt,* did doubtleſs underſtand the Language of that Country, this being at the Time of their Deliverance; nor did they, but only *Moſes* and *Aaron,* hear the Voice of God there. But God did not *know* (as the *Heb.* is) i. e. was not acquainted with, or never knew before, ſuch Language as wicked proud *Pharaoh* returned to his Meſſage, *Exod.* v. 2.

Ver. 6. *paſſed*] *Sept. did ſervice,* thinking the Letter ד a ר

Ver. 7. *delivered*] *Sax. alyſde, looſed* or *releaſed.*

Ver. 10. *open thy Mouth wide*] *Sax. tobræd muth thin. Jonſton* ingeniouſly indeed,

——— *plus pete, plura dabo:*

which may be engliſhed, *Aſk more, and I will give thee much more*; *Milt.*

Aſk large enough, and I beſought,
will grant thy full demand;

and *Bart. Hymn* 439.

Thy mouth now open wide
in pray'r to be ſupply'd;

with others ſo: yet waiting for either Bleſſings or Inſtruction, ſeems rather intended, than praying for them.

Ver. 15. *their*] viz. *Iſrael's.*

Ver. 1. This Pſalm is made concerning bad Judges.

Ib. *judges among*] as at 2 *Chron.* xix. 6. which may be read for a good *Comment* on this.

Ib. *the Aſſizes*] as the *Heb.* evidently denotes.

Ver. 1. We may ſuppoſe this made in the firſt Part of *David's* Reign over *Iſrael*; accordingly *Grotius* refers it to 2 *Sam.* viii. others to After-times.

Ib. *have no Silence*] Heb. *let there not be Silence to thee,* our *have* anſwering to the Dative Caſe in the learned Languages; but hence the *Sept.* took Occaſion to tranſlate it, *who ſhall be likened to thee?* as the Verb whence דמי *Silence* comes has alſo that Signification, but is not a Verb it ſelf, and if it had ſhould have been ידמה Yet this is little to their rendering אל like מי *who,* by which they may be ſaid to outdo their own Outdoings.

Ver. 6, 7, 8. *Smyth* has prettily turned theſe 3 Verſes,

10. That were deſtroyed at En-dor, being Dung for the Ground.

11. Make their Nobles themſelves like Oreb and Zeeb, and all their Princes like Zebah and Zalmunna;

12. Who ſaid, Let us poſſeſs our ſelves the Habitations of God.

13. O my God, make them like the whirling Stuff, like the Stubble before the Wind.

14. As the Fire burns a Wood, and as the Flame ſets the Mountains on fire:

15. So purſue them with thy Tempeſt, and trouble them with thy Whirlwind.

16. Fill their Faces with Vileneſs; that they may ſeek thy Name, O Lord.

17. Let them be aſhamed, and troubled for ever; nay brought to Confuſion, and periſh:

18. That they may know, that thou whoſe Name alone is the Lord, art the Higheſt over the whole Earth.

PSALM LXXXIV.

FOR the chief Muſician upon the Inſtrument Gittith. A Pſalm for the Korahites.

How lovely thy Tabernacles are, O Lord of Armies!

2. My Soul longs, and even fails for the Courts of the Lord: my Heart and Fleſh cry out for the Living God.

3. Even the Sparrow finds a Houſe, and the Swallow a Neſt for her ſelf, in which ſhe puts her young ones; namely thy Altars, O Lord of Armies, my King, and God.

4. Thoſe are bleſſed who dwell in thy Houſe; they ſtill praiſe thee. A Pauſe.

5. The Man is bleſſed whoſe Strength is in thee, the Highways being in their Heart.

6. Paſſing through the Vale of Mulberry-trees, they make it a Fountain: the Rain alſo covers with Bleſſings.

7. They go on from Strength to Strength; each appearing before God in Zion.

8. Lord God of Armies, hear my Prayer: give ear, O God of Jacob. A Pauſe.

9. See, O God our Shield, and behold the Face of thy anointed one.

10. For a Day in thy Courts is better than a thouſand *others:* I chooſe to be at the Threſhold in the Houſe of my God, rather than to dwell in the Tents of Wickedneſs.

11. Becauſe the Lord God is a Sun and Shield; the Lord gives Grace and Glory: he with-holds no good Thing from ſuch as walk in Integrity.

12. O Lord of Armies, the Man is bleſſed who truſts in thee.

PSALM LXXXV.

FOR the chief Muſician. A Pſalm for the Korahites.

Thou haſt been favourable, O Lord, to thy Country, haſt turned again the Captivity of Jacob;

2. Haſt forgiven the Iniquity of thy People, haſt covered all their Sin. A Pauſe.

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with ſuch Difficulty of Names, to which I refer the Reader; and much better than *Sir John Denham*, though the latter ſeems to have taken from the former, and might therefore be expected to have made Improvement.

Ver. 10. *at En-dor*] that being by *Taanach*, *Joſh.* xvii. 11. where the Battle was fought with the *Canaanites*, *Jud.* v. 19.

Ver. 13. *whirling Stuff*] rendered *a rolling thing Iſa.* xvii. 13. where the Expreſſion is alſo parallel.

Ver. 15. *trouble*] the ſame Verb as in Ver. 17.

Ib. *Whirlwind*] See *Iſa.* xxix. 6. *Sept. wrath*, by Imagination from its Verb *conſume*.

Ver. 1. *Korahites*] So that this, the next and lxxxviith *Pſalms*, were probably made by *David*, like *Pſal.* xlii. &c. and this may be referred to the Time of *Abſalom*'s Rebellion, according to *Grotius*; as alſo *Jun.* and *Trem.* on the Word *Zion*, Ver. 7. ſay *the Worſhip of God was inſtituted there when David made this Pſalm* (which muſt be after he was King, 2 *Sam.* v. 3, 7.) though here they ſay *it is likely to be a Pſalm of David in Exile by reaſon of Saul's Tyranny*: the like Inconſiſtency has *Patr. They ſeem to have moſt Reaſon on their Side who think it compoſed when* Abſalom—*But it may as well or better, in my Judgment, be thought compoſed when* Sennacherib *&c.*

Ver. 3. *Sparrow*] *Sax. ſpearwa.*

Ver. 5. *the Highways*] to *Zion*, Ver. 7.

Ver. 6. *Paſſing*] which *Mudge* joins to the Ver. before, and alters beſides, to little Difference.

Ib. *Mulberry-trees*] as in 2 *Sam.* v. 23. To vindicate its being turned *miſery* in the *Com. Pray.* it is ſaid in *Holy Dav. clear'd*, בכה ſignifies *to weep*, conſequently *miſery*;' but what is that to אבא a different Word? And is a Verb a Noun? Or even *weep* and *miſery* alike.

Ib. *Rain*] The LXX. turn it *Lawgiver*, as a Participle in *Hiph.* from ורה but *Rain* which it ſignifies from רוה as alſo *Joel* ii. 23. better ſuits the Context.

Ib. *covers*] not *filleth*.

Ib. *Bleſſings*] which our *Tranſlators* might miſtake for *Pools*, that is differently pointed.

Ver. 7. *before God*] *Septuag. the God of Gods will appear*, which the ſmall Change of אל into אל will admit of, as in *Joſh.* xxii. 22. but the *Litur.* has it *unwarrantably* in both Senſes, *unto the God of Gods appeareth every one.*

Ver. 10. *a Day*] which *Hutton* uſes in a very different Senſe,—*may dwell one day in thy Courts, even all the long day of eternity.*

Ver. 1. *Captivity*] by the *Philiſtines*, the ſame as mentioned *Pſa.* xiv. 7. ſo that this ſeems penned after their Defeat, 2 *Sam.* v. 17.—ult. though *Patr.* puts it to 3 other Times. In the *Contents*, not with the propereſt Expreſſions, *He promiſeth to wait thereon* (viz. *on former mercies*) out of (for *in*, as alſo before) *confidence of God's goodneſs*: and in the *contents* of the *Old Singing Pſalms* not very reverently, *They put him* (God) *in minde, that he ſhould not leave the Work of his grace unperfect.* On the other hand *Wither* in his *Prayer* to this *Pſalm* has, *When thy Bleſſings made us wanton, thou didſt alwaies humble us by thy fatherly corrections; and when thou hadſt worthilie afflicted us according as thy Wiſdome ſaw convenient, thou didſt ever mercifully comfort, and reſtore us again to thy favour.*

3. Thou

3. Thou haſt withdrawn all thy Wrath, haſt turned back from thy fervent Anger.

4. Turn us again, O God of our Salvation, and break aſunder thy Indignation with us.

5. Wilt thou be angry with us for ever, drawing out thy Anger to all Ages?

6. Wilt not thou revive us again that thy People may be glad through thee?

7. Shew us thy Kindneſs, O Lord, and give us thy Salvation.

8. I will hear what God the Lord will ſpeak: for he will ſpeak Peace to his People and pious ones; but let them not return to Folly.

9. Certainly his Salvation is near to thoſe who fear him; that Glory may dwell in our Country.

10. Kindneſs and Truth are met together, Righteouſneſs and Peace do kiſs each other:

11. Truth bloſſoms up out of the Earth, and Righteouſneſs beams down from Heaven.

12. The Lord alſo will give what is good, and our Country will yield its Increaſe.

13. Righteouſneſs will go before him, and he will put his Feet in the Way.

PSALM LXXXVI.

A Prayer of David.

Incline thy Ear, O Lord, anſwer me: for I am afflicted, and needy.

2. Preſerve my Soul, as I am not impious: ſave thy Servant, thou my God, who truſts on thee.

3. Be gracious to me, O Lord: for I call to thee every Day.

4. Make glad the Soul of thy Servant: for to thee, Lord, I lift up my Soul.

5. For thou, Lord, art good, and forgiving, as alſo of large Kindneſs to all who call upon thee.

6. Give ear to my Prayer, O Lord, and hearken to the Voice of my Supplications.

7. I will call upon thee at the Time of my Diſtreſs: for thou wilt anſwer me.

8. There is none like thee among the gods, O Lord, no Works are like thine.

9. All Nations that thou haſt made, will come and bow down before thee, O Lord, and give Honour to thy Name.

10. For thou art great, and doeſt Wonders: thou art God alone.

11. Teach me thy Way, O Lord, I will walk in thy Truth: unite my Heart to fear thy Name.

12. I will praiſe thee, Lord my God, with my whole Heart, and will honour thy Name for ever:

13. Since thy Kindneſs is great to me; and thou haſt delivered my Soul from the lower Hell.

14. O God, the Proud are riſen up againſt me, and the Aſſembly of the Violent ſeek my Life; who do not ſet thee before them.

15. But thou, Lord, art a merciful and gracious God, forbearing of Anger, as alſo of large Kindneſs and Truth.

16. Look on me, and be gracious to me: give thy Strength to thy Servant, and ſave the Son of thy Handmaid.

17. Cauſe to be with me a Sign of Good, that thoſe who hate me may ſee, and be aſhamed; becauſe thou, O Lord, doſt help and comfort me.

PSALM LXXXVII.

A Psalm *or* Poem for the Korahites.

His Foundation being on the holy Mountains;

Ver. 8. *ſpeak*] The LXX add *in me*, by *Dartford within mee.*

Ib. *to Folly*] left out of the *Pſalter*, but the *old Lat.* has for it *to the Heart*; the *Gr.* being *and to them that turn the Heart to him:* which it is evident to me was done thus; the ſeventy *Tranſlators* (if they were ſo many, and all ſo ignorant) took the *Heb.* אֵל for אֶל the latter being twice before (and this by the Way may ſhew the Neceſſity or Benefit of the Points) as they did alſo לְכִסְלָה *to Folly* for לֵב סֶלָה *the Heart. Selah*; parting the Word into two, and miſtaking a Letter, with what is worſe, thinking there was a Prepoſition belonging to the Verb before it. Could one of our new Criticks notwithſtanding have diſcovered this, how triumphantly would he have aſſerted the LXX read ſo!

Ver. 11. *bloſſoms—beams*] fructified, and fructifying.

Ver. 13. *he will put*] It makes an abſurd Idea, that Righteouſneſs as going before the Lord, ſhould ſet us in his Steps behind him; as likewiſe that we ſhould come from Heaven: where Righteouſneſs is repreſented to be Ver. 11. and ſo now coming from thence, and the Lord in the way of it, to bleſs as before thoſe who fear him, all conſiſtently: thus *Jun.* and *Trem.* alſo take it, *Caſt. Hare, &c.*

Ver. 1. *Prayer of David*] made, as one may apprehend, before he was King: in the *Dow. Tranſ.* it is, *A praier to David himſelfe.*

Ver. 10. *doeſt Wonders*] *Sax. donde wundra. King James,*

For working wonders wondred at.

Ver. 11. *unite my Heart*] By the LXX, *let my Heart rejoice*, from חדה as it appears, when יַחֵד the Word here is from יחד

Ver. 14. *Aſſembly*] not *Aſſemblies.*

Ver. 17. *with me*] So the *Heb.* is, and the Sign was to be to his Adverſaries.

Ver. 1. *Pſalm*] after the Tabernacle and Ark were fixed at *Zion*, 2 *Sam.* vi. 17. *Patr.* ſays, *It is uncertain which of the Sons of* Korah was the Author of it, while he has it in the Title *for* them.

Ib. *His*] the Lord's, as being his Temple's. In the *Liturgy*, *Her*; upon which I would aſk our new Criticks, whether the Authors of that *Tranſ.* read ה inſtead of ו by

2. The Lord loves the Gates of Zion, more than any Habitations of Jacob.

3. Glorious Things are particularly ſpoken of thee, O City of God! A Pauſe.

4. I make mention of Rahab and Babylon, to my Acquaintance, indeed of Philiſtia and Tyre, with Cuſh; *that* ſuch a one was born there.

5. So of Zion it ſhall be ſaid, *that* this and that Man was born in it: and the Higheſt himſelf will eſtabliſh it.

6. The Lord will count up when he writes down the People, *that* ſuch a one was born there; a Pauſe:

7. Even the Singers as well as the Players on Inſtruments: all my Springs being in thee.

PSALM LXXXVIII.

A Poem *or* Pſalm for the Korahites, for the chief Muſician to play upon the Inſtrument Mahalath. An inſtructing Poem of Heman the Ezrahite.

O Lord God of my Salvation, by Day I cry, by Night before thee.

2. Let my Prayer come into thy Preſence, incline thy Ear to my Cry.

3. For my Soul is full of ill Things, and my Life approaches to the Grave.

4. I am reckoned with thoſe who go down to the Pit, and like a Man of no Strength;

5. Made free among the Dead, like the Slain that lie in the Sepulchre, whom thou remembreſt no more, they being cut off by thy Hand.

6. Thou haſt put me into a Pit of the lower *and* dark Places, into the Depths.

7. Thy Wrath preſſes hard upon me, and thou afflicteſt with all thy Waves. A Pauſe.

8. Thou haſt cauſed my Acquaintance to be far off from me, haſt made me an Abomination to them: I am ſhut up, and cannot get out.

9. My Eye is ſorrowful by reaſon of Affliction: I call upon thee, O Lord, every Day, ſpreading my Hands to thee.

10. Wilt thou do Wonders to the Dead? Will the Deceaſed riſe up, praiſing thee? A Pauſe.

11. Will thy Kindneſs be told in the Sepulchre, thy Faithfulneſs in Deſtruction?

12. Shall thy Wonders be known in Darkneſs, and thy Righteouſneſs in the Country of Forgetfulneſs;

13. Whereas I cry out to thee, O Lord,

Tranſcribers taking one Letter for the other? If not, why muſt the LXX be ſaid ſo much to read different from the preſent *Hebrew?*

Ib. *Foundation*] for *Dwelling*. *Sax. plur.* (after the *Lat.* by Miſtake of the *Heb.* Word without Points) *grundweallas* or *ſtatholas*, which ſome Country-People may know.

Ib. *being*] as much included as *is*, and I need not ſay much more uſeful.

Ib. *Mountains*] *Zion* and *Moriah*, the latter as Part of the former; ſee on *Pſa.* xlviii. 2.

Ver. 5. *So of*] for which the LXX have *Mother* thus, *Mother Zion ſhall ſay*; but as they cannot be thought to refer ול to אם the *Heb.* Word for *Mother*, by any Likeneſs of the Letters, I ſuppoſe it was to ילד *bring forth.*

Ib. Inſtead of *it* at the End *Mudge* puts *him*, by turning ה into ה which I do not remember ſtands for *him*, or that it is any Pronoun, but הוּ

Ver. 6, 7. *ſuch a one was born there—Even the Singers*] In the Place of all this the *Gr.* and *Vulg. Lat.* produce, *and theſe Princes that have been in it:* wherein *Princes* aroſe as at *Pſa.* lxviii. 25. next *in it* appears taken by Overſight from Ver. 5. inſtead of *there* from Ver. 4. and the *Gr.* may as well mean *have been born*, as *have been*, notwithſtanding the *Lat.* has eſpouſed the latter; yet beſides theſe Allowances it is grievouſly diſtorted from the *Heb.*

Ver. 7. *as well as &c.* to the End] *Sept.* and *Vulg. The Dwelling in thee is as of all them that rejoice:* here מעיני *my Springs* was indubitably expounded by מעוני *Dwellings*, though the Word in that conſtructed Form would be improper, or elſe by מעון *Dwelling*, which has far leſs Likeneſs; and *rejoice* might be fetched from no different Root.

Ib. *all my Springs*] *Mudge* has, *they ſhall be all Singers*, but by tearing down the *Heb.* Diſtinction, and making Addition to it beſides; nay his new Word is wrong, *chulam* for *cullam.*

Ver. 1. *Heman*] mentioned 1 *Chron.* vi. 33. & xv. 17, 19. & xvi. 42. 2 *Chron.* v. 12. & xxxv. 15. 1 *King.* iv. 31. and according to *Ab. Ezr.* and *Grotius.* Though *Poole* ſays he was probably that *Heman*, yet he refers him to another in the *Marg.* 1 *Chron.* ii. 6. and on 1 *King.* iv. 31. ſuppoſes they were the ſame *Ethan* and *Heman* that are mentioned 1 *Chron.* ii. 6. & xv. 19. but who can believe *Judah*'s Grandſons were *David*'s Singers? Whereas the other *Heman* was the Deſcendant of *Levi*, in the 21ſt Generation, 1 *Chron.* vi. 33—38. and Grandſon of the Prophet *Samuel.* He ſeems to write of his own private Experience. *Ainſworth* ſays, *This Pſalme is the moſt dolefull of all the Bible, full of complaints even to the end*; and *Beza* the like. *Hatton* begins his *Prayer* on it in theſe Words, *O Lord God of our ſalvation, who for our ſakes wer't wounded, and didſt die and lie in the grave*, even without any mention of *Jeſus* or *Chriſt*, excepting at the End, *through Jeſus Chriſt our Lord*, according to which this at the Beginning muſt not be *He*; but beſides that, he did not *die &c.* as being God.

Ib. *by Day I cry, by Night before thee*] juſt as the *Heb.* ſtands, not without Elegance, and as *Pſa.* xxii. 2. yet *Hare* and *Mudge* would make *of my Salvation*, be *I cry*; and the latter ſays for it, the *ſame three Words* are joined *Pſa.* xxii. 1, 2. which is not true, unleſs אקרא יומם two of them are the ſame as ישועתי יומם or as they alter the former שועתי

Ver. 5. *more*] *Sax. ma*, afterwards changed to *mo.*

Ib. *cut off*] That the LXX made a Miſtake of גזר for גוד which latter the Text has, looks moſt likely, by their rendering it *driven away*, though that Verb does not ſignify it directly.

Ver. 6. *Thou haſt put*] But by the LXX, *They have put*; taking שתני probably to be שתוי though it would be ill ſpelled for שתוני

Ver. 9. *is ſorrowful*] In the *Lit. faileth*, it being in the *old Lat. my Eyes have languiſhed.*

Ib. *ſpreading my Hands*] in Prayer, as proper for that Devotion; and not ſo carnally as *Woodford* repreſents it.

With ſtretcht out armes I feel if Thou art nigh.

Ver 10. *Deceaſed*] *Sept. Phyſicians*, by רפאים for רפאים where we have no Authority but that of the Points, to guard from ſuch Abſurdity.

and

and my Prayer prevents thee in the Morning.

14. Why, O Lord, doſt thou caſt off my Soul, hide thy Face from me?

15. I have been afflicted, and *as it were* expiring from Childhood: have born thy Terrors, being in doubt.

16. Thy Fury paſſes over me, thy Diſturbances are cutting me off.

17. They compaſs me like Water every Day, thy come about againſt me together.

18. Thou haſt cauſed Lover and Friend to be far off from me, my Acquaintance at a dark Place.

PSALM LXXXIX.

AN inſtructing Poem of Ethan the Ezrahite.

I will ever ſing the Lord's Favours, will make known thy Faithfulneſs with my Mouth to all Ages.

2. For I ſay; Kindneſs is ever built up, thou doſt eſtabliſh thy Faithfulneſs in Heaven it ſelf *thus*;

3. I have made a Covenant with my choſen one, have ſworn to David my Servant,

4. I will eſtabliſh thy Offspring for ever, and build up thy Throne to all Ages. A Pauſe.

5. Thus will Heaven praiſe thy Wonders, O Lord, thy Faithfulneſs alſo in the Congregation of the Holy.

6. For who in the Sky is equal to the Lord? *Or* like him among the Sons of the Mighty?

7. God is feared much in the Counſel of the Holy, and reverenced by all that are round about him.

8. O Lord God of Armies, who is a ſtrong Lord like thee? Whoſe Faithfulneſs is round about thee.

9. Thou ruleſt over the Loftineſs of the Sea: when its Waves are lifted up, thou reſtraineſt them.

10. Thou haſt bruiſed Rahab like one that is pierced through, haſt diſperſed thy Enemies by thy ſtrong Arm.

11. The Heaven is thine, the Earth is thine alſo: thou didſt found the very World, and what it is filled with.

12. The North and South are what thou haſt created: Tabor and Hermon ſing through thy Name.

13. Thou haſt an Arm with Power: thy Hand is ſtrong, thy right Hand is exalted.

14. Righteouſneſs and Judgment are the Settlement of thy Throne: Kindneſs and Truth go before thy Face.

15. The People are bleſſed that know the joyful Sound; who go on, O Lord, in the Light of thy Countenance.

16. They rejoice through thy Name every Day; and are exalted by thy Righteouſneſs.

17. For thou art the Ornament of their Strength: and our Horn is exalted through thy Favour.

18. For our Shield is of the Lord, and our King of the Holy One of Iſrael.

19. Then didſt thou ſpeak in Viſion to the pious one, and ſay: I have put Help on the Powerful, have exalted him who is choſen from the People.

20. I have found my Servant David, have anointed him with the holy Oil.

21. With whom my Hand ſhall be eſtabliſhed, my Arm alſo ſhall ſtrengthen him.

22. The Enemy ſhall not exact on him, nor an unjuſt Perſon afflict him.

23. On the contrary I will cruſh his Adverſaries from his Preſence, and ſmite ſuch as hate him.

Ver. 15. *expiring*] By the *Sept. in Labours*, from יגע as may be ſeen in *Bythner's Lyr. Proph.* it being the Verb גוע

Ib. *have born thy Terrors*] Which the LXX have turned, *and being exalted was made low*: for the Verb has alſo the Meaning of *lift up*, and אמיך as I conjecture, they fancied was the fut. Tenſe in *Hiph.* of מוך viz. אמיך

Ib. *in doubt*] So *diſtracted*, as the Latin *diſtractus*, *pulled apart* (by Doubt or Perplexity) if it keeps to the *Heb.* but who would take it only in that Senſe?

Ver. 18. *may*] See on *Heb.* iii. 11.

Ver. 1. *Ethan*] of whom ſee 1 *Chron.* vi. 44. & xv. 17, 19. 1 *King.* iv. 31. and beſides it being far more likely for *David's* chief Singers of *Pſalms* to compoſe this and the foregoing, like *Aſaph* and *Jeduthun*, than for the *Ethan* and *Heman* mentioned 1 *Chron.* ii. 6. the Name of *David* being ſeveral times in this *Pſalm*, and not as prophetical, may put it out of all Diſpute. It might be written in the latter Part of *Solomon's* Reign, 1 *King.* xi. 14, 23, 25. with *Patr.* in *Jehoiachin's* or *Zedekiah's*; but I am not inclined to think the Author complained ſo in vain.

Ib. *ſing*] *Jonſton* beautifully,

Te Dominum, Pater alme! canam, fidumque bonumque: Thee, ſacred Father, the Lord, both faithful and good, I will ſing.

Ver. 2. *built up*] *Sax. yetimbrod*, and Ver. 4. *timbroče*; whence our *Timber*, i. e. Wood for Building.

Ver. 5. *Holy*] not *Saints*, but *Angels*, manifeſtly.

Ver. 10. *like one that is pierced through*] In the *Litur.* *and deſtroyed it*; but did the *Tranſlators* of *Munſter* whom he ſo implicitly follows, read ſo in the *Heb.* or indeed is this the *Heb.* tranſlated?

Ib. *Arm*] *Sax. hearme*, but in Ver. 13. *earm*, after the old negligent Way of *Spelling*.

Ver. 19. *pious one*] *Samuel*, 1 *Sam.* xvi. 1, 12. but the *Litur.* has *ſaints*.

Ver. 23. *from*] not *before*.

24. Both my Faithfulneſs and Kindneſs ſhall be with him, and his Horn ſhall be exalted through my Name.

25. I will alſo put his Hand on the Sea, and his right Hand on the Rivers.

26. He ſhall call upon me, Thou art my Father, my God, and the Rock of my Salvation.

27. Beſides I will make him the Firſt-born, the higheſt of the Kings of the Earth.

28. I will keep my Kindneſs to him for ever, and my Covenant ſhall be firm to him.

29. Nay I will put his Offspring to be for evermore, and his Throne as the Days of Heaven.

30. If his Children forſake my Law, and go not in my Rules;

31. If they profane my Ordinances, and do not keep my Commandments:

32. I will viſit their Tranſgreſſion with a Rod, and their Iniquity with Stripes.

33. But I will not break off my Kindneſs from him, nor deal falſely in my Faithfulneſs.

34. I will not profane my Covenant, nor change what came out of my Lips:

35. Who ſware once in my Holineſs, that without my failing to David;

36. His Offspring ſhould be for ever, and his Throne like the Sun before me;

37. That it ſhould be ever eſtabliſhed as the Moon, and a faithful Witneſs in the Sky. A Pauſe.

38. Whereas thou haſt caſt off, and deſpiſed, haſt been in a Wrath with thy anointed one.

39. Thou haſt deteſted the Covenant of thy Servant, haſt profaned his Crown to the Ground.

40. Thou haſt broke down all his Fences, haſt made his ſtrong Holds a Ruin.

41. All who paſs *that* Way have plundered him: he has been a Reproach to his Neighbours.

42. Thou haſt exalted the right Hand of his Adverſaries, haſt made all his Enemies glad.

43. Moreover thou haſt turned back the Edge of his Sword, and not made him ſtand up in the Battle.

44. Thou haſt made his Pureneſs ceaſe, and thruſt down his Throne to the Ground.

45. Thou haſt ſhortened the Days of his Youth, haſt covered him over with Shame. A Pauſe.

46. How long, O Lord, wilt thou hide thy ſelf? Perpetually? Shall thy Wrath burn like Fire?

47. Remember of what Time I am: why didſt thou create all Mankind in vain?

48. What Man lives, and will not ſee Death, who will deliver his Perſon from the Power of the Grave? A Pauſe.

49. Where are thy former Favours, Lord, *that* thou haſt ſworn to David in thy Faithfulneſs?

50. Remember, Lord, the Reproach of thy Servants, *which* I have born in my Boſom, of all the great People:

51. With which thy Enemies have reproached, O Lord, with which they have reproached the Footſteps of thy anointed one.

52. Bleſſed be the Lord for ever. So, even ſo let it be.

Ver. 32. *I will*] See 2. *Sam.* vii. 14.

Ver. 35. *that*] the *Heb.* is *If* as at *Pſa.* xcv. 11. but this runs better in *Eng.* obliquely than direct.

Ver. 36. *Throne*] *Sax. heahſetl, high Settle* or *Seat.*

Ver. 38. *deſpiſed*] *Cruden* in his late fam'd *Concordance*, thinking *abhorred* too harſh, ſays it ſignifies here *To reject or caſt off*; which certainly it never does, and would here too make an utter Tautology, being the ſame with the foregoing Verb. This is the firſt Word that Author thus begins with, and ſo goes on to juſtify wrong tranſlating by putting Meanings to Words which they never have, when they could not be vindicated in their real Meaning; in which Manner any Thing might be juſtified. This I mention for an Inſtance, not as the worſt, but as his firſt; while he omits ſhewing the different Signification where it really is, as in *about, bray, &c.*

Ib. *been in a Wrath with thy anointed one*] Here the LXX *delayed thy Chriſt*, the Verb ſignifying *to paſs* or *paſs over.*

Ver. 43. *Edge*] *Sept. Help*, deriving עזר from *azar.*

Ver. 45. *Youth*] *Vulg. Time*, as another Word from the ſame Root.

Ver. 47. *I*] אני but *Mudge* doubts whether it ſhould not be נא *I pray*, or אדני *Lord.* His is the Highway to Uncertainties: conſonant to which he adds, *Dr. Hare's hadel* (inſtead of *haled*) *how periſhing I am, makes alſo good Senſe*; juſt as if any ſuch might be *Scripture*, or the *Scripture* any ſuch.

Ver. 48. *What Man*] It is reported of *Xenophon*, writes *Laertius* in the *Life* of him, that on the News of his Son's Death he ſaid, Ἀλλὰ γὰρ ἤδειν θνητὸν γεγεννηκώς, *I know indeed I begot him mortal.*

Ib. *Perſon*] which the *Heb.* Word ſignifies as well as *Soul*, and *deliver his ſoul from the hand of the grave* is a ſtrange Expreſſion. And as extravagant Words ſuppoſed to be right, produce extravagant Thoughts to make them out, ſo I find *R. B.* thus attempting it,

What ſtrong Man lives, and ſees not Death,
or who his ſoule ſhall ſave;
And ſtop the hand that ſtops his breath,
the hand of Hell, the Grave?

Ib. *Power*] as rendered, *Pſa.* xlix. 15. *Hoſ.* xiii. 14. and certainly ought to be here.

Ib. *Grave*] The *Litur. hell*; bad indeed that none ſhall deliver his Soul thence! And if the *old Tranſlator* did mean the State of Death, the Unlearned who mind it when they hear it, may be nothing relieved by that.

Ver. 51. *Footſteps*] LXX *Change*, I know not how, but from *Heel* like the *Arabick.*

PSALM

PSALM XC.

A PRAYER of Moſes, the Man of God. Lord, thou haſt been a Habitation for us in all Ages.

2. Before the Mountains were brought forth, or thou hadſt formed the Earth and the World, nay from everlaſting to everlaſting thou art God.

3. Thou turneſt Man back, till he is worn away; ſaying, Return, O Mankind.

4. For a thouſand Years are in thy Sight as Yeſterday, when it is paſt over, and a Watch in the Night.

5. Thou overfloweſt them, they are *as* a Sleep: like the Graſs that grows in the Morning;

6. Which then flouriſhing, as well as growing, at the Evening is cut down, and withers.

7. For we are conſumed by thy Anger, and troubled by thy Wrath.

8. Thou haſt ſet our Iniquities before thee, our Youth in the Light of thy Face.

9. For all our Days are turned away by thy Indignation: we conſume our Years like a Diſcourſe.

10. In the Days of our Time are ſeventy Years, and if by Stoutneſs eighty, yet their Might is Labour and Vanity: for it is ſoon cut off, and we fly away.

11. Who knows the Strength of thy Anger? Thy Indignation being like the Fear of thee.

12. Make known ſo to number our Days, that we may bring the Mind to Wiſdom.

13. Return, O Lord; how long ſhall it be? and be ſorry for thy Servants.

14. Satisfy us with thy Kindneſs in the Morning; that we may ſing, and be glad all our Days.

15. Make us glad according to the Days thou haſt afflicted us, the Years we have ſeen Adverſity.

16. Let thy Work appear on thy Servants, and thy Beauty upon their Children:

17. Nay let the Pleaſantneſs of the Lord our God be upon us; and eſtabliſh the Per-

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Ver. 1. *of Moſes*] written by him after the Lives of the *Iſraelites* were ſhortened for their Diſobedience, *Num.* xiv. as Ver. 7, 8, 9, 10. ſhew. *Bezâ* in his *Table of the principal Points of every Pſalm*, ſays only, *An excellent Prayer of Moſes.*

Ver. 2. *Before the Mountains were*] *Sax. ærthamthe wæron duna.*

Ib. *from everlaſting to everlaſting*] Id. *fram worulde & eth on worulde:* by *Hopkins* quite overdone,

From age to age and alwayes ſtill,
for ever thou art God.

and worſe in the next Ver. by doubling *then* and *againe.*

Ver. 3. *Thou turneſt*] The *Septuag.* have *Do not turn*, by taking אל *God* from the End of the laſt Ver. to this, and deeming it to be אַל *not*; ſo that it is apparent their *Copy* was without both the Points and Verſes, as it is that the latter were coeval with the former, by reaſon of the Points Dependance on them.

Ib. *Return*] which *Hare* ſays refers to *Gen.* iii. 19.

Ver. 5. *overfloweſt*] So *Pſa.* lxxvii. 17. *Litur. ſcattereſt*, from זרה inſtead of זרם and the reſt ſee how arbitrarily: but the LXX worſe, who tranſlate *their Years will be Things that are of Nought*, therein alſo taking שְׁנָה *a Sleep* to be שָׁנָה *a Year*, which the good Guardians the Points preſerve from.

Ib. *Sleep*] *Hare* by altering the *Heb.* Pointing, would make it, *Thou moiſteneſt them with Sleep*; too trivial, forced and unſuitable.

Ver. 8. *Youth*] As tranſlated Ver. 45. of the laſt *Pſa.* with *Job* xx. 11. & xxxiii. 25. *Iſa.* liv. 4. id eſt every where elſe.

Ver. 9. *we conſume*] The LXX annex this to the preceding, with *and* before it thus, *and in thy Indignation we have failed.*

Ib. *like a Diſcourſe*] *Sept. our Years were meditated* or *conſidered like a Spider*; but it was hard ſtraining to make the Syllabic Expletive מו which puzzled them, a Spider like שממית for it could not be attempted on עכביש the other *Heb.* Word for that Inſect; next the Word for *Diſcourſe* being changed into a Verb, to patch up ſome Senſe, viz. from הגה to הגו would ſignify either *to meditate* or *diſcourſe. Byth.* only ſays, *they turned aſide much from the Text.*

Ver. 10. *ſeventy Years*] which remains much the ſame, unleſs ſhortened by Intemperance; as *Greaves* obſerves there is no Decay in Nature as to Stature, for ſome thouſand Years, by the embalmed Bodies in *Egypt*, and his Meaſure of the hollow Part of the Monument in the great Pyramid there.

Ib. *Might*] *Sept. Overplus*, as if רהב had been רבה tranſpoſed.

Ib. *it is ſoon cut off*] *Sept. Meekneſs* or *Gentleneſs is come upon us*; wherein I imagine the firſt was framed from גָּז being *Wool*, which גָּז might be taken for; and that חיש *ſoon* was ſuppoſed to be for היש the ה not radical, and ſo the other *there is.*

Ib. *fly away*] *Sept. ſhall be chaſtiſed*, deducing it from עוּר *to be tired* it ſeems inſtead of עוף as ו is not inſerted. *Bythner's* Account is, *they have done it ſtrangely.*

Ver. 11. *knows*] where one *Sax. Copy* (as in *Spelman's Pſalter*) has *can*, another *conn*, for *kens*; a third *wat*, for *wots*; and a fourth *cneowe.*

Ib. *the Fear of thee*] better than *thy fear:* which *Tate* and *Brady* explain,

——thy Wrath does fall or riſe,
As more or leſs we fear;

and *Blackmore* probably from them,

Thou, as Men fear thee leſs or more,
Wrath more or leſs doſt ſhew:

but the Expoſition of *Jun.* and *Trem.* is more coherent; *that God's Wrath is according to the Fear of himſelf, which he puts in People, by his Threatenings, Signs and Works*, as in *Num.* xiv.

Ver. 12. *to number our Days*] The firſt of this *Mudge* joins to the 11th Verſe, turning it *to eſtimate*, of which the Proof is wanting; and by changing יְמִינוֹ into יְמִינְךָ he tranſlates *thy Right Arm.* He pleads indeed the *Seventy* for both, but is their *Verſion* to be preferred to the *Original?* And was not this Writer tranſlating the latter?

Ib. *number*] *Diog. Laertius* in the Life of *Bias* writes, Ἔλεγε τὸν βίον ὅτω μετρεῖν ὡς καὶ πολὺν καὶ ὀλίγον χρόνον βιωσομένης. *He ſaid we ſhould ſo meaſure Life, as if we were to live either a long or a little while.*

Ib. *that we may bring*] With the LXX, *and thoſe inſtructed at Heart in Wiſdom*; as though נבי׳א from בוא was נבוֹי a Participle in *Niphal* from בון notwithſtanding that Verb being neuter has not that Mood.

Ver. 16. *Let thy Work appear on thy Servants*] *Sept. And look on thy Servants, and on thy Work*; by which it appears ו at the Beginning was miſtaken for י with *and on* added in to fill up the Senſe.

formance

formance of our Hands upon us, even the very Performance of our Hands eſtabliſh.

PSALM XCI.

HE who abides in the ſecret Place of the Higheſt, lodges in the Shelter of the Almighty.

2. I would ſay, Of the Lord is my Refuge and Fortification, in my God himſelf I truſt.

3. For he will deliver thee from the Snare of the Fowler, from the very woful Peſtilence.

4. He will cover thee with his Feathers, and under his Wings ſhalt thou truſt: his Truth will be a Shield and Buckler.

5. Thou ſhalt not be afraid of the Dread at Night, of the Arrow that flies by Day,

6. Of the Peſtilence which goes in Darkneſs, of the Deſtruction that waſtes at Noon.

7. Should a thouſand fall at thy Side, and ten thouſand at thy right Hand, it ſhall not come nigh thee;

8. Only thou ſhalt behold with thy Eyes, and ſee the Recompence of the Wicked:

9. Since the Lord my Refuge, the Higheſt, thou haſt made thy Habitation.

10. No Harm ſhall fall out to thee nor Plague come near thy Tent.

11. For he will command his Angels concerning thee, to keep thee in all thy Ways.

12. Who will hold thee up in *their* Hands, leſt thou ſhouldeſt ſtrike thy Foot againſt a Stone.

13. Thou ſhalt tread upon the fierce Lion, and the Aſp: thou ſhalt trample the young Lion, and the Serpent.

14. As he has had a Love for me, *ſays God*, I will deliver him: I will exalt him, ſince he has known my Name.

15. He ſhall call upon me, and I will anſwer him: I will be with him in Diſtreſs; will bring him out, and honour him.

16. With long Life will I ſatisfy him, and ſhew him my Salvation.

PSALM XCII.

A PSALM *or* Poem for the Sabbath Day. It is good to give thanks to the Lord, and ſing melodiouſly to thy Name, O Supreme One;

2. To declare thy Kindneſs in the Morning, and thy Faithfulneſs in the Nights;

3. Upon the ten-ſtringed Inſtrument and Lute, with Meditation on the Harp.

Ver. 1. I imagine this to be a *Pſalm* of Encouragement, written to *David* by *Gad* or ſome other, at the Time of the Peſtilence, 2 *Sam.* xxiv. though the *Jewiſh* Writers would have theſe ten *Pſalms* following the 90th, as well as that, to be compoſed by *Moſes*, according as he declared 11 Bleſſings, *Deut.* xxxiii. which is trifling in their Manner. *Beza* in *Argum.* relates what Benefit he received from this *Pſalm*, at his Convincement 31 Years before, as alſo when he had the Peſtilence, and his Family four times: remarkable indeed! enough to be mentioned here, as well as there. Yet in the *Pſalms* made into *French* Verſe by him and *Marot*, this is done by the latter, and not *Beza* himſelf, as might have been expected.

Ver. 2. *would*] that it may belong to the Perſon ſpoken to, concurrent with the reſt.

Ver. 3. *Peſtilence*] *Sept. Matter*, as the Conſonants permit.

Ver. 4. *Truth*] In the *Liturgy* is alſo *faithfulneſſe*, and there only I ſuppoſe.

Ib. *and Buckler*] Taking this to be a Verb the LXX render, *his Truth will compaſs thee with a Weapon*; but ſo badly, that ו is neglected.

Ver. 6. *Deſtruction that waſtes at Noon*] *Sept. Miſchance and the noon Devil*, interpreting קטב ישוד ſo widely as by קרח ושד the latter being eaſy and apparent to be ſeen, notwithſtanding *Byth.* ſays, *he does not know why they turned it* Devil; but it was by taking the wrong Word, for juſt after he tells how it was done.

Ver. 7. *Should*] For he is deſcribing the Safety of a good Man, which *ſhall* breaks the Courſe of, by telling how the bad muſt ſuffer: ſo *Noldius* puts it for אם *If* to be underſtood, and *Caſt.* tranſlates with *Etiamſi*, *Though*.

Ver. 9. *thou*] which the *Tranſ.* in the *Litar.* applies to *the Lord*.

Ver. 10. *No*] *Old Met.*

Thou ſhalt not neede none ill to feare,
With thee it ſhall not mell;

which laſt Word I knew not the Meaning of, and therefore ſuppoſe many others did not, while it remained ſo for a whole Century; till I read in *Beveridge's Defence* it was *meddle*, and he ſays *rightly ſpelt and pronounced*, therefore pleads for it; as if the *old Saxon* was now the right *Engliſh*: but I knew, and ſtill do, notwithſtanding his *Emphatical*, that two Negatives are counted or make an Affirmative, and therefore that *none* ſhould be *any*, or *not* omitted, &c.

Ver. 12. *ſtrike*] *Sax. ætopurne.* Whence *Hutton* prays thus oddly, *Keep me from precipices, from fracture of bones, from diſlocations, noiſome or ſharp diſeaſes, ſtupidities and deformities.*

Ib. *thy Foot*] *Payne,*

or foot be hurt by ſtone,

the Verſe having not Room for *thy* and *a*; but at Ver. 14. he had too much Room, and ſo made Nonſenſe by filling it up with *to* thus,

'Cauſe he hath known my Name, to be
his God I ever will:

O *David!* what unſkilful Hands have been fingering thy Harp!

Ver. 16. *Patrick* plainly and well,

And when a good old Age is paſt,
Bring him to Heav'n at laſt.

and paraphraſed by *Beza*, *I will likewiſe prolong his Life to the full, much leſs ſhall he die with others; and in the end will make him Partaker of my true and everlaſting Felicity.*

Ver. 1. *A Pſalm*] by *David* I ſuppoſe when he was King, Ver. 10. as with *Patr.* ſeen ſince. But ſome of the *Jews*, without Probability, Ver. 3, 6, 7, 9, 11, 12, 13. ſuppoſe it to be made by *Adam*, and ſaid on the firſt Sabbath, and Morning after he was created.

Ib. *Supreme One*] *Pſalter, moſt Higheſt*, as elſewhere, with a double Superlative improperly; and worſe, tho' ſtill followed, in Ver. 8.

Ver. 3. *Meditation*] the ſame Word as in *Pſa.* xix. ult. and ſo *Ainſw.* renders it, *Jun.* and *Trem. meditatione*; not ſignifying any *ſound*.

4. For thou makeſt me glad, O Lord, by thy Work: I will ſing by the Deeds of thy Hands.

5. How great thy Deeds are, O Lord! thy Thoughts are very deep.

6. The ſenſeleſs Man does not know, nor the Fool underſtand this:

7. When the Wicked ſpring forth like Graſs, and all who work Iniquity flouriſh, that they will be deſtroyed for evermore.

8. But thou art high for ever, O Lord.

9. For behold thy Enemies, O Lord, for behold thy Enemies will periſh: all that work Iniquity will be ſcattered.

10. Whereas thou wilt exalt my Horn as an Unicorn's; I am anointed with freſh Oil.

11. And my Eye ſhall look on my Obſervers: my Ears ſhall hear of the Evil-doers that riſe up againſt me.

12. The Virtuous will ſpring forth like a Palm-tree: he will grow like a Cedar on Lebanon.

13. Thoſe who are planted in the Houſe of the Lord, will ſpring forth in the Courts of our God.

14. They will be fruitful ſtill in old Age, fat and freſh will they be;

15. To declare that the Lord is upright: *who* is my Rock, and there is no Injuſtice at all in him.

PSALM XCIII.

THE Lord reigns, he has put on Excellency; the Lord has put on Strength, he has girded himſelf: the World alſo is eſtabliſhed, it cannot be moved.

2. Thy Throne has been eſtabliſhed from the ſame everlaſting Time that thou art.

3. The Floods ſending up, O Lord, as they do, their Sound, the Floods ſending up their Daſhing;

4. More than the Sounds of many Waters, the magnificent Waves of the Sea, is the Lord magnificent on high.

5. Thy Teſtimonies are very firm: Holineſs becomes thy Houſe, O Lord, to the longeſt Time.

PSALM XCIV.

O God who haſt Vengeance, the Lord; O God who haſt Vengeance, ſhine forth.

2. Get up, O Judge of the Earth, render a Recompence upon the Proud.

3. How long ſhall the Wicked, O Lord, how long ſhall the Wicked triumph?

4. Who utter forth, ſpeaking hard Things: all that work Iniquity boaſt themſelves.

Ver. 5. *How great*] *Buchanan*, with the Grandeur of Poetry,

O opera, facta O magna vere, O ſub cava
Conſilia nube condita!
Conſilia cæcis mentibus mortalium
Ignota:

O Works, O Deeds truly great, O the Purpoſes deſign'd under the hollow Sky! Purpoſes unknown to the blind Minds of Mortals.

Ver. 10. *am anointed*] preterite in the *Heb.* in the *New-Eng. Verſ.*

I anointed be ſhall I;

all which ſhould have been read backward. *Mudge* has, *my old Age is freſh invigorated with Oyl*; but to his Confutation this is a Verb, and the other not.

Ver. 11. *look on—hear of*] What did our *Tranſlators* mean by adding in *my deſire?* That the *Pſalmiſt* deſired the Deſtruction or Harm of his Enemies? As in the *Gen. Verſ.* there is *my deſire againſt*, and *my Wiſh againſt. I had thought*, ſays *Bp. Beveridge*, *all the righteous deſire the Repentance of the Wicked, Defence of Sing. Pſalm.* p. 57. ſee the like *Pſa.* liv. 7. & lix. 10. & cxii. 8. & cxviii. 7.

Ver. 12. *ſpring forth*] the ſame Verb as in Ver. 7. *Sax. bloweth.*

Ver. 14. *fruitful ſtill in old Age*] Thus ſpeaks *Cicero* excellently in his Book *Concerning old Age*, Cap. 3. *Aptiſſima omnino ſunt arma ſenectutis, artes, exercitationeſque virtutem, &c.* rendered by *Tho. Newton* in his ancient *Verſion*, pr. 1577, *The fitteſt weapons for Oldage are Artes and exerciſes of Vertues: which beinge all the time of mannes age embraced, bring unto hym, when hee hath lyued a long while, meruailous fruites and commodities. Not only, becauſe they never forſake or ſtart from him, no, not in the verye laſt puſh of his Age (which ſurely is a moſte excellente thinge) but alſo becauſe the Conſcience of oure former lyfe, well and vertuoſly led, and the remembrance of our many good deedes, is moſt pleaſaunt.*

And by *Sir John Denham*,

Age's chief Arts, and Arms, are to grow wiſe,
Virtue to know, and known to exerciſe;
All juſt returns to Age then Vertue makes,
Nor her in her extremity forſakes:
The ſweeteſt Cordial we receive at laſt,
Is conſcience of our vertuous Actions paſt.

Ver. 15. *at all*] as *Pſa.* iii. 2.

Ver. 1. I ſhould chooſe to aſcribe this alſo to *David*, while he reigned. The devout *G. Wither* (let me call him) who elſewhere wrote ſo zealouſly againſt Vice, prays here, *Thou art our* King, *our* Lord, *and our* God. *Thou haſt* Wiſdome *enough to know what is beſt for us,* Powre *enough to effect it,* Love *enough to grant it, and* Perpetuitie *enough to continue it: Oh! give us but* grace *and* faith *enough to believe and apply it; and (though the* Waters *rage never ſo horribly) we ſhall undoubtedly be ſafe for ever and ever,* Amen.

The 1ſt Verſe is with *Tate* and *Brady* thus,

With Glory clad, with Strength array'd,
The Lord that o'er all Nature reigns,
The World's Foundation ſtrongly laid,
And the vaſt Fabrick ſtill ſuſtains.

Ib. *he has put on*] *Old Met. in glory goodly dight*, for *well dreſſed.*

Ib. *girded himſelf*] *Sax. begyrde hine.*

Ib. *be moved*] Ib. *bith onſtyred.*

Ver. 3. *Daſhing*] according to the *Heb.* and thence the *Sounds* of the *Sept.*

Ver. 1. It appears to be made by *David* in his Afflictions under *Saul*, Ver. 20, 21. & alibi; nor would he have permitted what is mentioned, Ver. 5, 6. while himſelf was King.

Ib. *ſhine forth*] as in lxxx. 1. *Sept. God—has done freely*; ſo monſtrouſly taking the Meaning of הופיע as it ſeems from חפש *Freedom.*

5. They bruiſe thy People, O Lord, and afflict thy Poſſeſſion.

6. They ſlay the Widow and Stranger, and murder the Fatherleſs.

7. Yet they inſinuate, The Lord does not ſee, nor does the God of Jacob conſider.

8. Conſider, you ſenſeleſs ones among the People: and O Fools, when will you underſtand?

9. Will not he who plants the Ear hear? Will not he who forms the Eye behold?

10. Will not he who chaſtens the Gentiles rebuke? He who teaches Man Knowledge?

11. The Lord knows the Imaginations of Man, that they are Vanity.

12. The Man is bleſſed whom thou doſt chaſten, O Lord, and teach him out of thy Law;

13. To give him reſt from the Days of Adverſity, till there is a Pit dug for the Wicked.

14. For the Lord will not leave his People, nor forſake his Poſſeſſion.

15. For Judgment will return to Righteouſneſs, and all thoſe that are of an upright Heart will be following it.

16. Who will riſe up for me, againſt the Evil-doers? Who will ſtand for me, againſt them that work Iniquity?

17. Unleſs the Lord had been my Help, my Soul would have almoſt dwelt in Silence.

18. If I think my Foot ſlips; thy Kindneſs, O Lord, ſupports me.

19. Among the Multitude of my Thoughts within me, thy Comforts delight my Soul.

20. Shall the Throne of Calamities be joined to thee, of one that forms Trouble contrary to the Ordinance?

21. They come in Troops againſt the Perſon of the Righteous, and condemn the Blood of the Innocent.

22. But the Lord will be a high Place to me, and my God the Rock of my Refuge.

23. And he will cauſe their Iniquity to return upon themſelves, cutting them off in their Wickedneſs: the Lord our God will cut them off.

PSALM XCV.

COME, let us ſing to the Lord, ſound forth to the Rock of our Salvation:

2. Let us go before him with Thankſgiving, ſound forth to him with Pſalms.

3. For the Lord is a great God, and a great King above all gods:

4. In whoſe Hand are the private Places of the Earth, and the ſtrong ones of the Mountains are of him:

5. Of whom is the Sea, and he made it, his Hands alſo formed the dry Ground.

6. O come, let us worſhip, and bow down, let us kneel before the Lord our Maker.

7. For he is our God, and we are the People of his Paſture, and the Flock of his Hand: to Day if you will hearken to what he ſays;

8. Do not harden your Heart, as at Meribah, as at the Day of Maſſah in the Wilderneſs:

Ver. 13. *till*] which rather belongs to *correct* and *teach*, than *give reſt*; and ſo the foregoing Member of this Verſe might be put in a Parentheſis, but that it has a Connection with the next Verſe.

Ver. 15. *For Judgment will return*] *Pſalt.* backward and otherwiſe, nor leſs contrary to the *Heb.* if not to good Senſe, *Untill righteouſneſſe turn again, &c.* from the *Vulg.*

Ver. 18. *think*] as moſt ſuitable to the reſt, and particularly the following Ver. *King*, as one hard put to it for Words has,

When I, my ſlipping foot, complain'd;

for which might be,

When of my Slipping I complain'd.

Ver. 19. *Thoughts*] *Sept. Pains* or *Sorrows*, perhaps they knew not why themſelves, as *Pſa.* xiii. 23. they render it *Paths*; it being no where elſe.

Ver. 20. *the Throne*] that of *Saul*. In the *Pſalter*, *ſtool*, mean and unſuitably.

Ib. *Calamities*] as the ſame is rendered, *Pſa.* lvii. 1.

Ib. *thee*] *Goodr. For I conſider'd, Juſt God does not own*; without the Article, ſwelling the Number of thoſe that have been ſpoiling this Verſe.

Ib. *contrary to*] or *againſt*, as *Saul* acted, 1 *Sam.* xviii. 11. & xix. 1, 5, 10, 11, 15. & xxii. 17, 18, 19. *Jun.* and *Trem.* render it *præter*, *beſides*, but expound it, *contra*, *againſt*.

Ver. 21. *come in Troops*] The LXX *hunt*, ſeeming to take ג for ע or ſo to interpret.

Ver. 2. *ſound*] *and* is manifeſtly made from the *old Lat.* or *Gr.* the *Heb.* having it not.

Ver. 4. *private Places*] *Heb. thoſe ſearched out*, hence with the LXX *Borders*.

Ver. 5. *made*] *Sax. dyde* or *worhte*.

Ver. 6. *kneel*] *weep* by the *Sept.* from בכה as נברכה had ה redundant.

Ver. 7. *Wither* in the *Prayer*, *So far*, *we ought to be*, *from arrogating the powre either of our* Beeing, *or* Well-beeing; that (*we muſt confeſſe*) to undoe our ſelves, *is all which we are able* of our ſelves to do.

Ib. *People*] Here is ſaid, in the *Critical Notes*, to be a Tranſpoſition of this and *ſheep*, and that it ſhould be as in *Pſa.* lxxix. 13. & c. 3. I anſwer, How did the Author know, but that *People* as well as *Sheep* belongs to *Paſture* there? However the Paſſages are not parallel; and why may not this be ſo as well as that in *Pſa.* xxiii. 2. *Joh.* x. 9.? Should not *People* alſo be firſt? And does not *Sheep* ſuit beſt with *Hand?*

Ib. *to Day*] which *Heb.* iv. 7. ſhews to be *David*'s Words. But *Mudge* changing the *Heb.* Letters as he owns, has *my Voice*; thus ſpoiling what *Longinus* in *Homer*, and *Addiſon* in *Milton* admire as a Beauty, *Spec.* N°. 321. Before what God ſays in the next Verſe may be underſtood *It is*, or, *ſays he* in it.

Ver. 8. *Meribah—Maſſah*] the ſame as *Exod.* xvii. 7. and thus *Mont.* the *Tig. Verſ.* and *Ainſw.* have it; as alſo the late anonymous *Eng. Tranſlator* in *Heb.* iii. 8.

9. At

9. At which your Fathers tempted me, proved me, as alſo ſaw my Work.

10. Forty Years I loathed *that* Generation, and ſaid, The People err with their Heart, and they do not know my Ways:

11. Of whom I ſware in my Anger, They ſhall not enter into my Reſt.

PSALM XCVI.

SING to the Lord a new Song, ſing to the Lord, O whole Earth.

2. Sing to the Lord, bleſs his Name, declare his Salvation from Day to Day.

3. Tell his Glory in the Nations, his Wonders among all the People.

4. For great is the Lord, and to be praiſed exceedingly: he is to be feared the moſt of all gods.

5. For all the gods of the People are Idols; whereas the Lord made the Heavens.

6. Majeſty and Honour are before him, Strength and Comelineſs are in his Sanctuary.

7. Aſcribe to the Lord, O Families of the People, aſcribe to the Lord Glory and Strength.

8. Aſcribe to the Lord the Glory of his Name; take up an Offering, and come to his Courts.

9. Bow down to the Lord in the Place of holy Grandeur; tremble at his Preſence, all the Earth.

10. Say in the Nations, The Lord reigns; the World alſo is eſtabliſhed, it cannot be moved: he judges the People in Uprightneſs.

11. Let the Heaven be glad, and the Earth rejoice; the Sea roar, and what it is filled with.

12. Let the Field triumph, and all that is in it: then let all the Trees of the Wood ſing,

13. Before the Lord: for he comes, for he comes to judge the Earth; he will judge the World in Righteouſneſs, and the People in his Faithfulneſs.

PSALM XCVII.

THE Lord reigns, let the Earth rejoice, let the many Iſles be glad.

2. A Cloud and Dimneſs are round about him, Righteouſneſs and Judgment are the Settlement of his Throne.

3. A Fire goes before him, and burns up his Adverſaries round about.

4. His Lightnings enlighten the World: the Earth ſeeing, is afraid.

5. The Mountains are melted like Wax at the Preſence of the Lord, at the Preſence of the Maſter of the whole Earth.

6. The Heaven declares his Righteouſneſs, and all the People ſee his Glory.

7. All that ſerve a carved Image ſhall be aſhamed, who boaſt in Idols: worſhip him, all you Angels.

8. Zion hearing, is glad, and the Daughters of Judah rejoice; by reaſon of thy Judgments, O Lord.

9. For thou, O Lord, art the Higheſt above all the Earth, art exceedingly exalted above all the gods.

10. You who love the Lord, hate what is evil: he preſerves the Souls of his pious ones, delivers them from the Power of the Wicked.

11. Light is ſown for the Righteous, and Gladneſs for thoſe who are of an upright Heart.

12. Be glad, you righteous ones, through the Lord, and give thanks at the Remembrance of his Holineſs.

PSALM XCVIII.

A PSALM.

Sing to the Lord a new Song, for he has done Wonders: his right Hand and holy Arm has wrought Salvation for him.

2. The Lord has made known his Salvation, he has revealed his Righteouſneſs in the Sight of the Nations.

3. He has remembred his Kindneſs and Faithfulneſs to the Family of Iſrael: all the Limits of the Earth have ſeen the Salvation of our God.

Ver. 9. *proved me*] *me* not in *vulg. Lat.*

Ver. 10. *loathed*] as the *Heb.* is, but in the *Gr. diſpleaſed.*

Ver. 1. This *Pſalm* ſee moſtly in 1 *Chron.* xvi. 23—33. by *David* on the Occaſion of the Ark being brought to *Zion*, Ver. 1, 7.

Ver. 5. *Idols*] *Sept. Devils.*

Ver. 10. *reigns*] In a *Note* here of the *Popiſh Doway Bible* it is related, there has been read after it *from the Wood*, ſignifying the Croſs of *Chriſt*, which it was ſuppoſed the *Jews* blotted out; and *Morinus* arguing vehemently againſt the Authenticity of the preſent *Heb. Bible*, and for that of the *Latin one*, produces this for an Inſtance, more than once, in his *Exercit. Bibl.* while the *Lat. Bible* it ſelf has it not: nor is it likely ſuch an odd Expreſſion was genuine, and eſpecially to be made for the Removal of the Ark, 1 *Chron.* xvi. 1, 7, 31.

Ver. 12. *Trees of the Wood*] *Sax. treowa wuda.*

Ver. 7. *Angels*] as quoted *Heb.* i. 6.

Ver. 8. *Zion*] which may determine this *Pſalm* to the Time of *David*'s Reign over *Iſrael*, ſuppoſing it written by him, as I do, with the LXX.

Ib. *Daughters*] *Sax. dohtra.*

Ver. 11. *ſown*] *Sept. riſen*, to their Senſe of it from *Light.*

Ver. 3. *Limits*] *Sax. yemæra*; whence *Mear-ſtones*, to bound the Lands in common Fields.

4. Sound forth to the Lord, O whole Earth: make a Noiſe, nay ſing, and that melodiouſly.

5. Sing melodiouſly to the Lord with the Harp, with the Harp, and the Voice of a Pſalm.

6. With Trumpets, and the Sound of a Cornet, blow a Tune before the King, the Lord.

7. Let the Sea roar, and what it is filled with; the World, and thoſe that dwell therein.

8. Let the Rivers clap Hands, the Mountains ſing together,

9. Before the Lord: for he comes to judge the Earth; he will judge the World in Righteouſneſs, and the People in Uprightneſs.

PSALM XCIX.

THE Lord reigns, let the People tremble: he ſits at the Cherubs, let the Earth totter.

2. The Lord is great in Zion, and he is exalted above all People.

3. Let them praiſe thy great and aweful Name, it being holy.

4. And the King to his Strength loving Judgment, thou haſt eſtabliſhed Uprightneſs: Judgment and Righteouſneſs haſt thou performed in Jacob.

5. Exalt the Lord our God, and bow down at his Footſtool; he being holy.

6. Moſes and Aaron among his Prieſts, and Samuel among them who called upon his Name, called to the Lord, and he anſwered them.

7. He ſpoke to thoſe in the Pillar of a Cloud: they kept his Teſtimonies, and the Ordinance he gave them.

8. O Lord our God, thou didſt anſwer them: thou waſt a God forgiving them, yet taking vengeance upon their Deeds.

9. Exalt the Lord our God, and bow down at his holy Mountain: for the Lord our God is holy.

PSALM C.

A PSALM of Thankſgiving.

Sound forth to the Lord, O whole Earth.

2. Serve the Lord with Gladneſs, come before him with Singing.

3. Know that the Lord himſelf is God; he made us, and not we our ſelves, his People, and the Flock of his Paſture.

4. Enter his Gates with Thankſgiving, his Courts with Praiſe: give thanks to him, bleſs his Name.

5. For the Lord is good, his Kindneſs is for ever, and his Faithfulneſs to all Ages.

PSALM CI.

A PSALM of David.

Kindneſs and Judgment I will ſing; to thee, O Lord, will I ſing melodiouſly.

2. I will have underſtanding in the perfect Way; when wilt thou come to me? I will walk continually in the Integrity of my Heart, within my Houſe.

3. I will not put an ungodly Thing before my Eyes, I hate the Work of ſuch as turn away, it ſhall not cleave to me.

Ver. 9. *comes*] with the Ark to *Zion*, 1 *Chr.* xvi. 33. as Part of Ver. 7. is alſo taken out of 1 *Chron.* xvi. 32. from which or *Pſa.* xcvi. this is partly made.

Ver. 1. *tremble*] in the *Pſalter* after a lax Manner, *be the People never ſo unpatient, &c.*

Ver. 2. *great*] *Sax. micel* for *mickle*, and in the next Verſe *miclum*.

Ver. 4. *King*] *David*, as likely, to whom the *Seventy* intitle it; ſee alſo Ver. 2.

Ver. 5. *at*] for which the *Heb.* has ל but in the *vulg. Lat.* is *adorate ſcabellum pedum ejus, worſhip his Footſtool*; and the Earth being this Footſtool, *Iſa.* lxvi. 1. the Body of *Chriſt* Earth, and the Sacramental Bread *Chriſt*'s Body, according to no leſs a Father than *Auguſtine, &c.* or more directly the Croſs on which *Chriſt* was crucified being taken for this Footſtool; the Conſequence would be ſuch Idolatry as is practiſed in the Church of *Rome*; ſee *Amama, Anti-barb Bibl.* p. 532, &c. Our *old Metre* has,

His foot-ſtoole worſhip him before;

which though deſigned no doubt to mean *worſhip him*, would more properly mean *worſhip his Footſtool*.

Ver. 8. *yet*] *Goodridge*,

Thier ſin did puniſh, but th' offenders ſave;

much better if for *th' Offenders* there was *the Sinners*.

Ver. 1. This ſeems another of *David*'s Compoſitions in his Proſperity, Ver. 4.

Ib. *Earth*] ſingular; which the *Chald. Targ.* explains by, *all the Inhabitants of the Earth*.

Ver. 5. *the Lord is good*] *Mudge thinks*, he ſays, *the following Tranſlation is the truer, bleſs his Name, for it is good. The Lord, for ever is his Favour*; ſo condemning his own, and there is no *it* &c.

Ver. 1. *Pſalm of David*] which may be accounted a Vow of his, before he received the Kingdom, Ver. 2. *Tate* and *Brady* begin this with,

Of Mercy's never-failing Spring,
And ſtedfaſt Judgment I will ſing;
And ſince they both to thee belong,
To thee, O Lord, addreſs my Song.

Ver. 2. *have*] In the *Pſalter* the whole Verſe is, *O let me have underſtanding: in the way of godlineſs*; all the Verſes being there parted with a *Colon*, in Imitation of the *Heb. Athnah*, that often has not that Power, as in *Gen.* i. 1. nor has it here.

Ib. *perfect*] *Diog. Laertius* writes in the *Life of Ariſtotle*, that *he propoſed the Uſe of Virtue in a perfect Life to be the End of living*.

Ver. 3. *put before—my Eyes*] With the *old Pſalt. take in hand*, which was thought an Improvement it ſeems.

Ib. *it*] By the LXX, ſtriding the Verſes, *A perverſe Heart*; and ſo they join the next, with an Impropriety that denotes it wrong, beſides the *Heb.* Diſtinctions, tranſlating, *a wicked declining from me I did not know*.

4. A perverſe Heart ſhall depart from me, I will not be acquainted with Evil.

5. I will cut him off who prates againſt his Neighbour in Secret: I will not bear with him that is of a lofty Look, and a Mind puffed up.

6. My Eyes ſhall be on the Faithful of the Country, to dwell with me: he that goes in a perfect Way ſhall miniſter to me.

7. He ſhall not dwell within my Houſe who acts deceitfully: he who ſpeaks Lyes ſhall not be eſtabliſhed before my Eyes.

8. Betimes will I cut off all the Wicked of the Country; to cut all that work Iniquity from the City of the Lord.

PSALM CII.

A Prayer of the Afflicted, when he is overwhelmed, and pours out his Meditation before the Lord.

O Lord, hear my Prayer, and let my Cry come to thee.

2. Hide not thy Face from me on the Day of my Diſtreſs, incline thy Ear to me: on the Day *that* I call, anſwer me ſpeedily.

3. For my Days are conſumed like Smoak, and my Bones parched like a Hearth.

4. My Heart is ſtruck like an Herb, and withered: for I forget to eat my Victuals.

5. Through the Voice of my Groaning, my Bone cleaves to my Fleſh.

6. I am like to a Pelican of the Wilderneſs: am as an Owl of the waſte Places.

7. I am careful, and am as a Sparrow that is alone upon the Roof.

8. Every Day my Enemies reproach me; thoſe who are mad at me being ſworn againſt me:

9. When I eat Aſhes as Victuals, and mix my Drink with Weeping;

10. By reaſon of thy Indignation, and Fury: for thou haſt lifted me up, and thrown me down.

11. My Days are like a Shadow ſtretched out, and I am withered like an Herb.

12. But thou, O Lord, abideſt for ever, and thy Remembrance to all Ages.

13. Do thou ariſe, have compaſſion upon Zion: for the Time to pity it, for the appointed Time is come.

14. Since thy Servants take delight in its Stones, and pity the Duſt of it.

15. So ſhall the Gentiles fear the Name of the Lord, and all the Kings of the Earth thy Glory:

16. Becauſe the Lord has built up Zion, has appeared in his Glory;

17. Has had regard to the Prayer of the Bare, and not deſpiſed their Prayer.

18. This ſhall be written for the following Age; that the People who ſhall be created may praiſe the Lord:

19. Becauſe he has beheld from the Height of his holy Place, the Lord has looked from Heaven to the Earth;

20. To hear the Groaning of the Priſoner, to let looſe ſuch as are to die:

21. That they may rehearſe the Name of the Lord in Zion, and his Praiſe in Jeruſalem;

22. When the People are gathered together, and the Kingdoms to ſerve the Lord.

23. He weakens my Strength in the Way, he ſhortens my Days.

Ver. 4. With *Goodridge*, not quite unmeaning perhaps to himſelf,

All crooked, vex't, convenient Truths, I hate.

Ib. *Evil*] conſentaneous with that in the preceding Verſe.

Ver. 5. *prates againſt*] The Verb being made from the Noun for *Tongue*, and ſo having a general Meaning; only that it muſt be *againſt*: ſo of *Lips Prov.* x. 8, 10.

Ib. *bear*] *Sept. eat*, by אכל when it is אוכל

Ib. *a Mind puffed up*] *high Stomach*, *Pſalt. Mudge* ridiculouſly, *wide of Heart*.

Ver. 7. *Lyes ſhall not*] In which Reſpect like *King David*, was *Almanzor* King of the *Saracen* Empire (that extended farther than the *Roman*) whoſe Sharpneſs againſt Lying, and avoiding it himſelf, with the Benefit of the ſame in his Adminiſtration of Juſtice, is related by *Sir Walter Raleigh* in his little choice *Hiſt. of Mahomet, &c.* p. 146, 147, 148, 151, 152, 179, 180.

Ver. 1. *Prayer*] made as is likely in the *Babylonian* Captivity, Ver. 14, 16, 20, 21. and towards the End of it, Ver. 13. perhaps by *Ezra* or *Daniel*.

Ver. 4. *for*] as the Particle properly ſignifies, ſcarce at all *ſo that*; and thus it makes ſuitable Senſe.

Ver. 5. *cleaves*] for want of Moiſture, *Pſa.* xxxii. 4. to make the Fleſh ſupple; ſo that *ſcarce* need not have been added in the *Pſalter*, and certainly ſhould not, to make a contrary Senſe. And the other his Groaning, eſpecially with what produced it, might cauſe; though *Mudge* pretends to join it better with forgetting to eat.

Ib. *Fleſh*] ſo the *Heb.* and not *ſkin*, for then there muſt have been no Fleſh, which would not have been true.

Ver. 8. *are mad at me*] LXX *praiſe me*, by another Meaning of the Verb.

Ver. 9. *I eat &c.*] The *Sax.* is, *ahſan ſwa ſwa hlaf ic æt & drynge min mid wope ic yemengde.*

Ver. 11. *Shadow*] *Sax. ſcadu*, *ſc* being to be ſounded like *ſh*, as I often find.

Ver. 12. *Remembrance*] In *Ab. Ezra's Commentaries*, *Throne*, from ſome confounding, as it ſeems, of this with *Lam.* v. 19.

Ib. *the Time*] Here *Daniel* in his *Paraphraſe on the ſeven Penitential Pſalms*, where he appears to me leſs happy in his Poetry, than in thoſe publiſhed ſome Years before,

Yes we ſhall ſee our lovely Sion riſe,
And liſt its glittering Turrets to the Skies.

Ver. 23. *weakens &c.*] *Sept. anſwered* (in a different Senſe of the Word) *him* (added in) *in the way of his* (as if ' for ') *Strength.*

24. I ſay; O my God, do not take me away in the middle of my Days: thy Years being throughout all Ages.

25. Formerly thou didſt found the Earth, and the Heaven was the Work of thy Hands.

26. They will periſh, but thou wilt remain; and will all of them decay like a Garment: as Cloaths wilt thou change them, and they will be changed.

27. Whereas thou art the ſame, and thy Years will not come to an end.

28. The Children of thy Servants will continue, and their Offspring be eſtabliſhed before thee.

PSALM CIII.

BY David.

Bleſs the Lord, O my Soul, and all my inward Parts, his holy Name.

2. Bleſs the Lord, O my Soul, and forget not any of his Benefits:

3. Who forgives all thy Iniquities, cures all thy Diſeaſes,

4. Redeems thy Life from the Pit, compaſſes thee about with Kindneſs and Mercies,

5. Satisfies thy Mouth with that which is good: thou art renewed as an Eagle with thy Youth.

6. The Lord does juſt and right Things, for all the Oppreſſed.

7. He made known his Ways to Moſes, his Acts to the Iſraelites.

8. The Lord is merciful and gracious, delaying of Anger, and of large Kindneſs.

9. He will not contend perpetually, nor retain *Anger* for ever.

10. He does not to us according to our Sins, nor recompenſes us according to our Iniquities.

11. For as the Height of the Heaven is above the Earth, his Kindneſs is powerful to thoſe who fear him.

12. As far diſtant as the Eaſt is from the Weſt, has he removed our Tranſgreſſions from us.

13. As a Parent has compaſſion upon Children, the Lord has compaſſion upon ſuch as fear him:

14. For he knows our Frame, remembers that we are Earth.

15. *As for* Man, his Days are like Graſs: like a Flower of the Field, ſo he flouriſhes;

16. Over which when the Wind paſſes, it is not, and its Place knows it no more.

17. But the Kindneſs of the Lord is from Everlaſting to Everlaſting, upon them that fear him; and his Righteouſneſs to Children's Children:

18. To thoſe who obſerve his Covenant; and to thoſe who remember his Precepts, to do them.

19. The Lord has eſtabliſhed his Throne in Heaven, and his Kingdom has dominion over all.

20. Bleſs the Lord, his Angels, *who* are powerful in Might, that do his Word; by hearkening to the Voice of it:

21. Bleſs the Lord, all his Armies, his Miniſters who do his Will:

22. Bleſs the Lord, all his Works in all Places of his Dominion: bleſs the Lord, O my Soul.

PSALM CIV.

BLESS the Lord, O my Soul: O Lord my God, thou art very great, art cloathed with Majeſty and Honour:

2. Who cloatheſt thy ſelf with Light as Apparel, ſtretcheſt out the Heaven as a Curtain:

Ver. 23, 24. *ſhortens my Days. I ſay; O my God*] For this the LXX have, *the Fewneſs of my Days declare thou to me*, as might be without the Points, which therefore muſt be neceſſary.

Ver. 1. *By David*] I believe in his latter Time.

Ver. 4. *Kennett*,

He from thy precious Life each Plague removes
Cheers with his Joys, and crowns thee with his Loves;

but with an Apoſtrophe before each *s* of the Verbs, bright Compoſitions being too commonly attended with ſuch Blemiſhes; divers of which (in Favour both to the Authors and Reader) I have amended in the Poetical Citations on this *Book*.

Ver. 5. *Mouth*] *Sept. Deſire*, by עדן for עדין

Ib. *Youth*] *Sax. Yeoyuth*, not *geoguth* as the Grammarians direct the Letter ȝ to be ſounded.

Ver. 6. *juſt and right Things*] both plur. in *Heb.*

Ver. 20. *to*] *Boſton Verſ.* to make the very Proſe into Verſe has,

Unto the voice of's word;

and the like *Pſa.* civ. 3.

Ver. 22. *Soul*] *Apollinarius* concludes,

Θυμὲ τὸν βασιλῆα διαμπερὲς αἰνετὰ μίλπε.

O Soul, ſing thy King who is to be praiſed always.

Ver. 1. This is aſcribed by Conſent to *David*; probably then made in his proſperous Days. *Beza* remarks the Difference between this and the foregoing *Pſalm*, that there the particular, and here the general Benefits of God are rehearſed.

One of our modern Poets begins paraphraſing it,

Thee, thee my riſing Soul aſpires to ſing,
Almighty Father, everlaſting King;

Walter Harte thus,

Awake my Soul! in hallow'd raptures praiſe
Th' Almighty God, who in th' empyreal height
Majeſtic ſhines, too glorious to behold.

And *Daniel* in his *Paraphraſe* of it has,

For thee their golden Lyres they (the Angels) *ſtring*
Of thee in ſweeteſt Numbers ſing;
Confeſs thee God, and hail thee King.

3. He that frames his Chambers in the Waters, puts the thick Clouds his Chariot, goes upon the Wings of the Wind:

4. Who makes his Angels Spirits, his Miniſters a flaming Fire.

5. He founded the Earth upon its Baſe, *that* it might not be removed for ever and evermore.

6. Thou coveredſt it with the Deep as a Garment, the Waters ſtood above the Mountains.

7. By thy Rebuke they fled, by the Sound of thy Thunder they haſtened away.

8. They went up the Mountains, down the Vales, to the Place which thou hadſt founded for them.

9. Thou haſt ſet Bounds, *that* they may not paſs over, may not return to cover the Earth:

10. Sending the Springs in the Vallies, which run between the Mountains.

11. They give Drink to every Beaſt of the Field, the wild Aſſes quench their Thirſt.

12. The Fowls of the Air inhabit at them, that utter the Voice from between the Branches.

13. He waters the Mountains from his Chambers; the Earth is ſatisfied by the Fruit of thy Doings:

14. He cauſes the Graſs to ſprout forth for the Cattle, and Herbs for the Service of Mankind, bringing Bread out of the Earth;

15. With Wine that makes the Heart of Man glad, cauſing the Face to rejoice with Oil, as well as Bread that ſupports Man's Heart.

16. The Trees of the Lord are repleniſhed, the Cedars of Lebanon which he has planted:

17. Where the Birds make Neſts, the Fir-trees being the Houſe of the Stork.

18. The high Mountains for the wild Goats, the Rocks are a Refuge for the Rabbits.

19. He made the Moon for appointed Times, the Sun knows his Setting.

20. Thou putteſt Darkneſs, and it is Night; in which every Beaſt of the Wood creeps out.

21. The young Lions roar for the Prey, and in ſeeking their Food from God.

22. The Sun riſing, they withdraw, and lie down at their Habitations.

23. Man goes forth to his Work, and to his Buſineſs till the Evening.

24. How many thy Deeds are, O Lord! all of which thou doeſt in Wiſdom: the Earth is filled with thy Poſſeſſions.

25. *As for* that Sea *which* is great and of a large Space, creeping Things are there, even out of Number, ſmall with great living Creatures.

26. The Ships go there; that Whale haſt thou formed to play in it.

27. All of them wait for thee, to give their Food in its Time.

28. Thou giving to them, they gather: thou opening thy Hand, they are ſatisfied with what is good.

29. Thou hiding thy Face, they are troubled: withdrawing their Breath, they expire, and return to their Earth.

Ver. 3. *Jonſton*,

——*Euriſque jugalibus*——

eaſt Winds yoked together; of which the *Pref. Can we find any Thing equal to it in* Homer, Virgil, *or* Milton? Perhaps in the latter the Angels ſliding down on a Sun-beam, which *Addiſon* condemns as too fanciful; and this ſpoils *the Wings*.

Ver. 4. *Spirits*] *Mudge* has it *Winds*, and ſays, *He turns his Angels and Miniſters into Winds and Fires:* but ſee on *Pſa.* xxxv. 5. *Calvin* contrarily, *making the Winds his Meſſengers*; and the *College of Doway* falſely from the *Lat. makeſt ſpirites thine angels.*

Ver. 5. *not be removed*] out of its Orb.

Ib. *and evermore*] omitted in the *com. Tranſ.*

Ver. 8. *They went up &c.*] *Sept. The Mountains aſcend, and the Plains deſcend*; the *Heb.* not having *by*, like our *Eng.*

Ib. *went up*] at the Creation; ſo that *Mudge* rightly obſerves, *a noble Image is loſt in our Tranſlation*; and the Author of *H. David and his Tranſ. clear'd* has found a preternatural one in its room interpreting it, *Theſe Waters by ſecret tracks and means creep up to the tops of the higheſt Mountains.*

Ver. 12. *Voice*] *Wheatland* and *Silveſter*; but with ſlow heavy Numbers unlike the Warbling of Birds,

And from their boughs thy Praiſe their voices tell.

Ib. *Branches*] The LXX have it *Rocks*, the Word in the *Original* being *Chald.* which therefore, and being no where beſides, I will venture to ſuppoſe they did not underſtand.

Ib. *bringing Bread out of the Earth*] by watering it, Ver. 13. but our Language does not well bear to put it as an Infinitive with the reſt between, or the *Heb.* Infin. may be uſed for a Participle, as in *Buxt, Theſ.* Lib. ii. C. 16. ſub. fin. for in the *preſ. Tranſ. He cauſeth the graſs and herb to grow, that he may bring forth wine, oil, and bread*, is wrong, ſince *graſs* and *herbs* do not produce theſe. Yet there is no Need of altering the *Heb.* for *He cauſes* into an Infinitive, as *Mudge* does.

Ver. 15. *rejoice*] There is Nothing of *ſhine* in the Meaning of the Word, but it might come firſt from the *Targum* (not that I think our *Tranſlators* conſulted it) miſtaking, or taking *lehatzhil* for *lehatzhir*.

Ver. 17. *make Neſts*] *Sax. niſtiath.*

Ib. *Fir-trees*] Here the LXX, *the Houſe of the Stork* or rather *Heron is their Leader*; theſe venerable Sages, but venerable for little more than their Antiquity, though they might do the beſt they could, nay with a good Intent and Service too, miſtook *beroſhem* for *beroſham*, the Sound being nearer together than the Letters.

Ver. 19. *knows*] which *Patrick* well ſpecifies by,

The Sun knows when to ſet, and where.

Ver. 23. *goes forth*] *Sax. utfærth.*

Ver. 24. *Poſſeſſions*] not *riches* but by Deduction, as the *Creation* of the *Sept.*

Ver. 25. *large*] *Sax. rum, roomy.*

30. Thou ſending thy Spirit, they are created; and thou reneweſt the Surface of the Ground.

31. The Glory of the Lord is for ever, the Lord is glad through his own Deeds.

32. He looking at the Earth, it trembles: touching the Mountains, they ſmoak.

33. I will ſing to the Lord while I live, will ſing melodiouſly to my God as long as I have a Being.

34. My Meditation of him ſhall be ſweet, I will be glad through the Lord.

35. Sinners will be conſumed from the Earth, and the Wicked be no more: bleſs the Lord, O my Soul. Praiſe the Lord.

PSALM CV.

GIVE thanks to the Lord, call on his Name, make known his Acts among the People;

2. Sing to him, ſing melodiouſly to him, diſcourſe of all his Wonders;

3. Glory in his holy Name, let the Heart of thoſe who enquire for the Lord be glad;

4. Seek the Lord, and his Strength, enquire for his Preſence continually;

5. Remember his Wonders which he has done, his Miracles, and the Judgments of his Mouth;

6. You Poſterity of his Servant Abraham, you Children of Jacob, his choſen ones.

7. He is the Lord our God, his Judgments are on the whole Earth.

8. He remembers his Covenant for ever, the Thing *that* he commanded to a thouſand Generations;

9. Which he confirmed with Abraham, and was his Oath to Iſaac;

10. And eſtabliſhed it to Jacob for an Ordinance, to Iſrael an everlaſting Covenant,

11. As follows, I will give thee the Country of Canaan, the Line of your Poſſeſſion:

12. When they were Perſons to be numbred; as being few, and Sojourners in it;

13. And went about from Nation to Nation, from *one* Kingdom to another People.

14. He ſuffered no Man to oppreſs them, but reproved Kings for their ſakes,

15. Do not touch my Anointed, nor hurt my Prophets.

16. And he called for a Famine upon the Earth, he broke the whole Staff of Bread.

17. He ſent a Man before them, Joſeph who was ſold for a Servant.

18. They afflicted his Feet with Fetters, he himſelf entered the Iron;

19. Till the Time that his Word came: the Saying of the Lord tried him.

20. The King ſent, and let him looſe; the Governor of the People, and releaſed him.

21. He made him Maſter of his Houſe, and Governor over all his Poſſeſſion;

22. To bind his Princes at his Will, and make his Elders wiſe.

23. Iſrael afterwards came to Egypt, and Jacob ſojourned in the Country of Ham.

24. And he cauſed his People to be very fruitful, nay made them ſtronger than their Adverſaries:

25. Whoſe Heart turned to hate his People, to contrive againſt his Servants.

26. He ſent his Servant Moſes, Aaron whom he had choſen.

27. They performed among them the Things of his Signs, and Miracles in the Country of Ham:

28. He ſent Darkneſs, and made it dark; which Things did not rebel againſt his Word.

Ver. 30. *reneweſt*] At the Spring of the Year, when a new Generation of Birds and Beaſts alſo are moſtly created, as he not unaptly terms it.

Ver. 33. *as long as I have a Being*] ſo the *Sax. ſwa lange ſwa ic beo.*

Ver. 34. *My*] In the *Liturgy*, by an eaſy Miſtake, and indulging a little Freedom,

And ſo ſhall my Words pleaſe him.

Ver. 1. The 15 firſt Verſes of this *Pſalm* ſee in 1 *Chron.* xvi. 8—22.

Ver. 4. *his Strength*] *Septuag. be ſtrengthened*, which it would be if עזו were עז with other Points only.

Ver. 8. *He remembers*] by taking away a Letter in *Heb.* from *Remember you*, 1 *Chron.* xvi. 15. which *David* himſelf might do on a Reviſal.

Ver. 12. *as being few*] literal, and *few* not before. *Mudge* removing the [and] not in *Eng.* only but *Heb.* from *Sojourners*, tranſlates thus, *and but for a ſhort Time Sojourners*; as if ſuch Changes of the *Original* might be made at Pleaſure, and more than 200 Years were *but a ſhort Time.*

Ver. 18. *himſelf*] as נפשו may ſignify.

Ib. *entered*] Or *the Iron came to his Perſon*, better than in the *Pſalt. entered into his Soul*; but the ancient as well as late *Interpreters* take it this Way, as ſurely the moſt expreſſive of his Suffering, particularly the *Targummiſt*; ſo *Pſa.* cvii. 10.

Ver. 19. *his Word*] *God's*, *Jun.* and as follows; becauſe the *Litur.* has *his cauſe*, i. e. *Joſeph's*.

Ver. 22. *bind*] the *Litur. inform*, which *Ainſw.* to pay a Compliment to, pretends is the Meaning of *bind*, but adds better *and governe as ſubjects:* he might have ſaid it was the Meaning of the *Gr.* Word, made from יסר inſtead of אסר

Ib. *at his Will*] *Gr. as himſelf*, from כ for ב

Ver. 25. *Heart turned*] The Verb being the very ſame as in *Lev.* xiii. 3. 4, 13, 20. *Judg.* xx. 41. 2 *King.* v. 26. ſo the *Pſalt.* which the Author of *Holy David cleared* calls therefore *A pious Tranſlation*; but *Grot.* expounds *he turned their Heart, multiplicando populum ſuum, by multiplying his People*, whoſe *Annot.* ſee further, as likewiſe that of *Jun.* and *Trem.*

Ver. 28. *Things*] *Jun.* and *Trem.* tranſlate, *neque rebellarunt* ſigna, *nor did* the Signs *rebel*; and ſo *Ab. Ezra* expounds it. In the *Pſalter they were not obedient unto his word.*

29. He

29. He turned their Waters into Blood, and killed their Fiſh.

30. Their Country produced Frogs abundantly, in the Chambers of their Kings.

31. Upon his ſpeaking, there came the Mixture of noiſome Creatures, Lice in all their Bounds.

32. He gave Hail *for* their Showers of Rain, Fire with Flames in their Country.

33. Beſides he ſmote their Vines and Fig-trees, breaking the Trees of their Borders.

34. At his ordering, there came the Locuſt and Canker-worm, even out of Number:

35. Which eat up every Herb in their Country, as they did the Fruit of their Ground.

36. And he ſlew all the Firſt-born in their Country, the Beginning of all their Power.

37. Then he brought thoſe forth with Silver and Gold; and none failed among his Tribes.

38. The Egyptians were glad when they went forth; becauſe their Dread fell upon them.

39. He ſpread a Cloud for a Covering, and Fire to make light the Night.

40. Being aſked, he brought Quails; and ſatisfied them with the Bread of Heaven.

41. He opened the Rock, and the Water guſhed out; it ran a River in the dry Places.

42. For he remembred his holy Word, Abraham his Servant.

43. And brought forth his People with Joy, his choſen ones with a Poem.

44. To whom he gave the Countries of the Gentiles; and they inherited the Labour of the Nations:

45. That they might obſerve his Ordinances, and keep his Laws. Praiſe the Lord.

PSALM CVI.

PRAISE the Lord, give thanks to the Lord, becauſe he is good; ſince his Kindneſs is for ever.

2. Who can expreſs the powerful Things of the Lord? Can publiſh all his Praiſe?

3. Such are bleſſed as obſerve that which is right, he who does what is juſt at all Times.

4. Remember me, O Lord, with the Favour of thy People, viſit me with thy Salvation;

5. That I may ſee the good of thy Choſen, be glad in the Gladneſs of thy Nation, may glory with thy Poſſeſſion.

6. We have ſinned with our Forefathers, we have committed Iniquity, have done wickedly.

7. Thoſe did not conſider thy Wonders in Egypt, remembred not the Multitude of thy Favours; but provoked at the Sea, by the Red Sea.

8. However he ſaved them for his Name's ſake; to make known his Power.

9. And he rebuked the Red Sea, ſo that it dried up; and cauſed them to go through the Depths as the Wilderneſs.

10. Whereby he ſaved them from the Power of the Hater, and redeemed them from that of the Enemy.

11. And the Waters covered their Adverſaries, not one of them was left.

12. So they believed his Words, ſinging his Praiſe.

13. *Yet* they ſoon forgot his Works, they did not wait for his Counſel;

14. But had a longing Deſire in the Wilderneſs, and tempted God in the Deſart.

15. And he gave them their Petition, but ſent Leanneſs into their Perſon.

16. Beſides they envied Moſes in the Camp, Aaron the Saint of the Lord.

17. The Earth opened, and ſwallowed up Dathan, and covered over the Aſſembly of Abiram.

18. A Fire too was kindled in their Aſſembly: the Flame burnt up the Wicked.

19. They made a Calf at Horeb, and bowed down to a molten Image:

20. Changing their Glory into the Form of an Ox that eats Graſs.

Ver. 31. *the Mixture of noiſome Creatures, Lice*] What *Engliſh* is the *Popiſh Tranſ. the cænomyia came: and the cinifes!*

Ver. 37. *thoſe*] *his People and Servants*, Ver. 25.

Ver. 42. *Abraham*] *Mudge* puts before it [to;] though the *Heb.* has the accuſative Article, with no Neceſſity of being otherwiſe, and the ſame as before *his holy Word.*

Ver. 43. *with Joy*] As he brought them out of *Canaan* to *Egypt* from Famine to Plenty, ſo now back again from Slavery and Poverty, to Dominion and Wealth.

Ver. 5. *be glad in the Gladneſs*] *Sax. bliſſianne on bliſſe.*

Ver. 7. *at the Sea*] But the *Sept*, have for it *going up*, they ſuppoſing ים על ſhould be joined; which claims a Criticiſm.

Ver. 14. *deſire*] for Fleſh, *Num.* xi. 4.

Ver. 15. *Leanneſs*] But by the LXX on the contrary *Fulneſs*, referring *razon* perhaps to *daſon* imaginary from רשן by the Likeneſs of the firſt Letters, and a different Point on ש

Ib. *Perſon*] indiſputably.

Ib. *Image*] The *Doway Tranſlators* took care to inform their People, 'They adored the image that repreſented a 'calf, not God.'

21. They forgot God their Saviour, who did great Things in Egypt,

22. Wonders in the Country of Ham, terrible Things at the Red Sea.

23. Therefore he ſpoke of deſtroying them, but that Moſes his choſen one ſtood in the Breach before him, to turn back his Wrath from ſlaying.

24. They alſo deſpiſed the deſirable Country, did not believe his Word;

25. But murmured in their Tents, hearkened not to what the Lord ſaid.

26. Upon which he lifted up his Hand towards them, to caſt them down in the Wilderneſs;

27. As likewiſe to caſt down their Offſpring in the Nations, and to ſcatter them in the Countries.

28. Moreover they joined themſelves to Baal-peor, and eat the Sacrifices of the Dead.

29. Thus they incenſed with their Doings; inſomuch that the Plague broke in among them.

30. Whereas Phinehas ſtood up, and executed Judgment; ſo the Plague was ſtopped.

31. And it is reckoned to him for Righteouſneſs, to all Ages for ever.

32. They enraged further at the Water of Meribah; and it was ill with Moſes for their ſakes.

33. For they provoked his Spirit, ſo that he ſpoke raſhly with his Lips.

34. They did not deſtroy the People, of whom the Lord ſpoke to them.

35. But they mixed themſelves among the Gentiles, and learned their Works.

36. Whoſe Images they ſerved, which became a Snare to them.

37. Nay they ſacrificed their Sons and Daughters to Devils:

38. Shedding innocent Blood, that of their Sons and Daughters, whom they ſacrificed to the Images of Canaan; and the Country was polluted with Blood.

39. So they defiled themſelves with their Works, and committed Whoredom with their own Doings.

40. Incenſed at this with his People, the Lord abhorred his Poſſeſſion.

41. Then he delivered them into the Power of the Gentiles; and thoſe that hated them had dominion over them.

42. Their Enemies alſo oppreſſed them; and they were brought down under their Power.

43. Many times he reſcued them, though they provoked by their Counſel, and were impoveriſhed through their Iniquity.

44. And looking on their Diſtreſs, when he heard their Cry;

45. He remembred his Covenant to them, and was ſorry according to the Multitude of his Favours;

46. Giving them Compaſſions before all who took them captive.

47. Save us, O Lord our God, and gather us together from the Gentiles; that we may give thanks to thy holy Name, may glory in thy Praiſe.

48. Bleſſed be the Lord God of Iſrael, from Everlaſting to Everlaſting; and let all the People ſay, So let it be. Praiſe the Lord.

PSALM CVII.

GIVE thanks to the Lord, becauſe he is good; ſince his Kindneſs is for ever:

2. Let the Redeemed of the Lord ſay, whom he has redeemed from the Power of the Adverſary;

3. And gathered them from the Countries, from the Eaſt and Weſt, from the North and the Sea.

Ver. 27. *caſt down—ſcatter*] as in *Deut.* i. 41. *Num.* xxi. 1. ſee *Ezek.* xx. 23.

Ver. 28. *eat*] The ſame as the preſ. Tenſe, like *caſt* and *read*, but more eſpecially *beat* and *heat*.

Ver. 30. *executed Judgment*] In the *Liturgy prayed*; but that Meaning is in another Conjug. of the Verb, and neither accords ſo well with the Hiſtory, nor with *ſtood up*; though *Buxt.* puts it to that in his *Concordance*, and ſome other *Verſions* have it ſo.

Ver. 31.

His righteouſnes therefore ſhall be commended
Through Ages all, till Ages all are ended, Wither.

Ver. 47. See 1 *Chron.* xvi. 35, 36. where this Paſſage is, and ſo was not *unqueſtionably compoſed in the Time of the Captivity of* Babylon, *or ſome other of a latter Date*, as *Poole* writes; whom *Nichols* follows: but *taking captive* may refer to the *Philiſtines*, 1 *Sam.* ult. as *Captivity*, *Pſa.* 14. ult. and elſewhere. Hence alſo this *Pſalm* may appear to be made by *David*; as *Jun.* and *Trem.* ſay *this Verſe* ſhews, and in the former Part of his Reign over *Iſrael*; ſee alſo *Ham. Patr.* and *Dav. clear'd.*

Ver. 48. *So let it be*] *Lewis* in his *Hiſt. of the Eng. Tranſ.* p. 332. writes, 'We ſee many of the Words in 'the Original retained, as *Hoſanna*, *Hallelujah*, *Amen*, '*Raka*, *Mammon*, *&c.* for which no Reaſon can be 'given but that they are left untranſlated in the *vulgar* '*Latin*:' which is ſurely a very weak Reaſon, if any at all. Thus the *Anglo-Saxon* has *beo hit.*

Ver. 1. *his Kindneſs is for ever*] *Sandys* too widely, though wittily,

Whoſe Sea of Mercy hath no Shore;

and being drawn from *Ovid*, the following in *Wither*'s *Prayer* may be preferred, *In everie thing wee have continuall experience of thy Mercies; inſomuch that we may confeſſe thou delighteſt in nothing but in ſhewing Mercy; unles our ſinns compel thy Juſtice to afflict us, that thy Mercies may not be deſpiſed: and there is great Mercy even in that alſo.*

Ver. 3. *Sea*] the *Red Sea* from whence *Iſrael* was particularly gathered; this the *Original* is, and not *ſouth*, nor need be.

4. Who wandered in the Wilderneſs, in a deſart Way, finding no City of Habitation.

5. Hungry as well as thirſty, their Soul fainted in them.

6. When they cried to the Lord in their Diſtreſs, he delivered them from their Streights;

7. And cauſed them to go in the right Way, to walk to a City of Habitation.

8. Let them give thanks to the Lord *for* his Kindneſs, and his Wonders to Mankind.

9. For he ſatisfies the longing Appetite, and fills the hungry Stomach with that which is good.

10. Thoſe who ſit in Darkneſs and the Shadow of Death, being Priſoners in Affliction and Iron;

11. Becauſe they rebel againſt the Sayings of God, and contemn the Counſel of the Higheſt:

12. Though he brings down their Heart with Labour, they fall, and none helps;

13. When they cry to the Lord in their Diſtreſs, he ſaves them from their Streights;

14. And brings them out of Darkneſs and the Shadow of Death, pulling off their Bonds.

15. Let them give thanks to the Lord *for* his Kindneſs, and his Wonders to Mankind.

16. For he breaks the braſen Doors, and cuts off the iron Bars.

17. Fools, by the Manner of their Tranſgreſſion and Iniquities, afflict themſelves.

18. Their Soul abhorring all Food, and they approaching to the Gates of Death;

19. When they cry to the Lord in their Diſtreſs, he ſaves them from their Streights.

20. He ſends his Word, and not only cures, but delivers *them* out of their Pits.

21. Let them give thanks to the Lord *for* his Kindneſs, and his Wonders to Mankind.

22. And let them offer Sacrifices of Thankſgiving, and tell his Deeds with a Poem.

23. Such as go down to the Sea in Ships, doing Buſineſs on the great Waters;

24. Thoſe ſee the Works of the Lord, and his Wonders in the Deep.

25. Who ſpeaking, raiſes up the tempeſtuous Wind, which makes the Waves of it high.

26. They go up into the Air, down into the Depths: their Soul is diſſolved with what is ill.

27. They reel and ſtagger like one drunk; and all their Wiſdom is ſwallowed up.

28. Yet when they cry to the Lord in their Diſtreſs, he brings them out of their Streights.

29. He reſtores the Tempeſt to Silence; and their Waves are huſhed.

30. Then are they glad, becauſe they are ſtill; and he leads them to their deſired Port.

31. Let them give thanks to the Lord *for* his Kindneſs, and his Wonders to Mankind.

32. And let them extol him in the Congregation of the People, as likewiſe praiſe him in the Habitation of the Elders.

33. He makes the Rivers a Wilderneſs, and Springs of Water a thirſty Place;

Ver. 11. *Sayings of God*] *Beza* adds, *which are engraven in the Minds of all Men*; *Patrick* calls them, *the expreſs Commands of God, and the plain Dictates and frequent Checks of their own Conſciences*; *which were the Voice of the moſt High.*

Ver. 16, 17. by *Wheatl.* and *Silv.* as if reviving afreſh in this *Pſalm*, which may be likened to a Star in a blank Place, but that a Place of the Heavens, and the inviting Matter might tune their Souls anew, thus,

The iron bars burſt at his pow'rful ſtroke,
His mighty arm the braſen portals broke.
The men, whom folly's outſide charms allure,
Anguiſh for vice, and grief for ſin endure:

but by *Dod* otherwiſe, for a Taſte to my Reader,

For he hath broke the gates of Braſſe,
and barres of yron cut
In ſunder. For tranſgreſſion theirs,
the fooles are ſore afflict.

Ver. 17. The LXX have it thus, *He helped them out of the Way of their Iniquity, for they were humbled for their Iniquities*; deriving אולימ (for how elſe could it be?) from the Active of אול and taking מ for a Prepoſition, though then it ſhould be מהאילמ but it ſerved ſuch Grammarians.

Ib. *by the Manner*] or *Way*, not *becauſe*.

Ver. 18. *approaching to*] The *Liturgick Tranſlator*, with a familiar Idiom, which might ariſe from this Text, *were even hard at deaths door*; as commonly our trite Sayings have two Words beginning with the ſame Letter.

Ver. 25. *raiſes*] Being ſurprized to find in *Cruden's* late *Concord.* that this *Eng.* Word here ſignifies *To make to ſtand*, on examining the *Original* I found the *Heb.* Word had both the Meanings; but that one of them ſhould therefore ſignify or be the ſame with the other, is ſtrange indeed.

Ib. *makes—high*] The LXX have as *Byth.* ſays, *are ſilent*, *Lyr. Proph.* No 874. but not in the beſt *Copies*, nor in that the *vulg. Lat.* was made from, and occaſioned by taking ר for ד

Ver. 26. *down*] Here *Goodridge* has two Lines together with a Syllable too much, as he had two in the laſt *Pſalm* at Ver. 19, 43. and has *Pſa.* cix. 22. &c.

Ver. 27. *all*] Our laſt *Tranſlators* went back again to the *Great Bib.* for *are at their wits end*, it being in the *Gen. Verſ. all their cunning is gone*; but what was well in a free *Tranſlation*, is not in a pretended ſtrict or literal one.

Ver. 29. *reſtores*] *Hare* in his *Metrical Edition* of the *Pſalms*, ſuppoſes this Verb and that in Ver. 25. which I render *raiſes up*, to be put wrong, and that they ought to change Places; *againſt all Senſe*, as obſerved in the *Univer. Hiſt.* B. II. Ch. ii. 1. yet that Author ſays, *as it is here written, it muſt be owned to be Nonſenſe*, and propoſes ſeveral Ways for altering it; notwithſtanding which I have rendered the Expreſſion literally, and will venture the Senſe of it; this Verb in *Hiphil* as here ſignifying thus, as in *Buxt. Lexic. reſtituit.*

Ib. *their Waves*] thoſe with which they are toſſed; rather than the *Sea's* ſingular at Ver. 23. as *L. de Dieu* would have it.

Ver. 30. *Port*] by which a *City* or *Town* may be denoted, or ſuppoſed to be there; ſee *Hyde's Note* 1. on *Itinera Mundi*, Cap. 6.

34. A fruitful Country Saltneſs, by reaſon of the Wickedneſs of thoſe who dwell in it.

35. He makes the Wilderneſs a Pond of Water, and a dry Country Springs of Water.

36. Where he cauſes the Hungry to dwell; and they prepare a City of Habitation:

37. As alſo ſow the Fields, and plant Vineyards; which yield the Fruit of a Crop.

38. And he bleſſes them, ſo that they multiply exceedingly, and cauſes their Cattle not to be few,

39. On the contrary they are made few, and bowed down, by ſhutting up, Affliction and Sorrow.

40. He pours out Contempt upon Nobles, and makes them wander in a void Place with no Way.

41. But he exalts the needy one from Affliction, and makes Families as a Flock.

42. The Upright ſee, and are glad; and all Iniquity ſhuts up its Mouth.

43. Whoever is wiſe, and obſerves theſe Things, may alſo underſtand the Favours of the Lord.

PSALM CVIII.

A Poem *or* Pſalm of David.

My Heart is prepared, O God: I will ſing, and that melodiouſly, even with my Inſtrument of Glory.

2. Awake Lute and Harp: I will awake early.

3. I will praiſe thee among the People, O Lord; and will ſing to thee melodiouſly in the Nations.

4. For thy Kindneſs is great above the Heavens, and thy Truth to the Skies.

5. Be exalted above the Heavens, O God; and let thy Glory be above all the Earth.

6. That thy beloved ones may be delivered, ſave with thy right Hand, and anſwer me.

7. God has ſaid in his Holineſs, *that* I ſhall triumph: I will divide Shechem, and meaſure out the Vale of Succoth.

8. Gilead is mine, ſo is Manaſſeh, Ephraim is alſo the Strength of my Head, Judah my Law-giver.

9. Moab is my Waſhing-pot, I will throw my Shoe againſt Edom, will ſhout againſt Philiſtia.

10. Who will bring me to the fortified City? Who will lead me to Edom?

11. Wilt not *thou*, O God, that didſt caſt us off; and that didſt not go forth, O God, in our Armies?

12. Give us Help, by reaſon of the Adverſary; ſince human Safety is vain.

13. Through God we ſhall act with Ability; and he will tread down our Adverſaries.

PSALM CIX.

FOR the chief Muſician. A Pſalm of David.

O God of my Praiſe, be not ſilent.

2. For the Mouth of the Wicked, and that of the Deceitful are opened againſt me: they ſpeak to me with a lying Tongue;

3. And compaſs me with Words of Hatred, fighting againſt me undeſervedly.

4. For my Love they are againſt me; and I am at Prayer.

5. And they render to me Evil for Good, as alſo Hatred for my Love.

6. Set the Wicked over him, and let the Adverſary ſtand at his right Hand.

7. When he is judged, let him go forth guilty, and his Prayer become Sin.

8. Let his Days be few, let another take his Office;

9. His Children being Orphans, and his Wife a Widow.

10. Nay let his Children altogether wander, and beg, ſeeking from their waſte Places.

Ver. 34. *Saltneſs*] as the *Heb.* is the *Sax. ſealtum merſce, a ſalt marſh.*

Ver. 40. *a void Place*] as *Job* xii. 24. ſee *Iſa.* xxxiv. 11.

Ver. 41. *the needy one*] Who does this ſuit better than *David*, who calls himſelf ſo, *Pſa.* xxxvii. 10. & xl. ult. & lxx. ult. & lxxxvi. 1. & cix. 16, 22, 31? Beſides that this and the three foregoing *Pſalms* ſeem of the ſame Style and Author; and *Families* here may mean thoſe *David* had by his ſeveral Wives.

Ib. *Families*] *Sax. hyredas, Herds.*

Ver. 1. *Pſalm*] made up of *Pſa.* lvii. & lx. but *Hopkins* verſifies the three, or *N.* this (for *Editions* differ in the Author) as if he knew Nothing of it.

Ib. *My Heart, &c.*] Which is repeated in the *Litur.* from the *Gr.* or rather from the *old Lat.* to which the *Tranſlator* (whoever he was) ſeems chiefly to have had reſpect.

Ib. *my Inſtrument*] See *Pſa.* xvi. 9. *Litur.* here, *the beſt Member that I have.*

Ver. 2. *Awake*] *Mudge* joins this to the laſt Word in the other Ver. as he pretends in the 57th; but it is another *awake* which is here omitted, and he differs from that in joining *Pſaltery and Harp* to the laſt Verb. What Amendment is ſuch?

Ver. 4. *above*] rather locally, than comparatively as our former *Interpreter* in the *Com. Pray.* took it, by tranſlating *greater than.*

Ib. *Truth to*] that is. *is great to*, as others alſo render it, without any Addition.

Ver. 5. *David* having related the Caſe of his Enemies, through the riſing Degrees of Lying, Hating and Perſecuting, to the Height of Ingratitude, *a Vice*, ſays that great Maſter of Wiſdom *Sr. Francis Bacon, which in a Manner contains all other Vices*, in *Prometh.* refrains no longer from pouring deſerved Imprecations on them.

Ver. 6. *him*] viz. *the Wicked* or *Deceitful*, Ver. 2. being there ſingular, and ſeems to be meant of *Doeg*, 1 *Sam.* xxii. *Pſa.* lii.

11. Let

11. Let the Uſurer inſnare all that he has, and Strangers prey upon his Labour.

12. Let him have none that extends Kindneſs, nor ſhews Pity to his Orphans.

13. Let his Poſterity be cut off: in the following Age let their Name be blotted out.

14. Let the Iniquity of his Fathers be remembred with the Lord, and the Sin of his Mother not be blotted out.

15. Let them be before the Lord continually, that he may cut off their Remembrance from the Earth:

16. Becauſe he does not remember to ſhew Kindneſs; but perſecutes the afflicted and needy Man, even to put him to death that is of a bruiſed Heart.

17. And ſince he loves Curſing, let it come to him; and ſince he delights not in Bleſſing, let it be far from him.

18. Since he even wears Curſing as his Apparel, let it come into his inward Part like Water, and like Oil into his Bones.

19. Let it be to him as the Garment which he puts on, and for the Girdle that girds it continually.

20. Be this the Reward of ſuch as hate me from the Lord, and of thoſe who ſpeak Evil againſt my Soul.

21. But do thou, O Sovereign Lord, act with me for thy Name's ſake: ſince thy Kindneſs is good, deliver me.

22. For I am afflicted and needy, and my Heart is wounded within me.

23. I go away like a Shadow when it is ſtretched out, I am ſhaken off like a Locuſt.

24. My Knees ſtagger by Faſting, and my Fleſh fails of Fatneſs.

25. And I am reproached by them: ſeeing me, they ſhake their Head.

26. Help me, O Lord my God, ſave me according to thy Kindneſs.

27. And let them know that this is thy Hand, *that* thou, O Lord, doeſt it.

28. Though they curſe, do thou bleſs: though they are riſen up, let them be aſhamed; but let thy Servant be glad.

29. Let them be cloathed with Confuſion who are againſt me; and put on their Shame as a Cloak.

30. I will give thanks to the Lord exceedingly with my Mouth, and praiſe him amongſt many.

31. For he ſtands at the right Hand of the Needy, to ſave from thoſe who judge his Soul.

PSALM CX.

A PSALM of David.

The Lord ſaid to my Lord, Sit at my right Hand, till I make thy Enemies thy Footſtool.

2. The Lord will ſend thy ſtrong Staff from Zion: rule thou amongſt thy Enemies.

3. Thy People will be willing at the Time of thy Power, with holy Comelineſs from the Womb of the Morning; thou having the Dew of thy Youth.

Ver. 11. *inſnare*] which the *Heb.* is; but the *Gr. ſearch*; by בקש as it appears, for נקש

Ver. 12. *him have*] in the *Heb.* Manner, and ſignifying thus by the Poſition of it.

Ver. 13. *the following*] *Sept. one*, by ד for ר

Ver. 19. *the Garment*] *Sax. ræyl*, from the Verb *array*, as we have it; ſee Ver. 29.

Ver. 23. *ſhaken off*] as from a Bough.

Ver. 24. *fails of Fatneſs*] *Septuag. is changed by Oil*, the Verb primitively ſignifying *to lye*; but how poor the Senſe; which the *Earl of Dartf.* would make *for want of oyl.*

Ver. 2. *Zion*] which ſhews what Part of *David*'s Time he made it in.

Ver. 3. *Thy People will be willing*] *Septuag. With thee will be the Principality*, through the Miſtake עַמְּךָ *thy People* for עִמְּךָ *with thee*, where there is but a ſingle Point of Variation; and נדבת ſeems referred by them to רבה Verbals having ſuch Letters in the firſt and laſt, and they being deceived in the Likeneſs of the 2d. though *Byth.* thinks they only took the Word in that Senſe, N. 1866.

Ib. *with holy Comelineſs*] In a *Tranſ.* aſcribed to *Jerome, on the holy Mountains*, taking ר for ר

Ib. *from*] had or derived from.

Ib. *thou having*] The Authors of the *Univerſal Hiſtory* criticiſing on this Place, as a notable Performance againſt the *Heb.* Pointing, render *From the Womb of the Morning is the Dew of thy Birth*, Book I. Ch. vii. Sect. 4. toward the End; by which not only the Original Punctuation is broke through, but לָךְ for this left out untranſlated. Their other Objection amounts to no more than that *ſhall* or *will be* is not in the *Hebrew*, whereas the Verb-ſubſtantive is frequently omitted in that Language. And *Hervey* lately writes, 'The moſt exact Tranſlation 'of this difficult Paſſage is, I apprehend, as follows; 'Præ rore uteri auroræ, tibi eſt ros juventutis vel prolis 'tuæ (which he gives in *Engliſh*) The Dew of thy 'Birth is larger, more copious, than the Dew which 'proceeds from the Womb of the Morning,' *Medit.* Vol. I. p. 131. But would he have it ſtand ſo in the Text? If it is *the moſt exact*, it ought. Should there be thoſe double Tranſlatings, *juventutis vel prolis*, and *larger, more copious?* Should there be *Birth*, which the *Heb.* Word has no Meaning of? Should *tibi* be made inſignificant with *tuæ*, or be omitted in *Eng.* as before? There doubtleſs may be a more exact, nay ought to be a better and truer *Tranſlation.* But that of the LXX is much worſe, *I begot thee before the Morning-ſtar*; conſtruing ילדת *Youth*, as ילדתי *I begot*, and the Words לְךָ טַל *thou having the Dew*, as הי׳ל (*morning*) *Star. Poole* ſays, 'This Place is judged the moſt difficult and obſcure of 'any in this whole Book.' He ſeems to follow *Ainſworth*, both handling it uncertainly and darkly. Being continued in the 2d Perſon ſing. it is evidently ſpoken of *Chriſt* by Ver. 1, 4. the *Morning* apppears to be that of the Goſpel-day, the *Womb* the Production of Converts, who are I ſuppoſe termed *Dew*, becauſe they were numerous like the Drops of it, and of large Extent, not without Alluſion to the Dew of the Morning.

4. The Lord has ſworn, and will not repent, Thou ſhalt be a Prieſt for ever after the Manner of Melchi-zedek.

5. The Lord will be on thy right Hand, ſmiting Kings at the Time of his Anger.

6. He will judge among the Gentiles, filling with Bodies, ſmiting the Head in the great Country.

7. He will drink of the Brook in the Way; therefore will he lift up the Head.

PSALM CXI.

PRAISE the Lord. א I will give thanks to the Lord with the whole Heart, ב in the Council of the Upright, and the Aſſembly.

2. ג Great are the Lord's Doings, ד ſought out by all who delight in them.

3. ה His Work is glorious and honourable, ו and his Righteouſneſs remains for evermore.

4. ז He cauſes his Wonders to be remembred: ח the Lord is gracious and merciful.

5. ט He gives Food to thoſe who fear him, י he remembers his Covenant for ever.

6. כ He declares to his People the Power of his Doings, ל that he will give them the Poſſeſſion of the Gentiles.

7. מ The Doings of his Hands are true and right, נ all his Commandments are faithful.

8. ס They are upheld perpetually for ever, ע done truly and uprightly.

9. פ He ſends Redemption to his People, צ commands his Covenant for ever: ק holy and aweful is his Name.

10. ר The Fear of the Lord is the Beginning of Wiſdom, ש all who practiſe them have good Underſtanding: ת his Praiſe remains for evermore.

PSALM CXII.

PRAISE the Lord. א The Man is bleſſed who fears the Lord, ב who delights exceedingly in his Commandments.

2. ג His Offspring will be powerful on the Earth, ד the Generation of the Upright will be bleſt.

3. ה There will be Subſtance and Riches in his Houſe, ו and his Righteouſneſs will remain for evermore.

4. ז Light riſes in Darkneſs to the Upright; ח who is gracious, merciful and righteous.

5. ט Well is it for the Man that is gracious, and lends; י who orders his Matters with Judgment.

6. כ For he will never be moved; ל the Righteous will be in everlaſting Remembrance.

Ver. 4. *Melchi-zedek*] For this being *Shem*, beſides what is ſaid on *Gen.* xiv. 18. ſee *Cumberland*'s Latin Tract, *De Legibus Patriarcharum*, Cap. 3. in *Orig. Gent. Ant.* pag. 424—434. and *Hyde* in *Itinera Mundi*, Cap. ii. Not. 2.

Ver. 6. *filling*] being the Effect or Conſequence of the *judging*; but *Hatton* changes the *filling* to *emptying* thus, *When thou ſhalt come to judge the world, and the Places filled with dead bodies ſhall give up their dead, Collects according to the matter of each Pſalm*; how wrong often!

Ib. *with Bodies*] *Septuag.* and *vulg. Lat. Interp.* have *the Ruins*, but as the *Gr.* Word ſignifies alſo *dead Bodies*, the preſent Reading πλώματα I imagine may be wrong inſtead of πλώμασι *with dead Bodies*, and the *Lat.* might follow the Error. The *Heb.* גויות ſignifies but *Bodies* in general, and here is to be underſtood *wounded*, as well as *dead*. *Jerome* taking it for the ſame as גאיות turned it *the Vallies*.

Ib. *great Country*] the Gentile World.

Ver. 7. *drink*] will go on vigorouſly like one who is ſo refreſhed in that hot Country; and *Hervey* ſeems juſtly to blame the *Commentators*, for expounding it ſo harſhly and unnaturally, *of undergoing Sufferings*; but his *Heb.* Criticiſms are a little unſkilful. *Grotius*, *Jun.* and *Trem.* &c. however comment, that it denotes being like an active Warrior, who will not ſtay and indulge himſelf, to take any better Repaſt than the Water in a Brook; but על־כן *therefore* relying ſo ſtrongly on it, ſhews a very good Refreſhment to be intended, otherwiſe it ſhould have been but the common Conjunction ו at moſt. Several other *Commentators* interpret the Brook to be the Blood of the Enemies, which ſhocks more than convinces; ſo that *Hervey* indeed did not conſult them all. And *Mudge* has, *He ſhall give Drink*, but by different Punctuation.

Ib. *Brook*] *Sax. Burnan.*

Ver. 1. This *Pſalm* is exactly alphabetical, as marked with the *Heb.* Letters; and was written I ſuppoſe by *David*, when God had advanced him. But *Hatton* gives it this Title, *An Euchariſtical Hymn for the benefit of the Holy Goſpel, particularly of the Bleſſed Sacrament.*

Ib. *Council*] as the *Heb.* is, and may mean *private Aſſembly*, and ſo be diſtinct from the other.

Ver. 10. *them*] *the Fear of the Lord*, and *Wiſdom*; it being in the *Heb.* הם ſo that the King's *Tranſlators* by adding as marked in *Ital.* muſt alſo leave out.

Ib. *Underſtanding*] according to the Words of *Chriſt*, *Joh.* vii. 17.

Ib. *remains*] *Heb. ſtands*. *Payne* in his *Poetry*, here ſtretches *endure* to three Syllables, as again cxii. 3. but not always, and *endureth* to four, *Pſa.* cxviii. 3, 4.

Ver. 1. Of this *Pſalm* the ſame may be ſaid as of the laſt.

Ver. 3. *Subſtance*] which the *Heb.* Word moſt properly ſignifies, and here to ſhun Tautology; as there is in the *New-England Meetre*;

Wealth in his houſe, much riches too,

but from the laſt *Proſe*.

Ver. 5. *Well is it for the Man*] or *The Man is well*, as Ver. 1. *The Man is bleſſed*; which both the *Heb.* Conſtruction and Subject of the *Pſalm* ſhew; as particularly ſet forth by *Lewis de Dieu* in his *Animadverſions*.

Ib. *orders*] *Ariſtippus* being aſked, as *Diog. Laert.* relates, wherein the Philoſophers excelled others? ſaid, *if all the Laws were repealed, they would live the ſame.*

Ver. 6. *For*] So the *Heb.* is, and thus agrees well with the preceding Verſe, when rightly rendered as before, and is a farther Argument for that Way of rendering.

Ib. *will never*] *Jun.* and *Trem.* taking it as in the *com. Tranſ.* put this Senſe to it, that *he is moved, but not*

7. מ He

7. ס He is not afraid of bad News: ג his Heart is eſtabliſhed, truſting in the Lord.

8. ס His Heart is upheld, he will not be afraid; ע till he can look on his Adverſaries.

9. פ He who diſperſes, gives to the Needy, צ his Righteouſneſs will remain for evermore; ק his Horn will be lifted up with Glory.

10. ר The Wicked will ſee, and have indignation; ש he will gnaſh his Teeth, and be diſſolved: ת the Deſire of the Wicked will periſh.

PSALM CXIII.

PRAISE the Lord. Praiſe, O Servants of the Lord, praiſe the Name of the Lord.

2. Let the Lord's Name be bleſſed, henceforth even for ever.

3. From the Riſing of the Sun to his Setting, the Name of the Lord is to be praiſed.

4. The Lord is high above all Nations, his Glory is above the Heaven.

5. Who is like the Lord our God? That exalts himſelf to dwell,

6. That humbles himſelf to look, in Heaven, and on the Earth:

7. That raiſes up the Poor from the Duſt, lifts up the Needy from the Dunghil;

8. To make *them* dwell with Nobles, with the Nobles of his People:

9. That cauſes her who is barren of a Family, to dwell a joyful Mother of Children. Praiſe the Lord.

PSALM CXIV.

WHEN Iſrael came out of Egypt, the Family of Jacob from a People of ſtrange Language;

2. Judah being his Sanctuary, Iſrael his Dominion;

3. The Sea ſeeing, fled, Jordan was turned back:

4. The Mountains ſkipt like Rams, the Hills like Lambs of the Flock.

5. What was the Matter with thee, O Sea, that thou fleddeſt? Jordan, *that* thou waſt turned back?

6. With you Mountains, *that* ye ſkipt like Rams; ye Hills, like Lambs of the Flock?

7. Tremble, O Earth, at the Preſence of the Lord, at the Preſence of the God of Jacob;

8. Who turned the Rock to a watery Pond, the Flint into a Fountain of Water.

PSALM CXV.

NOT to us, O Lord, not to us, but to thy own Name give the Glory, for thy Kindneſs, for thy Truth.

2. Why do the Gentiles ſay, Where is now their God?

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for ever; which ſeems contrary to the Scope of the *Pſalm*, particularly Ver. 3, 8, 9. as well as *Pſa.* xv. 5. & xvi. 8. & xxi. 7. & xxx. 6. & lv. 22. & lxvi. 9. & cxxi. 2. the *Heb.* Expreſſion being the ſame in *Pſa.* xv. 5. & xxx. 6. & lv. 22. where our *Tranſlators* have *never*, and *Jun.* and *Trem. non unquam* in the laſt, without the Liberty of a different and oppoſite Meaning.

Ver. 1. In the *Annotation* of *Jun.* and *Trem.* it is ſaid, that *David ſeems to have indited this Pſalm, when he had received the Kingdom, in Imitation of that which is in* 1 *Sam.* ii.

Ver. 2. *henceforth*] *Sax. heonon forth* or *of thiſum nu.*

Yer. 3. *Riſing*] *Sax. uprine*, and in another *Copy upkyme.*

Ver. 5. *to dwell*] *that is to ſay in Heaven of the following Ver. Jun.* and ſo *Mudge*; the Sublimity of which may be pronounced convincing.

Ver. 7, 8, 9. *Wither* in the *Contents. It magnifieth God—for raiſing us from the dunghills of corrupted* Nature, *to the thrones of* Grace; *and for taking away our ſpiritual ſterility.*

Ver. 9. *Praiſe the Lord*] *Mudge* ſpeaks for the *Seventy in placing this at the Beginning of the next Pſalm, for that*, ſays he, *otherwiſe* His *in the* 2*d Ver. will have Nothing to refer to.* That indeed might be their Reaſon for doing it, or becauſe it ſtands at the Beginning thrice before; but either and both, though *Mudge* does not produce the latter, are inſufficient, there being the like *his*, *Pſa.* lxxxvii. 1. and twice in *Pſa.* cxiv. 2. where it is alſo extolled for *a peculiar Beauty*, by the *Spectator*, N° 461. and this with the two foregoing are ſuch *Pſalms* of Praiſe as the Expreſſion is properly prefixed to, but the following is different. Nor has *Mudge* himſelf ventured to remove it, nay both he and the *Seventy* retain the *Heb.* Word, where the Reference of *his* would be loſt to the Readers of that alone.

Ver. 1. This *Pſalm Jun. and Trem.* alſo aſcribe to *David.*

Ver. 2. *Judah*] where the divine Pillar was, *Num.* xiv. 14. & ii. 2.

Ib. *being*] as at *Pſa.* lxxxvii. 1. and this may be connected with Ver. 7. by putting or ſuppoſing Ver. 5, 6. in a Parentheſis.

Ib. *Dominion*] *K. James* adds paraphraſtically,

whereas he did command;

whereas being then uſed for *where* by him and others, like *while as* and *when as*; now for *ſince*, and lately for *but.*

Ver. 4. *ſkipt*] as more imaging the Action, than the unweildy *ſkipped.*

Ver. 5. *fleddeſt*] *Sax. fluye.*

Ver. 7. *Tremble*] which as if too exalted for the *Sept.* they have lowered to, *the Earth trembled*, reading חלה for חולי according to *Mudge*, who it is to be feared was watching for Opportunities to caſt a Slur on the *Heb.*

Ver. 1. *David* too *ſeems to have written this*, ſay *Jun.* and *Trem. after he had obtained the Kingdom*; and as is likely on the *Philiſtines* coming againſt him, 2 *Sam.* v. 17, 19, 21. *Patr.* aſcribes it to the Time of *Jehoſhaphat*, 2 *Chron.* xx. but the Mention of *Iſrael* Ver. 9, 12. is more for the other.

Ib. *give the Glory*] by delivering us.

3. Whereas

3. Whereas our God is in Heaven, who does whatever he will.

4. Their Images are Silver and Gold, the Work of Man's Hands.

5. They have a Mouth, but do not ſpeak; have Eyes, but do not ſee;

6. Have Ears, but do not hear; have a Noſe, but do not ſmell;

7. Their Hands, but do not feel; their Feet, but do not go: they pronounce not with their Throat.

8. Thoſe that make them are like them, *with* every one who truſts in them.

9. O Iſrael, truſt in the Lord: he is their Help and Shield.

10. O Family of Aaron, truſt in the Lord: he is their Help and Shield.

11. You that fear the Lord, truſt in the Lord: he is their Help and Shield.

12. The Lord remembers us, bleſſing: he bleſſes the Family of Iſrael, bleſſes the Family of Aaron.

13. He bleſſes thoſe who fear the Lord, the ſmall with the great.

14. The Lord will add both to you your ſelves, and your Children.

15. You are the Bleſſed of the Lord, the Maker of Heaven and Earth.

16. The Heaven it ſelf is the Lord's; but he has given the Earth to Mankind.

17. The Dead do not praiſe the Lord, nor any who go down to Silence.

18. But we will bleſs the Lord, henceforth even for ever. Praiſe the Lord.

PSALM CXVI.

I Love, becauſe the Lord hears, even my Voice, my Supplications.

2. Becauſe he has inclined his Ear to me, therefore will I call in my Days.

3. The Anguiſhes of Death ſurrounded me, and the Streights of the Grave found me: I met with Diſtreſs, and Sorrow.

4. Then I called on the Name of the Lord, I beſeech thee, O Lord, deliver my Soul.

5. The Lord is gracious, and righteous, and our God is merciful.

6. The Lord preſerves the Simple: I was impoveriſhed, and he ſaved me.

7. Return, my Soul, to thy Reſt; for the Lord has been bountiful to thee.

8. For thou haſt delivered my Soul from Death, my Eyes from Tears, my Feet from falling.

9. I will walk continually before the Lord in the Country of the Living.

10. I believed, therefore ſpoke, being exceedingly afflicted,

11. I ſaid in my Haſte, All Men are Liars.

12. What ſhall I render to the Lord *for* all his Benefits to me?

Ver. 5. *have*] *Sax. habbath.*

Ver. 7. *feel*] *Sax. grapiath.*

Ver. 9. *truſt*] *Mudge truſteth*, ſaying he tranſlates theſe three Verſes thus as the *Seventy*; but they have, *has hoped:* and he ſays, *with a Change of* Vowel only; how well it is for the *Scripture* then, that it has this Bulwark for Defence!

Ver. 14. *add to*] ſo the *Heb.* exactly, by which may eaſily be underſtood *Wealth*, or Bleſſings from the foregoing; whereas *increaſe* would properly reſpect the Perſons ſpoken of, which does not appear to be the Meaning: and what is *increaſed* muſt be *more, more and more* being deviſed by the *Tranſlators*, which the nameleſs *Author* of the *Verſion* ſo much praiſeod, keeps to thus ridiculouſly,

The Lord will you, you and your ſeed,
ay more and more encreaſe.

Ver. 1. *David, being advanced to the Kingdom*, likewiſe made this *Pſalm*, according to *Jun.* and *Trem.* which ſeems likelier than when *in great danger of Saul in the deſert of Maon*, as peremptorily concluded in the *old Contents.*

Ib. *I love*] *Mudge* adds *Him* in the ſame Letter, and then ſays, *It would begin more eaſily* (namely his own) *if we placed the Hallelujah which is in the End of the preceeding Pſalm, at the Beginning of this:* ſo he might have ſaid of *heareth the Voice of my Supplications*, as it follows in his *Verſion*, that it is eaſier for the Genitive, to leave out *my* with *Voice.* The *Seventy* indeed have their *Alleluia* at the Head of this and the two next *Pſalms*, by Way of Title to them, taken from the End of the foregoing ones; as it is ſcarce credible the *Heb. Copies* ſhould be ſo changed.

Ib. *hears*] fut. in *Heb.* which is uſed for the preſ. Tenſe. According to the *Heb.* Pointing there muſt alſo be a Stop made here, and as *De Dieu* reaſons ought, that the three Benefits may be diſtinctly pronounced, firſt God's hearing, ſecond my Voice, third my Supplications; and the Reader may obſerve a Beauty in it.

Ver. 3. *Streights*] as *Lam.* i. 3. *Pſa.* cxviii. 5. not ſignifying *pains: Mudge* has *Toils* (technical enough) ſaying, *I read* מצרי (but by the Way there is no ſuch *Heb.* Word) *to ereate* (mind!) a Meaning of Nets *or* Toils, *which will agree with the* Snares; to wit that he himſelf puts for *Anguiſhes*, which in the other Meaning of the Word is but *Cords.* This appears ſaid by *David* in his Troubles under *Saul*, when his Friends deſerted or neglected him, who had given him Promiſes or Expectations of their Friendſhip; but ſince that he had found it from them again. It is now ſaid for *Thankſgiving after Childbirth.*

Ver. 3, 4. *Wither* in the *Prayer*, *When the guilt of Sinn, the fears of Death, the torments of Hell, and the ſugeſtions of the Devill* (*conſpiring with our frailties*) *have once encloſed us: We have then no powre of reſiſtance in our ſelves; and it is thy great Mercy, if the little ſpark of our faith be not wholy quenched. Help us therefore in our extremityes.*

Ver. 9. *walk continually*] being in the Conjug. *Hithp.* where it ſo ſignifies. The *Vulg.* has *pleaſe* without *before*, to mend the Senſe of the LXX, who have it with that, but is ſo more erroneous. They did not miſtake the Verb it appears, but put this for the Meaning.

Ver. 11. *Liars*] *Mudge, a Lie*; for, ſays he, *there is only a Subſtitution of two Vowels* (which are all) *much mere eaſy:* what pretty Play this! but the Expreſſion is to me much harder.

Ver. 12. by *Buchanan*,

Tot liber toties malis,
Tot auctus toties bonis,
Quo tandem officio tibi
Coner ſolvere grates?

Being freed ſo often from ſo many evil, having increaſe ſo often in

13. I

13. I will take the Cup of Salvation, and call on the Name of the Lord.

14. I will perform my Vows to the Lord, now before all his People.

15. Precious in the Sight of the Lord is the Death of his pious ones.

16. I beſeech thee, O Lord, ſince I am thy Servant, even thy own, the Son of thy Handmaid, *that* thou wilt undo my Bonds.

17. I will offer to thee the Sacrifice of Thankſgiving, and call on the Name of the Lord.

18. I will perform my Vows to the Lord, now before all his People;

19. In the Courts of the Lord's Houſe, in the midſt of thee, O Jeruſalem. Praiſe the Lord.

PSALM. CXVII.

PRAISE the Lord, all you Gentiles, give him thanks, all Nations.

2. For his Kindneſs is powerful to us, and the Truth of the Lord is for ever. Praiſe the Lord.

PSALM CXVIII.

GIVE thanks to the Lord, becauſe he is good; ſince his Kindneſs is for ever.

2. Let Iſrael now ſay, that his Kindneſs is for ever.

3. Let the Family of Aaron now ſay, that his Kindneſs is for ever.

4. Let thoſe who fear the Lord now ſay, that his Kindneſs is for ever.

5. I called upon the Lord by reaſon of Streightneſs: he himſelf anſwered me with a large Place.

6. The Lord is for me, I will not fear: what can Man do to me?

7. The Lord is for me with ſuch as help me; and I can look on thoſe who hate me.

8. It is better to truſt in the Lord, than it is in Man.

9. It is better to truſt in the Lord, than it is in Princes.

10. All the Nations compaſſed me about, but in the Name of the Lord I cut them off.

11. They compaſſed me, even compaſſed me about, but in the Name of the Lord I cut them off.

12. They compaſſing me like Bees, are quenched as a Fire of Thorns: for in the Name of the Lord I cut them off.

13. Thou didſt thruſt me hard, that I might fall; yet the Lord helped me.

14. The Lord is my Strength, and a Pſalm, and is become Salvation to me.

15. The Voice of Singing and Salvation is in the Tents of the Righteous: the right Hand of the Lord does valiantly.

16. The right Hand of the Lord is exalted, the right Hand of the Lord does valiantly.

17. I ſhall not die; but ſhall live, and rehearſe the Works of the Lord.

18. Though the Lord corrected me ſorely, he did not deliver me to Death.

19. Open to me the Gates of Righteouſneſs; I will enter in at them, giving thanks to the Lord;

20. This Gate of the Lord, at which the Righteous ſhall enter in.

21. I will give thanks to thee: for thou anſwereſt me, and art become Salvation to me.

22. The Stone that the Builders rejected, is become the Head of the Corner.

23. This is of the Lord, and it is wonderful in our Sight.

24. This is the Day which the Lord has made: let us rejoice, and be glad on it.

ſo many good Things, with what Duty at laſt ſhall I endeavour to repay thee thy Dues? Which the *Engliſh* Reader may know the better for being rendered literally.

Ver. 1. This may be a Sort of an Appendix to the foregoing *Pſalm*.

Ib. *Gentiles*] This little *Pſalm* may be eſteemed the more excellent, as being Evangelical.

Ver. 2. *is powerful*] But *Mudge* has invented it ſeems a new Meaning to the *Heb. reacheth high*, as *great* was before.

Ver. 1. *Jun.* and *Trem.* ſuppoſe *David wrote this, when having overcome other Nations, he returned from his laſt Expedition againſt the Ammonites*, 2 *Sam.* xii.

Ver. 10. *cut*] Either future only to *compaſſed* (and not abſurdly as in the *com. Tranſ.*) or in the preſ. Tenſe; both which the *Heb.* may mean, and *cut* in *Eng.* preciſely the ſame.

Ver. 12. *Bees*] *Sax. beon.*

Ib. *cut*] for *continue to cut*; but *will* unſuitable.

Ver. 22. *The Stone &c.*] The *Chald. Paraphraſt* applies it thus to *David* inſtead of *Chriſt*, by which may be obſerved what Liberties the *ancient Tranſlators* took, טְלֵא שְׁבִיקוּ אַרְדִיכְלִיָא הוּה בִּינֵי בְּנַיָא דִישַׁי וְזַכְאָה לְאִתְמְנָאָה לְמַלְכָּא וְשׁוּלְטָן *The Boy the Builders left, was among the Sons of Jeſſe, and deſerved to be reckoned for a King and Sultan.*

Ib. *Builders*] *Woodford* making this *Pſalm* into a Dialogue, put the *Prieſts* to ſay this; whereas they were thoſe *Builders*, *Luk.* xx. 17, 19. *Act.* iv. 11.

Ver. 24. *the Day*] Of which *Wither* prays, *Oh* Lord Chriſt our Saviour! *give us part in all that which thy* Incarnation, Paſſion, Death, Buriall, Reſurrection, *and* Aſcention, *hath meritted and conquered for us; and* (*if it*

25. I beſeech thee, O Lord, ſave now: I beſeech thee, O Lord, now proſper.

26. He is bleſſed who comes in the Name of the Lord: we bleſs you from the Lord's Houſe.

27. The Lord is God, and he enlightens us: bind the Sacrifice with Cords to the Horns of the Altar.

28. Thou art my God, and I will give thanks to thee; my God, I will extol thee.

29. Give thanks to the Lord, becauſe he is good; ſince his Kindneſs is for ever.

PSALM CXIX.

א THOSE are bleſſed that are perfect in the Way, going in the Law of the Lord.

2. א Thoſe are bleſſed that keep his Teſtimonies, ſeek him with the whole Heart;

3. א Who alſo work no Iniquity, *but* go in his Ways.

4. א Thou haſt commanded to obſerve thy Precepts exceedingly.

5. א Oh that my Ways were prepared to obſerve thy Ordinances!

6. א Then ſhould I not be aſhamed, when I had reſpect to all thy Commandments.

7. א I will give thanks to thee with Uprightneſs of Heart, while I learn thy righteous Judgments.

8. א I will obſerve thy Ordinances: do not leave me very much.

9. ב With what ſhall a young Man purify his Path? By taking heed according to thy Word.

10. ב I ſeek thee with my whole Heart: let me not err from thy Commandments.

11. ב I lay up thy Sayings in my Heart, that I may not ſin againſt thee.

12. ב Bleſſed art thou, O Lord, teach me thy Ordinances.

13. ב With my Lips I declare all the Judgments of thy Mouth.

14. ב I am as joyful in the Way of thy Teſtimonies, as for all Subſtance.

15. ב I will meditate on thy Precepts, and behold thy Paths.

16. ב I will delight my ſelf in thy Ordinances, will not forget thy Word.

17. ג Be bountiful to thy Servant, *that* I may live, and obſerve thy Word.

18. ג Open my Eyes, that I may behold the Wonders from thy Law.

19. ג I am a Stranger on the Earth: do not hide thy Commandments from me.

20. ג My Soul is broke for Deſire to thy Judgments at all Times.

21. ג Thou rebukeſt the Proud that are curſed, who err from thy Commandments.

22. ג Roll from me Reproach, and Contempt: for I keep thy Teſtimonies.

23. ג Even Princes ſit ſpeaking againſt me; *but* thy Servant meditates on thy Ordinances.

24. ג Thy Teſtimonies alſo are my Delight, my Counſellors.

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pleaſe thee) *let this be the Day, which thou haſt made to fill us with ſuch a gladnes, as ſhall make us joyfull for ever more.*

Ver. 25. *ſave*] The *Heb.* Word being *hoſhingah*, from thence was *Hoſanna*, *Mat.* xxi. 9. as *Grotius* notes. By which may alſo be perceived the hard ſtrong guttural Sound of the Letter ע for which ſome put *h*, and our *Tranſlators* commonly in the proper Names (where the Occaſion offers) Nothing; but *Ainſw.* would have *Hoſanna* made from this and the following Word together, which he writes *Hoſhiah-na*, putting a ſoft *a* for ע which the double *nn* only may refute, nor are thoſe *Heb.* Words connected with a Hyphen, though it is frequent in that Language.

Ver. 26. *bleſs*] In the *Pſalter*, *have wiſhed you good luck*; vulgar and unfit.

Ver. 27. *bind the Sacrifice with Cords*] *Sept. make a Feaſt in the thick* i. e. Boughs, according to *Lev.* xxiii. 39, 40. but not what is ordered here, they taking the wrong Senſe of the latter Words, as the Verb demonſtrates; which being *iſru* they might expound by עשה *eſch*, the former Part from the Nearneſs of Sound, and in the laſt taking ר for ה Yet *Whiſton* in his *Eſſay towards reſtoring the true Text of the Old Teſt.* would have the *Heb. Pſalms* in particular corrected by the *Gr.*

Ver. 1. This *Pſalm*, which is moſtly agreed to be *David's*, *Jun.* and *Trem.* in the *Contents*, ſpeak of *his comforting himſelf with in his Exile*; for which alſo ſee Ver. 9, 19. each *Heb.* Letter beginning 8 Verſes.

Beza begins it in *French* Verſe,

Bien heureuſe eſt la perſonne qui vit
Avec entiere & ſaine conſcience:

Right bleſſed is the Man who lives with a perfect and ſound Conſcience.

Ver. 3. *no*] The *Gr. Tranſlators* tranſfer the Negative to the latter Part, in this Manner, *not thoſe who work Iniquity go in his Ways*, which is forcing the *Heb.* Conſtruction.

Ver. 6. For beautiful Lines in the *New Verſion*, viz. of *Tate* and *Brady* (as being common) ſee Ver. 6. 11. (made better by *Watts*) 42, 50, 70, 74, 90, 91, 97, 99, 109, 112, 120, 127, 139, 140, 146, 151, 162, 165, 168.

Ver. 8. *Ordinances*] In the *Com. Prayer Pſalms* it is *ceremonies*, which *Patrick* expounds to be, *Thoſe Statutes of thine, for which I ſee no other reaſon but thy Will*; therefore they were to be God's poſitive known Will.

Ver. 9. *a young Man*] *Sax. ſeyeonga*, *ſe* being for the Article; and for the former ז I put *y*, for the latter *g*, as the Sound requires.

Ib. *taking heed*] *Pſalt. ruling himſelfe:* for which its great Defender produces no Proof, nor Authority but that of *Caſt. exequendis verbis tuis*, *performing thy Words.*

Ver. 18. *Open*] By the *Dow. College Revele*, better by the *Earl of Dartf. Unveille*, though clumſily ſpelled, which his *Verſion* too much is, and printed as *Engliſh* at a foreign Preſs, yet fair.

Ver. 20. *is broke*] *has longed* by the *Sept. &c.* is at mere Random as far as I ſee, unleſs put as the Meaning of *broke.*

Ver. 21. *are curſed*] If we regard ſome *old Tranſlations* more than the *Hebr.* this is to belong to what follows.

Ver. 23. *Princes*] *Sax. ealdorman.*

25. ד My Perſon cleaves to the Mould: keep me alive according to thy Word.

26. ד I declared my Ways, and thou didſt anſwer me: teach me thy Ordinances.

27. ד Make me underſtand the Way of thy Precepts, that I may meditate on thy Wonders.

28. ד My Soul drops away for Sorrow: raiſe me up according to thy Word.

29. ד Put away from me the Way of Falſehood, and be gracious to me with thy Law.

30. ד I have choſen the Way of Faithfulneſs, putting thy Judgments.

31. ד I have cleaved to thy Teſtimonies; O Lord, let me not be aſhamed.

32. ד I will run the Way of thy Commandments, when thou enlargeſt my Heart.

33. ה Teach me, O Lord, the Way of thy Ordinances, and I will keep it to the End.

34. ה Make me underſtand, and I will keep thy Law, nay obſerve it with the whole Heart.

35. ה Cauſe me to go in the Path of thy Commandments, for I delight in it.

36. ה Incline my Heart to thy Teſtimonies, and not to Gain.

37. ה Avert my Eyes from ſeeing Vanity, keep me alive in thy Ways.

38. ה Confirm thy Sayings to thy Servant, who is in thy Fear.

39. ה Turn away my Reproach, of which I have been afraid: for thy Judgments are good.

40. ה Behold I have deſired thy Precepts: keep me alive in thy Righteouſneſs.

41. ו And let thy Favours come to me, O Lord, thy Salvation according to thy Sayings;

42. ו That I may anſwer the Matter to him who reproaches me: for I truſt in thy Word.

43. ו And take not away the Word of Truth very much from my Mouth; ſince I wait for thy Judgments.

44. ו So will I obſerve thy Law perpetually, for ever and evermore.

45. ו Then ſhall I walk continually in Wideneſs; becauſe I ſeek for thy Precepts.

46. ו And I will ſpeak of thy Teſtimonies before Kings, and not be aſhamed.

47. ו Nay I will delight my ſelf in thy Commandments, which I love.

48. ו And will lift up my Hands to thy Commandments which I love, as alſo meditate on thy Ordinances.

49. ז Remember the Word to thy Servant, for which thou haſt made me wait.

50. ז This is my Comfort in my Affliction, that thy Sayings keep me alive.

51. ז The Proud deriding me very much, I turned not aſide from thy Law.

52. ז I remembred thy Judgments long ago, O Lord, and comforted my ſelf.

53. ז A Tempeſt took hold of me from the Wicked, who forſake thy Law.

54. ז Thy Ordinances have been my Pſalms, in the Houſe of my Sojourning.

55. ז I have remembred thy Name in the Night, O Lord, and obſerved thy Law.

56. ז This have I had, becauſe I kept thy Precepts.

57. ח O Lord my Portion, I ſaid, that I would obſerve thy Words.

58. ח I made ſupplication before thee with the whole Heart: be gracious to me according to thy Sayings.

59. ח I thought of my Ways, and turned back my Feet to thy Teſtimonies.

60. ח I made haſte, and did not delay, to obſerve thy Commandments.

Ver. 26. *and thou didſt anſwer*] *Mudge, when Thou afflicteſt*; but his reading the *Heb.* otherwiſe is abſurd, ſince the Difference does not conſiſt in that, but in the various Meaning of the Verb: nay it is exactly here as *Pſa.* cxxxviii. 3. (where he renders *Thou anſweredſt me*) and elſewhere the like, in the ſame Mood and Tenſe of the ſame Verb: for our Author ſhould have known that ע being guttural makes a peculiar Pointing, before he had turned Critick againſt it, ſince his Criticiſm is wrong as well as abſurd.

Ib. *teach*] *Sax. tæc*, Ver. 66. *lær*, and variouſly ſo elſewhere.

Ver. 27. *meditate*] the ſame as Ver. 48, 78.

Ver. 28. *drops away*] *Sept. has ſlumbered. Byth.* ſuppoſes by the *Gr.* being corrupted from ἔσταξε to ἐνυστάξε, but is ἐνυστάξεν.

Ver. 29. *Falſehood*] *Mudge, the Way of Lie*; but could he think that proper, or better than *lying* as before.

Ib. *be gracious to me*] which the *Heb.* Word means, and not as in the *Pſalt.*

Ver. 32. *run*] *Sax. arn* or *yrn*, by Tranſpoſition of the Letters.

Ib. *Gain*] *the Deſire* or *Love of which*, according to *Diogenes* the Philoſopher, *is the Metropolis of all Evils*, in his *Life* by *Diog. Laert.*

Ver. 45. *Wideneſs*] ſo the *Heb.* not *liberty.*

Ver. 48. *will lift up my Hands to thy Commandments*] I know not what it ſignifies better than his Readineſs to perform them; any other Senſe I have met with I like leſs.

Ver. 53. *from*] which the *Heb.* Prepoſition more ſignifies than *becauſe of*, and the *Heb.* Stop is at *Wicked*, not at *me*, *Jun*, and *Trem.* with *Mont.* likewiſe rendering it *ab*; all which with the apparent Advantage of the Senſe, I ſuppoſe will be my ſufficient Juſtification.

Ver. 57. *Portion*] *Sax. dæl.*

Ver. 60. *made haſte*] The *Sept. am prepared*, as for the Senſe of the other.

Ib. *delay*] Where is a Stop, ſhewing he alſo *made haſte* to obſerve.

61. ט The

61. ח The Companies of the Wicked preying on me, I forgot not thy Law.

62. ח I will riſe up at Midnight, to give thanks to thee, for thy righteous Judgments.

63. ח I am a Companion to all who fear thee, and to thoſe that obſerve thy Precepts.

64. ח The Earth, O Lord, is full of thy Kindneſs: teach me thy Ordinances.

65. ט Thou haſt dealt well with thy Servant, O Lord, according to thy Word.

66. ט Teach me the beſt of Senſe and Knowledge: for I believe in thy Commandments.

67. ט Before I was afflicted I erred; but now I obſerve thy Sayings.

68. ט Thou art good, and doeſt good: teach me thy Ordinances.

69. ט The Proud forge Falſehood againſt me: I keep thy Precepts with the whole Heart.

70. ט Their Heart is as fat as Greaſe: I delight in thy Law.

71. ט It is good for me, that I have been afflicted; in order that I might learn thy Ordinances.

72. ט The Law of thy Mouth is better to me, than thouſands of Gold and Silver.

73. י Thy Hands made me, and eſtabliſhed me: cauſe me to underſtand, that I may learn thy Commandments.

74. י When thoſe who fear thee ſee me, they are glad, becauſe I wait for thy Word.

75. י I am ſenſible, O Lord, that thy Judgments are with Righteouſneſs, and that thou haſt afflicted me with Faithfulneſs.

76. י Let there be thy Kindneſs, I beſeeeh thee, to comfort me, according to thy Sayings to thy Servant.

77. י Let thy Mercies come to me, that I may live: for thy Law is my Delight.

78. י Let the Proud be aſhamed, for they in Falſehood deal with me perverſely; I meditating on thy Precepts.

79. י Let thoſe return to me who fear thee, and who know thy Teſtimonies.

80. י Let my Heart be perfect in thy Ordinances, in order that I may not be aſhamed.

81. כ My Soul fails for thy Salvation, I wait for thy Word.

82. כ My Eyes fail for thy Sayings, ſo that I ſay, When wilt thou comfort me?

83. כ Though I am like a Bladder in the Smoak, I do not forget thy Ordinances.

84. כ How many are the Days of thy Servant? When wilt thou execute Judgment on my Perſecutors?

85. כ The Proud dig Pits for me, which is not according to thy Law.

86. כ All thy Commandments are with Faithfulneſs: they perſecuting me wrongfully, do thou help me.

87. כ They have almoſt made me fail on the Earth; yet I have not forſaken thy Precepts.

88. כ Keep me alive according to thy Kindneſs; and I will obſerve the Teſtimonies of thy Mouth.

89. ל O Lord, thy Word is placed for ever in Heaven.

90. ל Thy Faithfulneſs is to all Ages: thou haſt eſtabliſhed the Earth, ſo that it ſtands faſt.

91. ל The Things ſtand faſt this Day according to thy Judgments: for all are thy Servants.

92. ל Unleſs thy Law had been my Delight, I had then periſhed in my Affliction.

93. ל I will never forget thy Precepts; for by them haſt thou kept me alive.

94. ל I am thine, ſave me: for I ſeek thy Precepts.

95. ל The Wicked waiting for me, to deſtroy me; I am prudent with thy Teſtimonies.

Ver. 61. *Companies*] *Gr. the Cords of Sinners have been folded about me*; in a diverſe Meaning of the *Heb.* Subject, and another of the Verb founded on that, which is to be met with ſometimes among the *Tranſlators* (unleſs it can be imagined they deduced עור from עמר) and eſpecially here, as this Verb is not elſewhere, however in ſuch a ſingular Sénſe; but its Noun *Prey* diſcovers what it is.

Ver. 67. *Before*] in the *Sax. ærthamthe.* The *Earl of Dartf.* has very erroneouſly *Becauſe* for it.

Ver. 70. *as fat as Greaſe*] *Gr. curdled like Milk*; by ſuppoſing the Noun חלב without the Points was חלב and then framing a Senſe to the Verb from it, as at Ver. 61. upon Occaſion of this Word being here only: though it is not quite incredible, that the ſaid Signification of טפש was fetched from קפא

Ib. *fat*] denoting I ſuppoſe their Stupidity.

Ver. 77. *live*] *Sax. libbe* and in Ver. 116. *lifiye*; the Conſonant [v] being a late Invention, as related in the *Philoſ. Tranſact.* Vol. 5. abridged.

Ver. 79. *return*] to be for him as they had been. The Author of *H. Dav. clear'd* has for the *Sept.* and *Vulg. convert me*, but wrong.

Ver. 80. *not be aſhamed*] *quod eveniret, ſi a ſtatutis tuis recederem, at what may come to paſs, if I ſhould depart from thy Statutes*, ſay *Jun.* and *Trem.* but perhaps have not ſo bad or abſurd an *Annotation* elſewhere: for *his Mind being perfect, animus meus integer*, as they tranſlate, was *that he might not be aſhamed*; and conſequently if imperfect, he might be aſhamed, Ver. 31. which they produce for the like, is directly againſt them, and *Pſa.* xliv. 21. Nothing at all to the Matter. How much better do *Kimhi* and *Ab. Ezra* expound it, *that he might not be aſhamed, as the Proud aforeſaid*, Ver. 78.

Ver. 85. *dig Pits for me*] *Sept. have told me Tales:* it looks as if they took כרו for ברו from ברר or דבר as it is manifeſt they did שיחות for שיחות mind with but a Speck differently placed! though שיח has no plural, and being maſc. ſhould be שיחים

Ver. 91. *The Things ſtand faſt this Day*] But by the *Sept. the Day remains*, as though ו was wanting.

96. ל I have ſeen the End of all Perfection: thy Commandment is very large.

97. מ How do I love thy Law! it is my Meditation every Day.

98. מ Thou makeſt me wiſer than my Enemies, with thy Commandments: for I have them perpetually.

99. מ I underſtand more than all my Teachers: for thy Teſtimonies are my Meditation.

100. מ I am more prudent than the Elders: for I keep thy Precepts.

101. מ I reſtrain my Feet from every evil Way, that I may obſerve thy Word.

102. מ I do not depart from thy Judgments: for thou inſtructeſt me.

103. מ How ſweet thy Sayings are to my Palate, more than Honey to my Mouth!

104. מ I am prudent by thy Precepts: therefore I hate every falſe Way.

105. נ Thy Word is a Lamp to my Foot, and a Light to my Path.

106. נ I have ſworn, and will confirm *it*, to obſerve thy righteous Judgments.

107. נ I am afflicted very much: O Lord, keep me alive according to thy Word.

108. נ Deign to accept the Free-offerings of my Mouth, O Lord, and teach me thy Judgments.

109. נ My Life is in Danger continually, yet I do not forget thy Law.

110. נ The Wicked put a Gin for me; but I go not aſtray from thy Precepts.

111. נ I poſſeſs thy Teſtimonies for ever: for they are the Joy of my Heart.

112. נ I incline my Heart to do thy Ordinances for ever, *to* the End.

113. ס I hate Imaginations, but love thy Law.

114. ס Thou art my Hiding-place, and Shield: I wait for thy Word.

115. ס Depart from me, you Evil-doers; ſince I will keep the Commandments of my God.

116. ס Uphold me according to thy Sayings, that I may live; and let me not be aſhamed of my Expectation.

117. ס Support me, that I may be ſaved; and I will delight in thy Ordinances continually.

118. ס Thou treadeſt down all who err from thy Ordinances: for their Deceit is Falſehood.

119. ס Thou makeſt all the Wicked of the Earth become Droſs; therefore I love thy Teſtimonies.

120. ס My Fleſh ſhivers for Dread of thee, and I am afraid of thy Judgments.

121. ע I do that which is right and juſt; mayeſt thou not leave me to my Oppreſſors.

122. ע Be engaged for thy Servant for Good: let not the Proud oppreſs me.

123. ע My Eyes fail for thy Salvation, and for thy righteous Sayings.

124. ע Deal with thy Servant according to thy Kindneſs, and teach me thy Ordinances.

125. ע I am thy Servant, cauſe me to underſtand, that I may know thy Teſtimonies.

126. ע It is Time for the Lord to act, they breaking thy Law:

Ver. 96. *Perfection*] ſo counted and termed by the World.

Ver. 98. *them*] the *Commandments*; not *Enemies*, as it may ſeem in the *com. Tranſ.* by changing the Order of the *Original*.

Ver. 100. *keep*] By the LXX *ſought out*, with Reſpect to the foregoing Member more than the *Heb.* Word; as ſuppoſing Practiſe was not ſo proper to make wiſe, contrary to *Job* xxviii. ult. as well as the *Original* here; Practice alſo producing experimental, which is the beſt Knowledge.

Ver. 107. *according to*] *Sax. æfter.*

Ver. 109. *Life*] as *Judg.* xii. 3. 1 *Sam.* xix. 5. & xxviii. 21. *Job*, xiii. 14. ſignifying the great Danger he was in of loſing it. *Duport* in his *Gr. Verſe* turns it,

Νωλεμέως ψυχὴ μεῦ ἐπὶ ξυρῆ ἵσταται ἀκμῆς.

My Soul ſtands continually on the Edge of a Razor.

Ib. *Danger*] *Sept. thy Hands*, as thinking it better Senſe doubtleſs than this.

Ver. 112. *End*] by *K. Jam.* too quibbling, *And to the the end, without an end.*

Ver. 113. *Imaginations*] So I ſince find *Mudge* has it, and ſhews it ſhould be. *Sept. the unrighteous*, only perhaps as ſuiting *hate*.

Ver. 119. *makeſt—become Droſs*] *Heb. makeſt ceaſe Droſs*, which I ſuppoſe will not bear to be tranſlated nearer, and *reduceſt—to Droſs* would be the ſame. *Mudge*, whom I cannot but conſider as one of the Party that are for mending the *Scripture*, ſays, I chuſe to point it הִשְׁבַּתָּ (but there is a Letter wrong, and again in the Errata) *Thou cauſeſt to ſink* (adding *like*) *as if is a Notion that ſuits with Droſs.* But my Notion is, that the Metal being heavier than its Droſs, is what ſinks in melting (and otherwiſe neither of them can ſink) and the Droſs ſwims on the Top; nor does שבת ever ſignify *ſink*. He adds, making it ſtill more uncertain, *except with the Seventy we would rather alter the firſt Letter into a* ת which if the *Seventy* did alter, ſurely they did amiſs; and will he juſtify their wide tranſlating, *I have reputed all the Sinners of the Earth Tranſgreſſors?* deriving the laſt from שגג and adding י to the Verb.

Ver. 120. *My Fleſh ſhivers*] *Sept. Nail my Fleſh*, conceiting this Signification from the Noun, which has contrarily the Signification of *Nails* from the Verb as *Buxt.* notes, as alſo fancying סְמַר to be סְמַר

Ver. 121. *mayeſt thou not*] Neither the Verb nor Adverb being imperative, and the former potential or optative, as well as indicative, give this agreeable Connexion with the foregoing its due Weight: while *Mudge* aſſerts, *it muſt be tranſlated* Thou wilt not, *except you read* אַל i. e. inſtead of בַּל to make it imperative.

Ver. 122. It is remarked that every Verſe beſides throughout this long *Pſalm*, has ſome Word ſignifying the Law of God; unleſs the 90 be alſo excepted.

Ib. *Be engaged for*] *Litur. Make thou—to delight*, in another Meaning (if the Verb has that) but which would require another Mood.

Ver. 126. *for the Lord to act*] It has been a Matter of no ſmall Doubt, whether the Meaning is not *to act for the Lord*, eſpecially as the *Heb.* ſtands in that Order, and moſt anciently took it that Way, both *Jews* and *Chriſtians*, inſomuch that the great *Rabbi Judah* of the former called *the Holy*, thought himſelf juſtified by it to write

127. ע Therefore I love thy Commandments more than Gold, nay than pure Gold;

128. ע Therefore I eſteem all the Precepts right in every Thing, I hate every falſe Way.

129. פ Thy Teſtimonies are wonderful; therefore my Soul keeps them.

130. פ The Entrance of thy Words enlightens, cauſing the Simple to underſtand.

131. פ I open my Mouth wide, and pant; becauſe I long for thy Commandments.

132. פ Look on me, and be gracious to me, according as is uſual to thoſe who love thy Name.

133. פ Eſtabliſh my going on in thy Sayings, and let not any Iniquity have dominion over me.

134. פ Redeem me from the Oppreſſion of Man; and I will obſerve thy Precepts.

135. פ Make thy Face light on thy Servant, and teach me thy Ordinances.

136. פ Streams of Water run down my Eyes, for ſuch as do not obſerve thy Law.

137. צ Thou art righteous, O Lord, and thy Judgments are right.

138. צ Thou haſt commanded thy Teſtimonies very righteouſly, and faithfully.

139. צ My Zeal has cut me off; becauſe my Adverſaries have forgot thy Words.

140. צ What thou ſayeſt is very pure; and thy Servant loves it.

141. צ I being ſmall and deſpiſed, do not forget thy Precepts.

142. צ Thy Righteouſneſs is everlaſting Righteouſneſs, and thy Law is Truth.

143. צ Diſtreſs and Streightneſs having found me out, thy Commandments are my Delight.

144. צ The Righteouſneſs of thy Teſtimonies is for ever: cauſe me to underſtand, that I may live.

145. ק I call with the whole Heart: anſwer me, O Lord; I will keep thy Ordinances.

146. ק I call upon thee, ſave me; and I will obſerve thy Teſtimonies.

147. ק I prevent the Twilight, and cry out: I wait for thy Word.

148. ק My Eyes prevent the Watches, to meditate on thy Sayings.

149. ק Hear my Voice according to thy Kindneſs: O Lord, keep me alive according to thy Judgment.

150. ק Thoſe that follow Lewdneſs come near; who are far from thy Law.

151. ק Thou art near, O Lord, and all thy Commandments are Truth.

152. ק I know of old Time from thy Teſtimonies, that thou haſt founded them for ever.

153. ר Look on my Affliction, and deliver me: for I do not forget thy Law.

154. ר Plead my Cauſe, and vindicate me: keep me alive according to thy Sayings.

155. ר Salvation is far from the Wicked: for they ſeek not thy Ordinances.

156. ר Thy Mercies are many, O Lord: keep me alive according to thy Judgments.

157. ר My Perſecutors and Adverſaries being many, I turn not aſide from thy Teſtimonies.

158. ר I ſee the Treacherous, and loath; becauſe they do not obſerve thy Sayings.

159. ר See that I love thy Precepts: O Lord, keep me alive according to thy Kindneſs.

160. ר The Sum of thy Word is Truth, and every one of thy righteous Judgments is for ever.

161. ש Princes perſecute me undeſervedly; but my Heart is in Fear of thy Word.

162. ש I am joyful for thy Sayings, as one who finds much Spoil.

163. ש I hate, and abhor Falſehood; loving thy Law.

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down their *Traditions*, which they had forbid to be written, &c. ſee *Patr. Præf.* but the two foregoing Verſes, and *thy* in this, incline me the other Way.

Ver. 127, 128. *Therefore*] Becauſe his proud Oppreſſors, Ver. 121, 122. broke God's Law, *David* might prize it the more, as Ver. 139. though *Mudge* affirms, '*There-*'*fore* has no Connexion with what is paſt.'

Ver. 128. *every Thing*] *Mudge* notwithſtanding the good Senſe it makes, confidently aſſerts, *The preſent Reading is evidently falſe*, and tranſlates, *I keep ſtrait on according to all thy Charges*, by dividing (and deſtroying) this כל putting כ to the preceding Word, and ל from the End here to the Beginning of the ſecond Word before it. What might not be done at this Rate? Who could have believed any Perſon would publiſh a Thing ſo very abſurd, and improbable? Could any Copier of the *Heb.* by Overſight take two Letters, one from the Beginning of the firſt of two Words, and the other from the End of the ſecond, and then turning thoſe two Letters backward, make a third new Word? Beſides כ would have another Shape ך before, or indeed be כה As to the *Seventy*, he that tranſlated this might much eaſier miſs or neglect one כל of the three, nor is it any ſtrange Matter for them not to render literally.

Ver. 130. *Entrance*] *Sept. Declaration*, for *Opening* from the Verb.

Ver. 133. *any*] the *Sax.* being *æniy*.

Ver. 136. *ſuch as*] The *Sept.* turn it to himſelf, the Odds might be but ו and י with an Infinitive.

Ver. 138. *righteouſly*] or *in Righteouſneſs*. In the *Dow. Bib.* thus darkly, *Thou haſt commanded the juſtice of thy teſtimonies: and thy veritie excedingly*; and our *com. Eng.* is averſe to the *Heb.* where the Verb is firſt.

Ver. 141. *being*] ſee *Gell*'s *Eſſay*, p. 391.

Ib. *ſmall*] The LXX *a Junior* or *young*, apparently miſinterpreting צעיר by נער

Ver. 147. *prevent*] left out of the *Pſalter*.

Ver. 150. *that follow Lewdneſs*] *Mudge* has, *that purſue me with malicious Subtilty*; for he reads, he ſays, דרפי as if he did not know how to point Half of it, and the Pointing ſecures it from ſuch Invaſion, even of the *Seventy*; from whom and *Dr. Hare* our Author fetches his Aſſiſtance, too feeble for ſuch a Work.

Ver. 160. *Sum*] *Heb. Head.*

164. ש Seven

164. ש Seven times in a Day do I praiſe thee, for thy righteous Judgments.

165. ש Thoſe who love thy Law have much Peace, and have no Stumbling-block.

166. ש I hope for thy Salvation, O Lord, and do thy Commandments.

167. ש My Soul obſerves thy Teſtimonies, and I love them exceedingly.

168. ש I obſerve thy Precepts, and Teſtimonies: for all my Ways are before thee.

169. ת Let my Cry come near before thee, O Lord: cauſe me to underſtand according to thy Word.

170. ת Let my Supplication come before thee: deliver me according to thy Saying.

171. ת My Lips ſhall utter forth Praiſe: for thou teacheſt me thy Ordinances.

172. ת My Tongue ſhall ſing thy Sayings: for all thy Commandments are with Righteouſneſs.

173. ת Let thy Hand be to help me: for I have choſen thy Precepts.

174. ת I have deſired thy Salvation, O Lord, and thy Law is my Delight.

175. ת Keep my Soul alive, that it may praiſe thee; and let thy Judgments help me.

176. ת I have gone aſtray like a Sheep that is loſt; ſeek thy Servant: for I do not forget thy Commandments.

PSALM CXX.

A Poem of the Stairs.

I called to the Lord in my Diſtreſs, and was not unanſwered by him.

2. O Lord, deliver my Soul from the falſe Lip, from the deceitful Tongue.

3. What ſhall be given to thee? Or what ſhall be added to thee, O deceitful Tongue?

4. The Arrows of the Powerful ſharpened, with Coals of Juniper.

5. Wo is to me, that I ſojourn in Meſhech, dwell with the Tents of Kedar.

6. My Soul it ſelf has dwelt much with him who hates Peace.

7. I am *for* Peace; but when I ſpeak, they are for War.

PSALM CXXI.

A Poem of the Stairs.

I look up to the Mountains, from whence my Help comes.

2. My Help is from the Lord, who made the Heaven and the Earth.

3. May he not ſuffer thy Foot to be moved: may he not ſlumber who keeps thee.

4. Behold he who keeps Iſrael, does neither ſlumber, nor ſleep.

5. The Lord keeps thee: the Lord is a Shelter to thee on thy right Hand.

6. The Sun ſhall not ſmite thee by Day, nor the Moon in the Night.

7. The Lord will keep thee from all Evil: he will keep thy Soul.

8. The Lord will keep thy going out and coming in, henceforth even for ever.

Ver. 164. by *Buchanan*, *Septies tuam æquitatem me canentem lux videt:*

A Day ſees me ſinging thy juſt Dealing ſeven times; which his Country-man *Jonſton* follows with,

Hanc me canentem ſedulo Lux una cernet ſepties.

Ver. 165. *have much Peace*] Thus *Juvenal* at the End of his 10th *Satyr*,

——*Semita certe*
Tranquillæ per virtutem patet unica vitæ:

Rendered in a late proſe *Tranſlation*, *Be aſſured, that the only Path to a Life of Peace is through a Courſe of Virtue.*

Ib. *no Stumbling-block*] Nothing that they ſtumble at; but have Something *to offend them*, *Mat.* xviii. 6, 7.

Ver. 1. *the Stairs*] thus rendered *Neh.* iii. 15. & xii. 37. *Exek.* xl. 6. & xliii. 17. and *Steps*, *Exod.* xx. 26. 1 *King.* x. 19, 20. 2 *Chron.* ix. 18, 19. *Ezek.* xl. 22, 26, 31, 34, 37, 49. *Sol. Jarhi* in his *Commentary* writes of this and the 14 next *Pſalms*, שיאמרי ה׳ וי אותו על חמש עשרה מעלות היורדות מעזרת ישראל עד זדת נשים *They were thoſe which the Levites ſaid upon the 15 Stairs going down from the Court of the Iſraelites to that of the Women.* So *Godwin* in his *Moſes* and *Aaron*, Lib. ii. 1. and *Grotius* in *Annot.* The Deſcription of which Stairs may be ſeen in *Prideaux*'s *Ichnography of the Temple*, *Connect.* Part I. B. 3. Both Numbers agreeing, gives this Expoſition much the Preference; eſpecially compared with the like Word, *Neh.* ix. 4. whereas thoſe who ſuppoſe it otherwiſe, leſs probable, feign the other 15 to anſwer this of the *Pſalms*. They may be ſuppoſed all made by *David*, excepting the cxxvith and cxxxiid, as the Titles ſhew of ſome; and this againſt *Doeg*.

Ver. 3. *added*] So the *Heb.* ſignifies, not done; and which by the *com. Tranſ.* makes, *Sharp arrows ſhall be done unto thee.*

Ver. 4. *Coals of Juniper*] which *Jerome* on *Manſion* 15 of the *Iſraelites* ſays, it is reported, *ſi cinere fuerint opertæ, uſque, ad annum perveniant, if they were covered up in the Aſhes, would keep a Year.* This Curioſity of Nature is given away in the *Pſalt.* for the juſtling Epithets *hot burning*; and the LXX being at a Loſs through the Infrequency of it, put it *deſolate*.

Ver. 5. *Meſhech——Kedar*] *Iſraelites* barbarous and wicked like the People there; as it does not appear *David* ever was in thoſe Places, being Part of *Arabia*.

Ver. 7. *I ſpeak*] *Unto them* the *Litur.* as the *Gr.* but to whom elſe ſhould he ſpeak?

Ver. 1. *Mountains*] *Zion* and *Moriah*, 2 *Chron.* iii. 1. and *Grotius* ſuppoſes it was written in the Time of the War with *Abſalom*.

Ver. 3. *ſlumber*] *Sax. hnæppie.*

Ver. 6. *ſmite*] *Litur. burn*; which the *Heb.* does not ſignify, and puts the *learned Vindicator* hard to it to make out of the Moon: among other Things he brings that Saying of the Vulgar, when they tread in cold Water, that they have ſcalded their Feet, yet ſuppoſes the Moon has Heat to the ſame Degree ſhe has Light; though it is evinced by the Burning-glaſſes, ſhe tranſmits none at all of the former.

Ib. *Nor the Moon*] *Duport* too far out of his uſual Dulneſs;

Οὐδὲ σέ κεν κερόεσσα βάλοι κατὰ νύκτα σελήνη·

nor the horned Moon puſh thee by Night; but he might make it from *Apollinarius*, who has the like Senſe and Words.

Ver. 8. *going out——coming in*] *Sax. ingang——utgang*, being tranſpoſed.

PSALM CXXII.

A Poem of the Stairs, by David.

I was glad when they ſaid to me, Let us go to the Houſe of the Lord.

2. Our Feet have ſtood in thy Gates, O Jeruſalem.

3. Jeruſalem is built like a City, which is joined together of it ſelf.

4. Whither the Tribes go up, the Tribes of the Lord to the Teſtimony of Iſrael; to give thanks to the Name of the Lord.

5. For the Thrones of Judgment abide there, the Thrones of the Houſe of David.

6. Aſk concerning the Peace of Jeruſalem: let them be quiet who love thee.

7. Let there be Peace in thy Fort, Quietneſs in thy Palaces.

8. For the ſake of my Brethren and Friends, I now ſpeak, Let Peace be in thee.

9. For the ſake of the Houſe of the Lord our God, I will ſeek thy Good.

PSALM CXXIII.

A Poem of the Stairs.

I look up to thee, who dwelleſt in Heaven.

2. Behold as the Eyes of Servants are to the Hand of their Maſters, as a Handmaid's to that of her Miſtreſs; ſo are our Eyes to the Lord our God, till he is gracious to us.

3. Be gracious to us, O Lord, be gracious to us: for we are filled much with Contempt.

4. Our Soul it ſelf is filled much with the Scoffing of thoſe that are at eaſe, with the Contempt of the Proud.

PSALM CXXIV.

A Poem of the Stairs, by David.

Unleſs it had been the Lord who was for us, let Iſrael now ſay;

2. Unleſs it had been the Lord who was for us, when Mankind roſe up againſt us:

3. Then would they have devoured us alive, when they were incenſed at us;

4. Then would the Waters have overflowed us, the Flood paſſed over our Soul;

5. Then *that* of lofty Waters would have paſſed over our Soul.

6. Bleſſed be the Lord, who has not delivered us a Prey to their Teeth.

7. Our Soul is eſcaped as a Bird from the Snare of the Fowlers: the Snare is broken, and we are eſcaped.

8. Our Help is in the Name of the Lord, who made the Heaven and the Earth.

PSALM CXXV.

A Poem of the Stairs.

Thoſe who truſt in the Lord are as Mount Zion, that is not moved, but abides for ever.

2. As the Mountains are round about Jeruſalem it ſelf, the Lord will be about his People, henceforth even for ever.

Ver. 1. *Poem*] the Time of which appears by Ver. 2, 5. ſee 2 *Sam.* v. 6.

Ver. 2. *have ſtood*] *Heb. have been ſtanding.*

Ver. 3. *Jeruſalem*] where *Maundrell* being in the Year 1697, paced it round without the Wall, and it was by his Account, on the North 1435, South 1290, Eaſt 1005, and Weſt 900 of his Paces or Steps, 10 of which he computes at 9 Yards; the whole making juſt two Miles and a half, as he ſays; but certainly there wants 233 Yards, or a Furlong and 13 Yards, of it, being exactly 2 *Eng.* Miles (as doubtleſs he reckoned by) a Quarter, and 207 Yards. The Gates he reckons 7, one at the Weſt, and two at each of the other Sides, *Journ. from Alep. to Jeruſ.* ſee more on *Pſa.* xlviii. 2.

Ver. 4. *to the Teſtimony*] *Pſalt. to teſtifie unto Iſrael*; but it is a Noun, not a Verb.

Ver. 6. *Aſk*] as the Word means commonly, ſcarce *pray.*

Ver. 7. *Fort*] according to the *Heb.* and not *Walls.*

Ver. 1. This ſeems rather made by *David* in his Troubles, before his Advancement; though ſome conjecture it to be long after him. Which *Sandys* begins in this lofty Manner,

Thou Mover of the rolling Sphears,
I through the Glaſſes of my Tears,
To thee my Eyes erect.
As Servants mark their Maſters Hands,
As Maids their Miſtreſſes Commands,
And Liberty expect;

And *Smyth*, as alſo *Tate* and *Brady* have almoſt verbatim the two Lines, *As Servants &c.*

Ver. 3. *us*] who might be thoſe with *David.*

Ver. 1. *Iſrael*] over whom *David* ſeems to nave now reigned; applied by *Nichols* to *Abſalom's* Rebellion, but better ſeemingly by *Patr.* to the foreign Enemies.

Ver. 3. *alive*] *quick* being not only obſolete, but may be miſtaken by ſuch as uſe it for *quickly.*

Ver. 5. that] the Verb being ſing. and ſo *Jun.* and *Trem.* add *Flood*, but the LXX attribute it to *Soul.*

Ver. 1. *Patrick's* relating this and *Pſa.* cxxiii. to be made on Occaſion of *Sennacherib's* beſieging *Jeruſalem*, is ſo conjectural, that *David* may better have the Preference of their paſſing for his, ſince he wrote ſo many, if we do ſeek who is likelieſt.

Ver. 2. *round about*] As *Dr. Perry* who was lately there, deſcribes the Situation of it, which he ſays "is very "high, compared with the Plains to the Seaward, yet is "in a ſmall Deſcent, ſurrounded with Hills ſomewhat "higher than it ſelf, except only to the South-eaſt, "where it looks down into a deep Abyſs, on the Back "of which runs a Range of Mountains of *Arabia Petræa*, "which ſeem pretty equal in Height with *Jeruſalem*," *View of the Levant*, p. 123. And *Dr. Rauwolff* a *German*, who was there in 1575, relates "that the *Dead* "*Sea*, where *Sodom* and *Gomorrah* ſtood, might be "plainly ſeen from thence over a barren Hill, though it "was a Day's Journey off, as likewiſe Mount *Seir* be-"yond it, and the high Hills *Abarim* and *Nebo*," *Travels*, Part. iii. 3.

3. For

3. For the Rod of the Wicked ſhall not reſt upon the Lot of the Righteous; that the Righteous may not put forth their Hands to Iniquity.

4. Do good, O Lord, to the Good, and to ſuch as are upright in their Hearts.

5. As for thoſe that turn aſide to their crooked Ways, the Lord will make them go with the Workers of Iniquity; Proſperity being in Iſrael.

PSALM CXXVI.

A Poem of the Stairs.

1. When the Lord turned back the Captivity of Zion, we were like thoſe who dream:

2. Then was our Mouth full of Laughter, and our Tongue of Singing; then they ſaid among the Gentiles, The Lord has magnified himſelf in dealing with theſe.

3. The Lord has magnified himſelf in dealing with us, who are glad.

4. O Lord, turn back our Captivity, as the Streams in the South.

5. Thoſe who ſow with Tears, ſhall reap with Singing.

6. He that weeps as he goes along, carrying the gotten Seed; ſhall come along with Singing, carrying his Sheaves.

PSALM CXXVII.

A Poem of the Stairs for Solomon.

1. If the Lord does not build the Houſe, they labour in vain who build it: if the Lord does not keep the City, the Keeper watches in vain.

2. It is in vain for you to riſe up early, to ſit down late, eating the Bread of Grief: ſo he gives his Beloved Sleep.

3. Behold Children are the Lord's Poſſeſſion, the Fruit of the Womb is a Reward.

4. As Arrows in the Hand of the Powerful; ſo are the Children of Youth.

5. The Man is happy whoſe Quiver is full of them: they will not be aſhamed, but will ſpeak with the Enemies at the Gate.

PSALM CXXVIII.

A Poem of the Stairs.

1. Every Man is bleſſed who fears the Lord, who goes in his Ways.

2. For thou wilt eat of the Labour of thy Hands: thou art bleſſed, and it is well with thee.

3. Thy Wife will be like a fruitful Vine at the Sides of thy Houſe, thy Children like Olive Plants round about thy Table.

4. Behold that ſo will the Man be bleſt who fears the Lord.

Ver. 3. *reſt*] The Author of *Holy David &c.* to vindicate the *old Pſalt.* labours to ſhew that *reſt* (a verb) does not neceſſarily import *a long abode* (which is a Noun) or that *cometh* (not from the *Heb.*) imports it as well.

Ib. *Lot*] *Sax. hlyt.*

Ver. 5. *crooked Ways*] *Vulg. Obligationes, Obligations*, by Corruption probably of *obliquationes.*

Ib. *make—go*] *lead*, which the *Heb.* has Nothing of, being quite unfit.

Ver. 1. *Ezra* is ſuppoſed to have made this after ſome of the People were returned from the Captivity of *Babylon*, Ver. 1, 4. *Brady* and *Tate* begin it,

When Sion's God her Sons recall'd
from long Captivity,
It ſeem'd at firſt a pleaſing Dream
of what we wiſh'd to ſee:

as *Baſil Kennett* does with,

When favour'd by Jehovah's Guardian Hand,
The Captive Tribes regain'd their Native Land;
We ſeem'd in Dream, or Viſion, to poſſeſs
A Pleaſure ſo profuſe of Happineſs.

Ib. *dream*] *Sept. are comforted*; from this Verb's Meaning *to recover* or *get well*, *Iſa.* xxxviii. 16. not as *Byth.* ſays from another *to ſpare.*

Ver. 2. *Mouth*] By the Art of Spelling *mouthes* is made two Syllables in the *old Metre.*

Ver. 4. *South*] where we find Mention made of Streams not perennial, *Job* vi. 15, 19. whoſe Return he finely compares theirs to: an exquiſite Simile!

Ver. 5. *ſhall reap*] *Sax. ripath.*

Ver. 6. *gotten*] as *getting*, *Job* xxviii. 18.

Ib. *Sheaves*] *Sax. gripan*; but in ſome Parts of *England*, the Handfuls before they are put together in Sheaves are called *Grips* for *Gripes.*

Ver. 1. *for Solomon*] as *Pſa.* lxxii. from whence the Time of writing it appears, he being but young when *David* died.

Ib. *If the Lord*] *Euruphamus* the *Pythagorean* in his *Treatiſe upon Life* writes, Ἀνθρώπου φύσις, τὰ μὲν ἐκ τῆς ἰδίας προαιρέσιος, τὰ δὲ καὶ τῆς ἐκ τοῦ Θεοῦ γινομένης ἐπικουρίας ὑποδεὴς ἐστι. *The Nature of Man is ſuch, that he can conſult himſelf, yet he alſo wants divine Help.*

Ib. *vain*] *Sax. ydel.*

Ib. *Keeper*] the Participle of the foregoing Verb.

Ib. *watches*] as this Verb is rendered *Pſa.* cii. 7. *Prov.* viii. 34. *Ezr.* viii. 29. *Iſa.* xxix. 20. *Jer.* v. 6. & xxxi. 28. & xl. 27. *Dan.* ix. 14. and never ſignifies *waketh.*

Ver. 2. *to riſe up early, to ſit down late*] Here the LXX have, *to get up early: riſe you after ſitting down*; with little Senſe, and a wrong Pauſe, nay as if שבת was שבו

Ib. *ſit down*] from *Labour* or *Watching*, Ver. 1. for it is not ſitting Work that is ſpoken of.

Ib. *eating*] a Participle, which our *Tranſ.* ſeems to have miſtaken for a Verb infinitive.

Ib. *ſo he*] the Lord by keeping the City at Night, Ver. 1.

Ib. *Beloved*] referring to *Solomon's* Name, 2 *Sam.* xii. 25. and ſo meaning him particularly.

Ver. 4. *the Children of Youth*] who being born when their Parents are young, may grow up to be ſerviceable to them; and *Grot.* notes that ſuch are ſtronger. Our *Tranſlators* by *children of the youth*, ſeem to have meant only *young Children*, as in the *Litur.* or *young Men*, and either ill expreſſed. For *Youth* the LXX have *ſhaken ones*, as a Participle.

Ver. 5. *Quiver*] wherein Arrows were carried.

Ib. *at the Gate*] ſhall go to the very Gate of their Enemies City, to demand Entrance; ſee *Gen.* xxii. 17. which ſeems more denoted than Trial at Law.

5. The Lord will bleſs thee from Zion, and thou wilt ſee the Welfare of Jeruſalem all the Days of thy Life.

6. Thou wilt alſo ſee thy Children's Children, Proſperity in Iſrael.

PSALM CXXIX.

A Poem of the Stairs.

They have diſtreſſed me much from my Youth, let Iſrael now ſay;

2. They have diſtreſſed me much from my Youth: yet have not prevailed againſt me.

3. The Ploughers ploughed on my Brow, making their Furrows long.

4. The Lord was juſt, he cut the Cord of the Wicked aſunder.

5. Let all who hate Zion be aſhamed, and turned back.

6. Let them be as the Graſs of the Roofs, that withers before it is pulled up:

7. With which no Reaper fills his Hand, nor he that makes Sheaves his Arm.

8. Neither do thoſe who paſs by ſay, The Bleſſing of the Lord be on you, we bleſs you in the Name of the Lord.

PSALM CXXX.

A Poem of the Stairs.

I call upon thee, O Lord, from the Depths.

2. Lord, hear my Voice: let thy Ears be attentive to that of my Supplications.

3. If thou, O Lord, ſhouldeſt obſerve Iniquities; Lord, who ſhall ſtand?

4. But there is Forgiveneſs with thee, that thou mayeſt be feared.

5. I wait for the Lord, my Soul waits; and I hope for his Word.

6. My Soul *does* for the Lord, more than they themſelves who watch for the Morning it ſelf.

Ver. 5. *Zion*] which may ſhew what Part of *David*'s Life he compoſed this and the following *Pſalm* in, as has been before obſerved of others.

Ver. 1. *Poem*] For the Author ſee at *Pſa.* cxx & cxxv. though ſome gueſs him to have lived after the *Babylonian* Captivity.

Ver. 3. *Ploughers ploughed*] According to the 70 *Interpreters Sinners hammered*; accepting the Verb otherwiſe, and ſo paraphraſing the Noun. *Johnſon* in his late large *Dictionary of the Engliſh Language* in 2 vols. fol. has to theſe Words no Inſtance of ſpelling them with *w*, and there is *plough*, *Luk.* ix. 62.

Ib. *Brow*] Being Something that ſtands out or high, and ſo rendered *Lev.* xiv. 9. *Kennett* indeed has an ingenious, but unwarrantable Thought, according to the *com. Reading* thus,

Th' inhumane Scourgers on my Back have plough'd
With livid Tracts, and Furrows mark'd in Blood:

for that is not ſimilar to drawing a Plough, nor was *David* whipt, we may ſuppoſe, by his Enemies; yet *Mudge* too expounds it, *ſcourged* ſeverely. And the Writer of *Holy David clear'd* more unaccountably labours to ſhew the *Back* was *Zion*.

Ib. *Furrows*] the Wrinkles on the Brow or Forehead, cauſed by Trouble and Illneſs of Body, which appear in Weeping, downcaſt Looks, and Leanneſs. *Sept. Iniquity*, from עוה for ענה

Ver. 4. *Cord*] Sing. though with a plur. Termination; that which the Plough was drawn with. *Sept. Necks*, from the Thickneſs denoted; *Litur. Snares*, from too fond, and here a wrong Freedom.

Ver. 6. *is pulled up*] according to the Signification of the Verb, which never is *groweth up*; ſo *Munſt.* and *plucked up* in the *Litur.* and *Ham. pulleth off* by *Ainſw. &c.* beſides *Maundrell* in his *Journey from Aleppo to Jeruſalem*, 1697, at the End informs us, that *in the Land of Paleſtine they pull up their Corn for the ſake of the Straw*, and he accordingly there explains this Verſe; ſee alſo *L. de Dieu*'s *Animad.* The *laſt Eng. Tranſ.* before the *preſ.* has *afore it cometh forth*, the *com. Met. ere it grow*; on which *Ward* ſays, *How Graſs can wither before it grow, is a Paradox.*

Ver. 7. *With which*] there being *Graſs* among Corn; and though *Mudge* ſays it cannot refer to this Graſs, ſurely it may.

Ib. *no—fills*] ſome *Copies* of the *vulg. Lat. will not fill*, others *has not filled.*

Ib. *Reaper*] for *the Mower* does not take the Corn in his Hand: and this Participle is tranſlated *the Reaper*, *Am.* ix. 13. and plur. *the Reapers*, *Ruth* ii. 3, 4, 5, 6, 7, 14. 2 *King.* iv. 18. no where elſe *mower* or *mowers*.

Ib. *Arm*] rendered *Arms*, *Iſa.* xlix. 22. thus *Pagn.* turns it *Brachium*, *Jun.* and *Trem. Lacertum*, as alſo *Buxtorf*'s *Lexic.* has it.

Ver. 6, 7, and 8. ſeem wholly to refer to that uſeleſs, unprofitable, ungathered Graſs, that grows ſpontaneouſly on the Roofs of Houſes. A Graſs (ſays he) that withers before it is ripe; a Graſs, that as its Situation admits not of mowing, ſo it is not even reaped, cut down with a Sickle. A Graſs, that however luxuriant it may ſeem, is never worth the Labour of gathering, and therefore never enjoys thoſe encouraging Benedictions of the Paſſengers upon the Labourers employed in gathering in the uſeful and mature Productions of the Earth. For of ſuch kind of Benedictions are thoſe undoubtedly which are contained in the 8th Verſe.

Ver. 1. *Poem*] written as may ſeem after *David* had ſinned concerning *Uriah*.

Ver. 4. *that thou mayeſt be feared*] *Vulg. Lat. and for the ſake of thy Law*, joined to the following; תורא *thou mayeſt be feared*, being taken for תורה *Law:* but for this the *Septuag.* now have *Name*, which I ſuppoſe was deſigned to be rendered by νόμος, or rather was by Miſtake νόμα, and the gen. Caſe put νόματος, which being no Word, was altered into ὀνόματος. This Remark, however novel (as all were at firſt) has a Right not to yield to any Thing leſs apparent; and the Matter is Matter of Fact.

Ver. 5. *and*] The LXX. miſſing this, join that before and that after together.

Ver. 6. does] rather *watch*, or elſe *hope*, than *wait*; the *Litur.* at Adventure *fleeth*, *Hammond haſteneth*, *Jun. ſtudioſior eſt, is more careful*; but the *Sept.* and *vulg. Lat. hoped.*

Ib. *more than &c.*] *Sept. from the morning watch till Night*, paraphraſtically at Random, to ſhun a ſeeming Tautology that might be Elegance.

Ib. *Morning*] *Sax. dæyredlicre*; q. d. *red like day*, and in another *Copy moryintyde.*

7. Let

7. Let Iſrael hope for the Lord: for with the Lord there is Kindneſs, and with him much Redemption.

8. And he will redeem Iſrael from all its Iniquities.

PSALM CXXXI.

A POEM of the Stairs, by David.

O Lord, my Heart is not exalted, nor are my Eyes lofty; neither do I go in great Things, nor in ſuch as are too wonderful for me.

2. Do not I order and make my Soul quiet, like one that is weaned of his Mother? My Soul is as it were weaned in me.

3. Let Iſrael hope for the Lord, henceforth even for ever.

PSALM CXXXII.

A POEM of the Stairs.

O Lord, remember of David, all his being afflicted:

2. Who ſwore to the Lord, vowed to the Strong One of Jacob;

3. I will not go into the Tent of my Houſe, will not get up on the Couch of my Beds,

4. Will not give my Eyes Sleep, my Eyelids Slumber;

5. Till I find a Place for the Lord, Tabernacles for the Strong One of Jacob.

6. Behold we heard of it in Ephrathah, found it in the Fields of Jaar.

7. We will come to his Tabernacles, will bow down at his Footſtool.

8. Ariſe, O Lord, to thy Reſt, thou and the Ark of thy Strength.

9. Let thy Prieſts be cloathed with Righteouſneſs, and let thy pious ones ſing.

10. For the ſake of thy Servant David, turn not back the Face of thy anointed one.

11. The Lord has ſworn to David truly, from which he will not return; Of the Fruit of thy Body will I ſet on thy Throne:

12. If thy Children obſerve my Covenant, and my Teſtimonies that I teach them, their Children alſo ſhall ſit on thy Throne for evermore.

13. For the Lord has choſen Zion, having deſired *it* for his own Dwelling.

14. This ſhall be my Reſt, *ſaid he*, for evermore: here will I dwell, becauſe I deſire it.

15. I will throughly bleſs its Proviſion, will ſatisfy its Needy with Victuals.

16. I will cloath the Prieſts of it too with Salvation; and its pious ones ſhall ſing joyfully.

17. There will I make the Horn of David ſprout forth; having provided a Lamp for my anointed one.

Ver. 2. *Do not*] One Particle denoting a Queſtion, and another *not*. The LXX tranſlate, *If I have not been humble*, as if it was שחתי from שחח when it is שויתי Did they take ו to be ח

Ib. *and make—quiet*] *Sept. but exalted*, from רומם inſtead of דומם *Litur. refrain* from *Munſter*. but with the Verbs tranſpoſed, and the Meaning of the other from the LXX; what jumbling Work this!

Ib. *as it were weaned*] The LXX have, *ſo wilt thou recompenſe*; in another Signification indeed of the Verb, but כ is not to be ſtrained into [ſo;] and if they wrote ως not for ὡς, but for ὡς, *as*, it would be without the little Senſe it has now.

Ib. *in me*] So *Pagn.* and the *Tig. Verſ.* have *in me*, the *Lat.* and *Eng.* being here the ſame; *Munſt.* and *Mont. ſuper me, upon me*; *Jun.* and *Trem. apud me, with me*; which laſt *Ainſw.* renders this *Heb.* by, that is quite omitted in the *com. Bible*.

Ver. 3. *Iſrael*] which may be a Hint that it was written while *David* reigned, as *Pſa.* cxxiv.

Ver. 1. I ſuppoſe with *Grotius*, *Poole*, and others, that this *Pſalm* was made by *Solomon*, Ver. 8, 9, 10. being nearly the ſame with the Concluſion of his Prayer, 2 *Chr.* vi. and Ver. 10, 11. ſeem plainly to ſhew it.

Ib. *being afflicted*] a Verb, but turned by the LXX *Meekneſs*, and how is eaſy to be ſeen by one that knows a Little of the *Hebr.*

Ver. 4. *Eye-lids*] *Sax. bræwum.*

Ib. *Slumber*] The Supplement of the LXX to no Purpoſe, ſee in the *Com. Pray.*

Ver. 6. *we*] viz. *David*, when he was young, and dwelt in *Beth-lehem-Ephrathah*, *Mic.* v. 2. *Ruth* iv. 11. *Solomon* ſpeaking this in the Name of their or the Royal Family; in which Manner nearly both *Grotius* and *Hulſe* take it; and this I think is much likelier than taking *Ephrathah* for *Shiloh*, only becauſe that was in the Tribe of *Ephraim*.

Ib. *the Fields*] left out in the *Litur.* but the Writer of the *General Defence* in *H. D. clear'd* keeps to his Title even here, not allowing a Fault. O happy Tranſlation!

Ib. *Jaar*] at *Kirjath-jearim*, 1 *Chron.* xiii. 6. which is *The Town of the Jaars* or *Woods*; and ſeems here put for a proper Name like *Ephrathah*, as *Jun.* and *Trem.* with *Mudge* alſo have it, and *Hulſe* expounds it.

Ve. 9. *cloathed*] *Sax. ſcrydde*, whence *Shroud*.

Ver. 11. *will not return*] but that *Solomon*'s Children ſhould ſit, &c. Ver. 12.

Ver. 12. *Teſtimonies*] plur. ſee *De Dieu Anim.*

Ver. 13. *the Lord*] viz. himſelf, as he ſpeaks in ſeveral Places; though *Mudge* ſays, *Theſe are the Words of the Author*.

Ver. 15. *Proviſion*] Which the *Septuagint*, rendering Χήραν, the *vulg. Lat. Tranſlator* plainly miſtook for χήραν, or made from a wrong *Gr. Copy* that had it ſo, inſtead of the *Heb.* and thus turned it *viduam*, *Widow*; and yet to juſtify it, the *Doway Tranſlators* cunningly expound the *Widow* to be *the Church wanting Chriſt's viſible preſence*; whereas this was *Zion*'s, Ver. 13. and ſo muſt be the *Church*'s Widow, not *Chriſt*'s; ſee *Amama*, *Anti-barb. Bibl.* L. i. C. 3.

Ver. 16. *Salvation*] *Litur. health*; which if it denoted the ſame as *Salvation* formerly, not now.

18. I will cloath his Enemies with Shame, but his Crown ſhall flouriſh upon himſelf.

PSALM CXXXIII.

A Poem of the Stairs, by David.

Behold how good and how pleaſant it is, for Brethren to dwell even together!

2. Like the good Oil upon the Head, running down on the Beard, namely Aaron's; which ran down to the Edge of his Apparel:

3. Like the Dew of Hermon, *like* that which comes down upon the Mountains of Zion; for there the Lord commanded ſhould be the Bleſſing, Life for evermore.

PSALM CXXXIV.

A Poem of the Stairs.

Behold bleſs the Lord, all you Servants of the Lord, that ſtand in the Lord's Houſe in the Nights.

2. Lift up your Hands in the holy Place, and bleſs the Lord.

3. The Lord bleſs thee from Zion, who made the Heaven and the Earth.

PSALM CXXXV.

Praise the Lord, praiſe the Name of the Lord, praiſe, O Servants of the Lord;

2. Who ſtand in the Lord's Houſe, in the Courts of the Houſe of our God.

3. Praiſe the Lord, for he is good: ſing melodiouſly to his Name, for it is pleaſant.

4. Since the Lord has choſen Jacob for himſelf, Iſrael for his own Property.

5. For I know that the Lord is great, and our Lord the moſt of all gods.

6. All that the Lord pleaſes, he does in Heaven and on the Earth, in the Seas and all Depths:

7. Cauſing the Vapours to go up from the End of the Earth, making the Lightnings for the Rain, bringing the Wind out of his Treaſuries:

8. Who ſmote the Firſt-born of Egypt, both of Man and Beaſt.

9. He ſent Signs and Miracles within thee, O Egypt, againſt Pharaoh, and all his Servants:

10. Who ſmote large Nations, and ſlew ſtrong Kings;

11. Sihon King of the Amorites, and Og King of Baſhan, with all the Kingdoms of Canaan:

12. And gave their Country a Poſſeſſion, a Poſſeſſion to his People Iſrael.

13. O Lord, thy Name is for ever: O Lord, thy Remembrance is to all Ages.

14. For the Lord will judge his People, and be ſorry for his Servants.

15. The Images of the Gentiles are Silver and Gold, the Work of Man's Hands.

Ver. 18. *his Crown*] *my Sanctification* by the *Sept.* the ſame Noun denoting a *Nazarite*, and ו paſſing with them for ו.

Ver. 1. by *Buchanan*,

Nil caritate mutua fratrum, nihil
Jucundius concordiam:

there is Nothing more pleaſant than the mutual Love, not any Thing more than the Agreement of Brethren.

Ib. *Brethren*] *Antiſthenes*, as *Diog. Laertius* writes in his *Life*, ſaid *the living of Brethren in Amity was ſtronger than any Wall.*

Ib. *even*] as *Ainſworth* renders it, and *Pagn.* the *Tig. Verſ.* with *Jun.* and *Trem. etiam*, the ſame; and as the *Heb.* Particle ſignifies, not *in unity*. And thus they might be compared to Oil, that is coheſive, which particularly appears in its running down gently as here deſcribed, according to the Proſpect their Habitations make when joined together, which is both beautiful and uſeful in a Society, eſpecially religious. And being figuratively, though not expreſſively, ſpoken of their divine Fellowſhip, will exceed bare *Unity*; which in bad Things would make them worſe.

Ver. 2. *Edge*] the upper one, I ſuppoſe; and not running all down *to the ſkirts of his garments*, to daub them that were ſo very precious, and to be kept ſo nice, *Exod.* xxviii. *Lev.* vi. 11. *Ezek.* xlii. 14. accordingly *Ainſw.* renders it *collar*, as likewiſe *Kimhi* expounds it, with *Ford*, &c. but *Watts* brings the Oil down to his Feet.

Ver. 3. *Dew of Hermon*] We were ſufficiently inſtructed by Experience, ſays *Maundrell* in his *Journey from Aleppo to Jeruſalem*, pag. 57. what the holy Pſalmiſt means by the Dew of *Hermon*, our Tents being as wet with it, as if it had rained all Night.

Ib. like] in an eaſy Manner from before. *Mudge* falls back into the Abſurdity of our *old Tranſ. the Dew of Hermon falling upon the Mountains of Zion*, notwithſtanding he quotes *Maundrell*.

Ib. *Zion*] by which we may underſtand the Time of penning this and the next *Pſalm*, as before of the cxxviii and cxxix.

Ib. *there*] at *Zion*, as it ſeems to me with *Poole*, being laſt mentioned, and becauſe the Verb *commanded* is preterite, which would rather be future if it referred, as ſome would have it, to *Brethren's dwelling*.

Ver. 1. *Gr.* and *Litur.* more, *in the courts of the houſe of our God.*

Ver. 1. This may alſo be aſcribed to *David*, and the Time of it ſeen by the laſt Verſe.

Ib. *Praiſe*] inſtead of which thrice, the *com. Met.* has it ſix times in the two Verſes.

Ver. 3 *ſing*] *Mudge, ſtrike up to the Name of the Lord*; taking the latter from the foregoing Part, where the *Heb.* Pointing confines it, nor does it ſtand for a Genit. to *Name*, and withal blotting out *his*.

Ver. 7. *from the End of the Earth*] at the Horizon, where the Earth ends to the Sight; but according to *Kimhi*, from the Sea where the Land ends.

Ib. *Treaſuries*] *Sax. goldhordum.*

16. They

16. They have a Mouth, but do not ſpeak; have Eyes, but do not ſee;
17. Have Ears, but do not hearken; nay there is no Breath in their Mouth.
18. Thoſe that make them are like them, *with* every one who truſts in them.
19. O Family of Iſrael, bleſs the Lord: O Family of Aaron bleſs the Lord.
20. O Family of Levi, bleſs the Lord: you that fear the Lord, bleſs him.
21. The Lord be bleſſed from Zion, who dwells at Jeruſalem. Praiſe the Lord.

PSALM CXXXVI.

GIVE thanks to the Lord, becauſe he is good; ſince his Kindneſs is for ever.
2. Give thanks to the God of gods; for his Kindneſs is for ever.
3. Give thanks to the Lord of lords; for his Kindneſs is for ever:
4. To him who does great Wonders alone; for his Kindneſs is for ever:
5. To him who made the Heaven with Underſtanding; for his Kindneſs is for ever:
6. To him who ſpread forth the Earth upon the Waters; for his Kindneſs is for ever;
7. To him who made great Lights; for his Kindneſs is for ever:
8. The Sun for the Government of the Day; for his Kindneſs is for ever:
9. The Moon and Stars for the Government of the Night; for his Kindneſs is for ever:
10. To him who ſlew of Egypt their Firſt-born; for his Kindneſs is for ever;
11. And brought out Iſrael from among them; for his Kindneſs is for ever;
12. With a ſtrong Hand, and an Arm ſtretched out; for his Kindneſs is for ever:
13. To him who cut the Red Sea into Parts; for his Kindneſs is for ever;
14. And made Iſrael paſs through the midſt of it; for his Kindneſs is for ever;
15. But ſhook off Pharaoh and his Army into the Red Sea; for his Kindneſs is for ever:
16. To him who made his People go through the Wilderneſs; for his Kindneſs is for ever:
17. To him who ſmote great Kings; for his Kindneſs is for ever;
18. And ſlew ſtately Kings; for his Kindneſs is for ever:
19. Sihon King of the Amorites; for his Kindneſs is for ever;
20. And Og King of Baſhan; for his Kindneſs is for ever;
21. And gave their Country for a Poſſeſſion; for his Kindneſs is for ever;
22. A Poſſeſſion to Iſrael his Servant; for his Kindneſs is for ever.
23. Who remembred us in our Lowlineſs; for his Kindneſs is for ever;
24. And reſcued us from our Adverſaries; for his Kindneſs is for ever.
25. He gives Food to all Fleſh; for his Kindneſs is for ever.
26. Give thanks to the God of Heaven; for his Kindneſs is for ever.

PSALM CXXXVII.

BY the Rivers of Babylon there we ſate, as alſo wept, when we remembred Zion.
2. We hung our Harps on the Willows within it.
3. For there thoſe who took us captive, aſked us for the Words of a Song; and thoſe who laid on Heaps, for Mirth, *ſaying*, Sing us ſome of a Song of Zion.
4. How ſhall we ſing a Song of the Lord in a foreign Country!
5. If I forget thee, O Jeruſalem, let my right Hand forget *its Skill*.
6. Let my Tongue cleave to the Roof of my Mouth, if I do not remember thee, if I do not advance Jeruſalem above my chief Gladneſs.
7. Remember, O Lord, the Edomites ſaying at the Time of Jeruſalem, Make bare, make bare to the Foundation of it.
8. O Daughter of Babylon, that art to be waſted; he ſhall be bleſſed who renders to thee thy Recompence, for what thou haſt done to us.

Ver. 18. *make*] *Sax. doth.*

Ver. 1. This Verſe ſee 1 *Chron.* xvi. 34. on which *David* himſelf might probably make the reſt.

Ib. *his Kindneſs*] 'Benignitas ejus, in Hebræo,' *his Kindneſs*, in Hebrew, ſays *Grotius*. *Payne* not mends, but mars, in the Couplet of the *com. Met. For certainly*, with *Give Praiſes, why?*

Ver. 2. *of gode*] *Pſalt. all* and Ver. 3. but not in *Heb. Gr.* nor *Lat.*

Ver. 13. *into*] *Litur.* by a Lapſe *in two.*

Ver. 15. *ſhook off*] from the Chariots and Horſes, the Verb ſignifying thus, as both our *Ainſw.* and *Mudge* render it.

Ver. 26. The *Pſalt.* adds another Verſe neither in the *Heb.* nor *Gr.* but the ſame as the third in the *vulg. Lat.*

Ver. 1. *of Babylon*] where doubtleſs it was compoſed; and by the Prayer againſt the *Edomites*, Ver. 7. whoſe Overthrow was about five Years after that of *Jeruſalem*, as ſhewn on *Ezek.* xxv. 13. was made in that Time: which ſeems too ſoon for *Ezra* to be the Author of it, and *Jeremiah* did not go thither, to which laſt the *Septuagint* aſcribe it.

Ver. 3. *thoſe who laid on Heaps, for Mirth*] In the *Pſalt. melodie in our heavineſſe*, worth no more than mentioning.

9. He ſhall be bleſſed who takes, and diſperſes thy Children at the Rock.

PSALM CXXXVIII.

BY David.

I will give thanks to thee with my whole Heart, before the Magiſtrates will I ſing melodiouſly to thee.

2. I will bow down at thy holy Temple, and give thanks to thy Name, for thy Kindneſs and Truth: for thou magnifieſt thy Word above all thy Name.

3. On the Day that I call, thou alſo anſwereſt me, thou ſtrengtheneſt me with Strength in my Soul.

4. All the Kings of the Earth will give thanks to thee, O Lord, when they hear the Words of thy Mouth.

5. And will ſing in the Ways of the Lord; becauſe the Lord's Glory is great.

6. High as the Lord is, yet he ſees the Lowly; and knows the Lofty far off.

7. Though I go in the midſt of Diſtreſs, thou keepeſt me alive: thou doſt ſtretch forth thy Hand againſt the Anger of my Enemies, and thy right Hand ſaves me.

8. The Lord performs for me; O Lord, thy Kindneſs is for ever: leave not off the Works of thy Hands.

PSALM CXXXIX.

FOR the chief Muſician. A Pſalm of David.

O Lord, thou ſearcheſt out, and knoweſt me.

2. Thou knoweſt my ſitting down, and riſing up, underſtandeſt my Thought far off.

3. Thou compaſſeſt my Path, and where I lie down, and art uſed to all my Ways.

4. When there is no Word with my Tongue, behold, O Lord, thou knoweſt all the Matter.

5. Thou beſetteſt me behind and before, and putteſt thy Hand upon me.

6. The Knowledge is too wonderful for me: it is ſo high, that I am not capable of it.

7. Whither ſhall I go from thy Spirit? Or whither ſhall I flee from thy Preſence?

8. If I climb up to Heaven, there thou art; or make a Bed in Hell, art there.

9. Should I, taking the Wings of the Morning, dwell at the End of the Sea;

10. There alſo thy Hand would lead me, and thy right Hand hold me.

11. Or ſhould I ſay, Certainly the Darkneſs will hide me; the Night too would be light about me.

Ver. 9. *diſperſes*] The *Heb.* Verb, which is a common one, and ſo its Meaning certain and well known, ſignifies thus, and not *daſheth*; but it is ſuppoſed the *diſperſing* or *ſcattering* here was to be by *daſhing*, which is not proved: and as here, is it not better to keep to the ſimple Senſe? which may be *diſperſing the Children among the Rocks, or turning them out into the Wilderneſs*; whereas the other requires *their Brains* alſo to be underſtood, that ſhould be *diſperſed* or *ſcattered*, but by the Text it was the *Children themſelves*; and if *daſhing* had been intended, why was it not expreſſed? ſince the *Heb.* has another Verb, viz. רטש for it, uſed on ſuch Occaſion, 2 *King.* viii. 12. *Iſa.* xiii. 16, 18. *Hoſ.* x. 14. & xiii. 16. As it ſtands in the *com. Tranſ. &c.* it ſeems very ſhocking; but *Barton* expreſſes it more horribly,

He ſhall be bleſſed for his Pains,
That daſheth out their Infant-brains;

and thus *Ford*, with *Patr.*

Ib. *thy*] *Vulg. Lat. their.*

Ver. 1. *David* ſeems to have made this *before* he was King; and though according to *Patrick*, as I now ſee, *after*, I ſhall let mine ſtand: the *Pſalm* being ſhort, the Reader may ſoon take it into Conſideration.

Ib. *Magiſtrates*] for *gods* ſounds ſtrangely; and *Angels* of the *Gr.* and *old Lat.* as if it was to be in Heaven: the former has alſo at the End of the Verſe, *becauſe thou haſt heard all the Words of my Mouth*, but the latter in the Middle without *all.*

Ver. 2. *above all thy Name*] above all that is reported concerning thee; but ſee the *Pſalt.* with the Addition of [and] to *Munſter.*

Ver. 5. *in the Ways of the Lord*] being in his Ways.

Ver. 8. *performs*] The *Pſalter* not penurious, has *his loving kindneſſe.*

Ver. 1. This and the two following *Pſalms* are ſuppoſed to be written during *David*'s Troubles under *Saul.*

Ver. 3. *where I lie down*] from the *Chald.* and the *Heb.* otherwiſe ſignifying *a Square*, to the imaginary Bounds of that I aſcribe the LXX's turning it *my Line.*

Ver. 4. *When*] before he ſpoke; for when he did ſpeak, Man might know it.

Ib. *Word*] The LXX. put to it *unrighteous*, to favour their annexing this to the latter Member of the preceding Verſe.

Ver. 5. *beſetteſt*] The Meaning of *faſhioned* in the *Pſalt. &c.* is taken from another Verb, and leſs ſuitable.

Ib. *behind and before*] Theſe ſtanding firſt in the *Heb.* Ver. are by the LXX coupled with the laſt Part of the foregoing (ſo they ſplit the three Verſes) and rendered *the latter and the former.*

Ver. 7. *Whither ſhall I go from thy Spirit?*] *hwyder ic gange fram gaſte thinum* in the *Sax.*

Ver. 9. *taking the Wings of the Morning*] to fly all Day with the Sun: ſo *Smyth* has this Verſe,

If mounted on the airy Wings
Of the grey-feather'd Morn,
I ſhould unto the farther Shores
Of weſtern Seas be born.

Ib. *at the End of the Sea*] in the Weſt, beyond the *Mediterranean*, as the Sun does from that Country in the Evening.

Ver. 11. *Or*] not *If* as at Ver. 8.

12. Even the Darkneſs does not darken from thee, but the Night gives light like the Day: the Darkneſs is the ſame as the Light.

13. For thou didſt poſſeſs my Reins, didſt cover me in my Mother's Womb.

14. I will give thanks to thee, becauſe by the aweful Doings I am wonderful, thy Works being ſo; which my Soul is very ſenſible of.

15. My Strength was not concealed from thee, when I was made in Secret, embroidered in the lower Parts of the Earth.

16. Thy Eyes ſaw my Lump, and in thy Book all Parts of it were written (which in Time were formed) when there was not one of them.

17. How precious therefore are the Thoughts of thee to me, O God! how many is the Sum of them!

18. Should I count them up, they are more than the Sand: when I awake, I am ſtill with thee.

19. Since thou wilt kill the Wicked, O God; depart from me, you bloody Men:

20. Thoſe who ſpeak of thee heinouſly, thy Adverſaries that utter themſelves vainly;

21. Do not I hate them that hate thee, O Lord, and loath ſuch as raiſe themſelves up againſt thee?

22. I hate them with perfect Hatred, they are to me for Enemies.

23. Search me out, O God, and know my Heart: try me, and know my Thoughts.

24. And ſee whether I am in a grievous Way; ſo lead me in the everlaſting one.

PSALM CXL.

FOR the chief Muſician. A Pſalm of David.

Deliver me, O Lord, from bad Men, keep me from the very violent Perſon;

2. Who contrive bad Things with the Heart, come together every Day *for* Wars.

3. They ſharpen their Tongue like a Serpent: the Venom of an Aſp is under their Lips. A Pauſe.

4. Preſerve me, O Lord, from the Hands of the Wicked, keep me from the very violent Perſon; who contrive to thruſt away my Feet.

5. The Proud hide a Gin for me, and Cords, ſpread a Net at the Side of the Road; they ſet Snares for me. A Pauſe.

6. I ſay to the Lord, Thou art my God; give ear, O Lord, to the Voice of my Supplications.

7. O Sovereign Lord, the Strength of my Salvation, thou protecteſt my Head on the Day for Armour.

8. Do not grant the Deſires of the Wicked, O Lord, let not his Heinouſneſs be brought forth, *that* they may exalt themſelves. A Pauſe.

9. *As for* the Head of thoſe who ſurround me, let the Trouble of their own Lips cover them.

10. Let burning Coals be removed upon them: let him caſt them into the Fire, into Pits, *ſo that* they may not riſe up.

Ib. *hide*] The *Sept. tread on*, from the Word's other Meaning, as it ſeems, *bruiſe*.

Ib. *about me*] בְּעַדְנִי being here ſpell'd with נ paſſed with the *Gr. Tranſlators* I perceive for בְּעֶדְנִי *in my Delight*, and ſo it might with us but for the Points.

Ver. 13. *poſſeſs*] *Bp. Hare, create:* for if you alter *kanitha* into *kannotha* in a Conjug. which that Verb has not, it will ſignify *make a neſt*. Ten thouſand ſuch new Criticiſms might be made in the *Bib.*

Ib. *didſt cover me in*] *Sept. receivedſt me from*, if the *Vulg. Lat.* was made right from the *Gr.* (as made from that it evidently was in this *Book*) but they might put ἀντελάβῃ in another Senſe, viz. *to help*; which I am the more inclined to think, as they might deduce that from סכן which Letters the Word has in it, but not any to mean *receive*.

Ver. 14. *I am wonderful*] ſhewing by the exceeding wiſe Formation a Reverence to the Creator; of which ſee particularly the great Phyſician *Galen* throughout his Treatiſe *De Uſu Partium*.

Ver. 15. *embroidered*] *Sept. and my Subſtance*, inſtead of *Stature* from קוֹם *it* with a worſe Fault of taking ר to be ו *and*.

Ib. *Earth*] which his Mother might be termed, to be literal; ſee *Job* i. 21.

Ver. 16. *Lump*] which ſingly well expreſſes the ſingle *Heb.* Word.

Ib. *Parts*] ſo in the Ver. before.

Ver. 17. *How*] *Gr. exceedingly*, as the Senſe of the other, or from מאד for מה and the *Vulg. Lat.* a Stretch further *too much*.

Ib. *Thoughts*] In the Margin of the Popiſh *Doway Bible* it is ſaid, "New Traſlaters pervert this Place, tranſlating "[thoughts] for [frendes;]" when in that *Verſion cogitations* is put for the ſame *Heb.* Word, Ver. 2. of our *Bib.* and ſo *Pagn.* and *Montan.* beſides the *Proteſtant Tranſlators* have it here; ſee alſo *Hulſe*.

Ver. 18. *Should*] Here is no more Need of adding *If* than in the *Heb.*

Ver. 19. *Since*] *Heb. If*, including ו that follows, as in other Places.

Ver. 20. *Adverſaries*] *Sept. Cities*, in a very different Senſe, and neglecting *thy*; the Conſonants ſerving for either.

Ver. 8. *Do not grant the Deſires of the Wicked*] whereas the LXX have, *Do not deliver* (the *Heb.* being *give*) *me to the Sinner from my Deſire*; reckoning מ a Prep. and the laſt ו a Pron.

Ib. *his Heinouſneſs*] rendered by the LXX, *they contrived*, and pieced out with *againſt me*, on the Suppoſition, that ו ſtood for ו and not overſkilled in Grammar.

Ib. *be brought forth*] The LXX have, *do not leave me*, by not being aware of this Meaning of the Verb from the *Chald.* and miſtaking the 2d *Perſ.* through the Noun being fem. for the 3d.

Ver. 9. *thoſe who ſurround me*] The LXX having it *their Compaſſings*, ſhews they left the *Heb.* for their own Notion, as I preſume they did not read ם for ו

Ver. 10. *be removed*] So the *Heb.* but if *Mudge* may change the Letters ימ ו or וט into מר beſides the Pointing, as he ſays, *It is probable it ſhould be read*, it would become *be rained*.

Ib. *let him*] namely the *Lord*, Ver. 8.

11. Let

11. Let not the prating Perſon be eſtabliſhed on the Earth: let Harm hunt the violent one, to the driving him about.

12. I know that the Lord will manage the Cauſe of the Afflicted, the Judgment of the needy ones.

13. Certainly the Righteous will give thanks to thy Name, the Upright will dwell in thy Preſence.

PSALM CXLI.

A Psalm of David.

O Lord, I call upon thee, make haſte to me: give ear to my Voice, when I call to thee.

2. My Prayer ſhall be prepared *as* Incenſe before thee, the lifting up of my Hands *as* the Evening-offering.

3. Set a Watch, O Lord, for my Mouth, keep cloſe the Door of my Lips.

4. Do not let my Heart incline to an evil Thing, to do Deeds in Wickedneſs, with Men that are Workers of Iniquity; nor let me eat of their pleaſant Things.

5. Let the Righteous beat me in Kindneſs, and reprove me, let Oil for the Head, not break my Head: for yet even my Prayer is in their Adverſities.

6. Their Judges being thrown down at the Sides of the Rock, will hear my Words, for they are pleaſant.

7. As with one who cuts, and cleaves

Ib. *Pits*] for the Proof of this, as it is a ſolitary Word in the *Heb.* conſult *Pagnine*'s great *Lexicon.*

Ver. 11. *prating Perſon*] *Heb. Man of Tongue*, as *of Violence* after, being general.

Ver. 4. *to do Deeds in Wickedneſs*] *Sept. to make Excuſes for Sins*; not by miſtaking the *Heb.* Words, but their Meaning.

Ib. *eat of their pleaſant Things*] *Sept. communicate with their choſen ones*, as before, but more widely. *Barton* in *Hymn* 566,

Nor let me of their Dainties eat,
That ſwallow Sin as Men do Meat.

Ver. 5. *beat*] in *Crit. Notes teach*, by אלם for ילם which our Unbelievers may believe.

Ib. *in Kindneſs*] not be ſevere like the Wicked. As the following *not* requires *let* with it by the *Heb.* ſo that Senſe ſeems to require this to agree with it, as likewiſe *for* that comes after. Thus alſo the *Tig. Verſ.* and ours in the *Com. Pray. friendly.*

Ib. *let Oil*] *Mudge* in his *Notes* after the LXX has, *let not the Unguent of the Wicked perfume my Head*, which he ſays would carry an eaſy Senſe. But is that ſufficient to make the *Scripture* ſo, when it is not? And how is it to be done! By turning ראש into רשע and יני into ינך which is changing, tranſpoſing, and adding even the Letters: as if by the former one ſhould make *fall* to be *fail*, *Iſa.* xl. 30. 2 *Pet.* i. 10. *flayed ſlayed*, 2 *Chron.* xxxv. 11. *fet ſet*, 2 *King* xi. 4. *hand land*, *Mic.* v. 12. *found ſound*, *Hoſ.* xiv. 8. *feller ſeller*, *Iſa.* xiv. 8. *fight ſight*, *Heb.* x. 32. and on the contrary *ſound found*, *Tit.* i. 13. & ii. 2. *favour favour*, 2 *Cor.* ii. 15, 16. with *light ſight*, *Prov.* xv. 30. *bands hands*, *Pſa.* ii. 3. *Act.* xvi. 26. *bear hear*, *Joh.* xvi. 12. and contrarily *hear bear*, Ch. vi. 60. *ſkirt ſhirt*, *Deut.* xxvii. 20, *hunt hurt*, *Ezek.* xiii. 18, 20. *breaches breeches*, *Judg.* v. 17. *both doth*, 2 *Cor.* ix. 10. *liver river*, *Ezek.* xxi. 21. *fine find*, *Job.* xxviii. 1, *ſeaſon reaſon*, 1 *Pet.* i. 6. *naughtineſs haughtineſs*, 1 *Sam.* xvii. 28. *corner cornet*, *Zech.* x. 4. *require requite*, 2 *Chron.* xxiv. 22. *Pſa.* x. 13. pretending only that a Letter was altered a little, as it would then make ſome Senſe: ſo by other ſmall Variation *hand head*, *Zeph.* ii, 15. *ſet ſent*, *Zech.* viii. 10 *ſent ſet*, 1 *Pet.* ii. 14. *bought brought*, 2 *Pet.* ii. 1. *ſtraits ſtairs*, *Lam.* i. 3. *led held*, *Jer.* ii. 17. *devoured*: *coals* to be *devouring coals*, *Pſa.* xviii. 8. and *Myſtery Miſtreſs*, *Rev.* xvii. 2. it ſhall *be take*, *be taken* away, *Lev.* iii. 15. *death dearth*, 2 *King.* ii. 21. *not fear what man can*, *Pſa.* cxviii. 6. *taught tare*, *Judg.* xvi. 8. *palaces places*, *Ezek.* xix. 7. *ſpirit of falſhood*, *Mic.* ii. 11. Now our *New Tranſlator* coming off with no better Succeſs, notwithſtanding his Diligence in muſtering up thoſe few Places (tho' ready done for him by *Bythner* and *Hare*) to ſhew that the *Seventy* had the *Scripture* in *Heb.* different from us (for how elſe could they read it ſo, as he ſays?) What is to be candidly thought of it upon the Whole, as there are numerous more Places wherein the *Verſion* of the *Seventy* is ſo wide from the *Heb.* that it is not, indeed cannot, be owing to the Variation of ſimilar or ſingle Letters? Did the *Seventy* always tranſlate literally and exactly? How can it be with ſo many Additions, &c? If they differed much in ſome Places from the *Heb.* why might they not a little in others, without imagining the *Original* was changed in the latter? And this is the Point to be inſiſted on; anſwer it, him that can. Why all ſuch Pains and Pother about Letters and Points, to make Pretence that the *Heb.* is altered, when there are ſo many Words and Expreſſions, wherein the *old Tranſlators* vary from it, and from one another? And how, but by their wide tranſlating? So that the *Original*, notwithſtanding any Thing in thoſe *Verſions*, might be the ſame then as now; and is much ſafer to be depended upon, as an *Original* ſhould. Nay I have here pretty largely ſhewn, in various Inſtances, ſufficient to judge of the reſt, how the LXX made their Miſtakes from the preſent Reading; as was moſt ſuitable for this *Book*, where they are followed by the *Vulg. &c.* which was done by conſidering and ſearching the *Heb.* without *Bythner*, yet compared with him ſince, and ſome added. But I found it otherwiſe with the *Targum*, where the Variations from the *Heb.* are generally mere Paraphraſe or Additions, not Grammatical Faults; and therefore lay out of my Way, as not belonging to cloſe Tranſlation. The farther Service of theſe Lucubrations will appear by the 24th *Critical Canon* in *Wetſten*'s *Nov. Teſt.* which has, *Cognita origine variantis Lectionis, perit plerumque varians Lectio: the Riſe of a various Reading being known, it moſtly becomes none.*

Ib. *the Head*] the ſame Noun that follows with *my.*

Ib. *Adverſities*] With the LXX *pleaſant Things:* it appears they ſtumbled at the Letter ע which they took as ע tho' to *Byth.* otherwiſe, from the Matter.

Ver. 6. *Their Judges*] The LXX here in a gloſſing Humour have, *Their ſtrong ones are devoured cloſe by the Rocks*, inferior to the *Original.*

Ver. 7. *cuts, and cleaves*] which *L. de Dieu* ſays the *Chald.* and *Syr.* underſtand better of *ploughing*, than *cleaving Wood*, and *on* might as well be rendered *in*; yet on Conſideration that the ſcattering of Bones rather reſembles the Pieces of Wood, I prefer the latter Meaning, but would not add it to the Text: the *com. Met.* has both,

As he that heweth wood, or he
that diggeth up the ground.

The LXX have, *As the Thickneſs of the Ground is broke aſunder*; by which it is clear, tho' I ſuppoſe unnoticed before, that ו *and* paſſed with them for ר in the fut. Tenſe, as *poleah* the Participle did for the Noun ſignifying *a Piece*, whence they ſtrained *Thickneſs* or *Cruſt.*

aſunder

aſunder on the Ground, our Bones are ſcattered at the Grave's Mouth.

8. For my Eyes are to thee, O Sovereign Lord: I truſt in thee; do not let my Soul be made bare.

9. Preſerve me from the Power of the Gin which they have laid for me, and the Snares of the Workers of Iniquity.

10. Let the Wicked fall each into his own Nets, whilſt I withal paſs over.

PSALM CXLII.

AN inſtructing Poem of David, being a Prayer when he was in the Cave.

I cry to the Lord with my Voice, make ſupplication with my Voice to the Lord.

2. I pour out my Meditation before him, declare before him my Diſtreſs.

3. When my Spirit is overwhelmed in me, thou knoweſt my Path: they hiding a Gin for me, in that Way which I walk.

4. To look at the right Hand, and ſee, there is even none acknowledges me, Refuge is periſhed from me: none enquires for my Soul.

5. I cry to thee, O Lord: I ſay, Thou art my Shelter, my Portion in the Country of the Living.

6. Hearken to my Cry, for I am impoveriſhed exceedingly: deliver me from my Perſecutors, for they are too ſtrong for me.

7. Bring my Soul out of Priſon, to give thanks to thy Name: let the Righteous compaſs me, becauſe thou art bountiful to me.

PSALM CXLIII.

A PSALM of David.

O Lord, hear my Prayer, give ear to my Supplications: in thy Faithfulneſs anſwer me, in thy Righteouſneſs.

2. And do not enter into Judgment with thy Servant; ſince no one living will be juſtified before thee.

3. For the Enemy perſecutes my Soul, bruiſes my Life to the Earth, cauſes me to dwell in dark Places, like thoſe that have been dead long ago.

4. And my Spirit is overwhelmed in me, my Heart is within me deſolate.

5. I remember the Days of old Time, meditate on all thy Work, muſe on the Doing of thy Hands.

6. I ſpread forth my Hands to thee: my Soul is to thee as a faint Country. A Pauſe.

7. Anſwer me ſpeedily, O Lord; my Spirit fails: hide not thy Face from me, leſt I ſhould become like thoſe who go down to the Pit.

8. Cauſe me to hear thy Kindneſs in the Morning, for I truſt in thee: let me know that Way which I ſhould go, for to thee I lift up my Soul.

9. Deliver me from my Enemies, O Lord: I hide with thee.

10. Teach me to do thy Will, for thou art my God, whoſe Spirit is good; lead me into a Country of Uprightneſs.

11. For thy Name's ſake, O Lord, keep me alive: in thy Righteouſneſs bring my Soul out of Diſtreſs.

12. In thy Kindneſs too cut off my Enemies, and make all the Adverſaries of my Soul periſh: for I am thy Servant.

Ver. 10. *his own Nets*] Which *Beza* in *Paraph.* the Pronoun being ſing. calls *the Nets of God*, as if becauſe he had ordained them.

Ver. 1. *Cave*] of *Adullam*, 1 *Sam.* xxii. 1. as ſeems moſt ſuitable, and to diſtinguiſh the Place, Time, and Occaſion of this *Pſalm*, from thoſe of the 57th. *Wither* has a notable *Prayer* on it, applied to *Jeſus*.

Ib. *cry*] This and the following Verbs are of the future Tenſe in the *Heb.* and by *Jun.* and *Trem.* with *Caſtal.* rendered in the preſent, as that *Heb.* Tenſe denotes for Want of the preſent; beſides that it appears *David* was praying now, not telling he had prayed.

Ver. 5. *Shelter*] Shrunk to *hope* in the *Pſalter*.

Ver. 7. *compaſs*] *Sept. will wait for*, from the *Chald.*

Ib. *becauſe*] How unſuitable *for thou ſhalt!* And how looſely is this Particle turned by *which thing if* in the *Pſalt.*

Ver. 1. The Matter of this *Pſalm* ſhews it was compoſed before *David*'s Deliverance out of his Troubles: the *Gr.* ſays *when Abſalom purſued him*; but as that is of no Authority, the laſt Verſe alſo ſeems inconſiſtent with *David*'s Care and Concern for that rebellious Son, 2 *Sam.* xviii. 5, 33.

Ib. *A Pſalm of David*] which *Mudge* puts as throughout, *A Pſalm*; *One of David:* leſs oddly, if it be conſidered that a Part is to accord with the Whole.

Ver. 6. *a faint Country*] So the great Linguiſt, as well as Hiſtorian, *Livy* writes, Lib. xl. 35. *Otioſam Provinciam Coſſ. habuerunt, the Conſuls had an idle Province*, where they had Little or Nothing to do. *Payne* inſtead of mending (which he had made his Buſineſs) follows a corrupt *Copy* of the *old Metre* with,

as doth the thirſty lands.

The LXX give it an ingenious Turn, but ſuch are to have no Place in the *Sacred Text*, *as Earth* (ſo thoſe of *Doway*, *&c.* render, tho' better, *Land* or *Ground*) *without Water*.

Ver. 9. *I hide*] the *Heb.* Verb being of the 1ſt Perſon, as in *Buxt. Conc.* and not the infin. Mood and a Prepoſ. beſides which there is Nothing in the *Original* for *I flee*.

Ver. 10. *good*] where the *Heb.* grand Partition of the Verſe is.

Ib. *a Country of Uprightneſs*] Where the People loved Honeſty and Juſtice, and he might live at Peace from his Enemies, *Patr.* and Auth. of *Holy David clear'd*.

Ver. 11. *in*] not *for—ſake* as before.

PSALM CXLIV.

BY David.

Bleſſed is the Lord my Rock, who teaches my Hands Battle, my Fingers War;

2. Being my Kindneſs, and Fortification, my high Place, and a Deliverer to me, my Shield, in whom I truſt: he makes my People ſubject under me.

3. O Lord, what is Man that thou acknowledgeſt him; the Son of Man, that thou thinkeſt of him?

4. Man is as it were Vanity, his Days are like a Shadow which paſſes away.

5. O Lord, bend thy Heaven, and come down: touch the Mountains, ſo that they may ſmoak.

6. Lighten with Lightning, and ſcatter them: ſend thy Arrows, and rout them.

7. Stretch forth thy Hand from on high, deliver me, and reſcue me from much Water, from the Power of ſtrange People;

8. Whoſe Mouth ſpeaks Vanity, and their right Hand is a falſe one.

9. O God, I will ſing a new Song to thee: with the Lute, the ten ſtringed Inſtrument, will I ſing to thee melodiouſly:

10. Who gives Salvation to Kings, delivers his Servant David from the bad Sword.

11. Deliver me, and reſcue me from the Power of ſtrange People; whoſe Mouth ſpeaks Vanity, and their right Hand is a falſe one:

12. That our Sons may be as Plants grown up in their Youth, our Daughters as the carved Corners of the Building of a Palace;

13. Our Store-houſes full producing of each Kind, our Sheep becoming Thouſands, ten Thouſands in our Grounds;

14. Our Oxen bearing *the Yoke*, with no Breach, no going forth, nor yet crying out in our Streets.

15. The People are bleſſed to whom it is thus; the People being bleſſed whoſe God is the Lord.

PSALM CXLV.

A PRAISE of David.

א I will extol thee, my God O King, and bleſs thy Name for ever and evermore.

2. ב I will bleſs thee every Day, and praiſe thy Name for ever and evermore.

3. ג The Lord is great, and highly to be praiſed; nay there is no ſearching out of his Greatneſs.

4. ד One Generation praiſes thy Works to another, and declares thy powerful Things.

5. ה I diſcourſe of the glorious Honour of thy Majeſty, and thy wonderful Matters.

6. ו As ſome ſpeak of the Strength of thy terrible Things, I alſo tell of thy Greatneſs it ſelf.

7. ז They utter forth the Remembrance of thy large Goodneſs, and ſing of thy Righteouſneſs.

8. ח The Lord is gracious and merciful, forbearing of Anger, and of great Kindneſs.

Ver. 1. It is ſuppoſed this was made a little after *David* came to the Crown; and probably before *Pſa.* xviii. in which two there is a Reſemblance: the *Gr.* indeed adds πρὸς τον γολιάθ, *againſt Goliath*; but the Plurals, Ver. 7, 11. and *my People*, Ver. 2. indicate otherwiſe.

Ver. 2. *Kindneſs*] *Litur. hope*, as it was thought I ſuppoſe the other was improper: but the Penman of *H. Dav. clear'd* would make it up by ſaying, *Hope ſignifies the thing hoped for*; while the *Heb.* Word means no more of *hoped* than *hope*, nor does it ſignify his *covenanted Mercy* that I know of.

Ib. *my People*] who otherwiſe might be diſaffected and rebellious. By adding ם *my* would be taken away, which *Mudge* ſuppoſes rather to be right; if we are diſpoſed to new make the *Scripture*.

Ver. 8. *right Hand*] given in Treaty, which it ſeems they broke.

Ver. 12. *That our Sons*] *Sep. Whoſe Sons*, and ſo *their Daughters*, with the reſt throughout the 2 next Verſes; the Variation beſides the Points is ן and ם however the laſt Verſe ſpoils it all, ſo that there is added in the *Vulg. they have ſaid*.

Ib. *Building*] Much more conſonant to the Root, that ſignifies *to build*, than *ſimilitude*; the latter alſo requiring כ *according to*.

Ver. 13. *Store-houſes*] *Sax. horderna*.

Ib. *of each Kind*] *Sept. out of this into that*, ſuppoſing ן for ן

Ver. 14. *bearing*] as the *Heb.* is; the *Gr. thick*, and others alſo widely, as *Patr.* expounds it *Cows great with young*.

Ib. *going forth*] *Pſalt. leading into captivitie*, which may be the Meaning of it.

Ver. 1. The Verſes of this *Pſalm*, made I ſuppoſe in *David*'s Proſperity, are Alphabetical, only the 14th *Heb.* Letter נ is omitted; for which is added in the *Greek*, *The Lord is faithful in his Words, and holy in all his Works*, which in *Heb.* might begin on that Letter: whereon *Grotius* ſeems to triumph, as if this was loſt there, ſaying, *How will they anſwer to this, who bid us ſtand in all Things by the Decrees of the Maſorites?* But could this learned Man be ignorant, that there is ſuch Defect too in other Places, and not ſupplied in the *Gr.* as in *Pſa.* xxv, and xxxiv, and xxxvii? for which ſee my *Notes*; and what Anſwer would he have made to thoſe? He might have ſaid God's Spirit is not confined to Man's Alphabet; as the Stars do not ſtand in Ranks, nor in the Shape of our Conſtellations, &c. which Anſwer would ſerve for this; nay is it not manifeſt, that this is added with a little Alteration from the 17th Verſe? See likewiſe *Buxtorf*'s Anſwer to *Capellus*, *Vindic.* p. 437, 438.

Ib. *for ever and evermore*] aptly and exactly to the *Heb.* but the *Dow. Verſ.* has here, with Ver. next and laſt, *for ever, and for ever and ever*.

Ver. 6. *I*] *Sept. they*, which the *Heb.* does not countenance at all.

Ver. 8. *forbearing*] by *Wither*,

How prone to pitty, and to Wrath how ſlowe;

who has ſubjoined to this *Pſalm* a zealous *Prayer* againſt *decreed Reprobation*.

9. ט The

9. ט The Lord is good to all, and his Mercies are upon all his Works.

10. י All thy Works give thanks to thee, O Lord; and thy pious ones bleſs thee.

11. כ They ſpeak of the Glory of thy Kingdom and talk of thy Power:

12. ל To make known his powerful Things to Mankind, and the honourable Glory of his Kingdom.

13. מ Thine is a Kingdom of all Ages, and thy Dominion is in every particular Generation.

14. נ The Lord upholds all who are falling, and raiſes up all who are bowed down.

15. ס The Eyes of all wait for thee, and thou giveſt them their Food in its Seaſon.

16. פ Thou openeſt thy Hand, and ſatisfieſt the Will of every living one.

17. צ The Lord is righteous in all his Ways, and kind in all his Works.

18. ק The Lord is near to all that call upon him, to all who do it truly.

19. ר He accompliſhes the Will of ſuch as fear him; both hears their Cry, and ſaves them.

20. ש The Lord preſerves all who love him; but will deſtroy all the Wicked.

21. ת My Mouth ſhall talk of the Lord's Praiſe; and all Fleſh will bleſs his holy Name for ever and evermore.

PSALM CXLVI.

PRAISE the Lord, praiſe him, O my Soul.

2. I will praiſe the Lord while I live, will ſing melodiouſly to my God as long as I have a Being.

3. Do not truſt in Princes, in the Son of Man of whom there is no Safety.

4. His Breath goes forth, he returns to his Ground, on which Day his Thoughts periſh.

5. He is bleſſed that has the God of Jacob for his Help, whoſe Expectation is upon the Lord his God;

6. Who made the Heaven and the Earth, the Sea and all that is in them: who keeps Truth for ever;

7. Who executes Judgment for the Oppreſſed, gives Food to the Hungry: the Lord lets looſe the Priſoners.

8. The Lord opens the Blind, the Lord raiſes up ſuch as are bowed down, the Lord loves the Righteous.

9. The Lord preſerves the Strangers, ſupports the Fatherleſs and Widow; but overthrows the Way of the Wicked.

10. The Lord will reign for ever, thy God, O Zion, to all Ages. Praiſe the Lord.

PSALM CXLVII.

PRAISE the Lord; for it is good to ſing melodiouſly to our God; nay pleaſant, Praiſe being comely.

2. The Lord builds up Jeruſalem, gathers together thoſe who are driven away of Iſrael.

3. He heals ſuch as are of a broken Heart, and binds up their Sores.

4. He reckons up the Number of the Stars, calling them all by Names.

5. Our Lord is great, and of much Might: his Underſtanding is infinite.

6. The Lord ſupports the Meek, humbles the Wicked to the Earth.

7. Sing to the Lord with Thankſgiving, ſing melodiouſly to our God with the Harp:

8. Who covers the Heaven with thick Clouds, prepares Rain for the Earth, makes the Graſs ſprout forth on the Mountains.

Ver. 9. *upon*] as more proper than *over*.

Ver. 12. *honourable*] not a contemptible, vain, or falſe Glory: by Tranſpoſition of the two Words, Ver. 5. being there *the Honour of Glory*, here *the Glory of Honour*; but the latter of two Subſtantives in *Heb.* often anſwers to an Adjective of ours.

Ver. 13. *Dominion*] *Sax. klafordſcipe* for *Lordſhip*.

Ver. 14. *upholds*] ſo that they do not fall: for if they *fall*, how does he *uphold* them?

Ver. 17. *is*] *K. James*,

The Lord, in every Way of his,
he righteous doth remaine;

where *he* is redundant, and not allowable even in Poetry, but ſuch Inſtances are too frequent to mention in him and others, as here alſo Ver. 3, 14.

Ver. 1. All theſe *Pſalms* to the End of the Book, may I ſuppoſe be aſcribed to *David*, after he was King over all *Iſrael*; notwithſtanding the *com. Gr.* and *Lat.* aſcribe this to *Haggai* and *Zechariah*.

Ver. 8. *loves*] *Pſalt. careth for*, with too much Liberty.

Ver. 1. *comely*] This the LXX *Tranſlators* ſkipt over, or more favourably miſtook it for the Verb-ſubſtantive הוה in *Niph.* as there is to היה with א for its Kindred-letter ה they rendering, *Praiſe is ſweet to our God.*

Ver. 2. Of this *Grotius* ſays, *It ſuits beſt to the Times of Nehemiah:* but with due Deference to the Opinion of ſo great a Man and his Followers, this *building up of Jeruſalem* might have been in the Time of *David*, as it ſeems by 2 *Sam.* v. 9. and likewiſe the *gathering together, &c.* from 1 *Sam.* xxxi. 7. whereas the other was of *Judah* as a Nation, and not *Iſrael*; and as the *Nation* is called by this Name again, with *Jacob*, Ver. 19. and that ſignified to be *one Nation*, Ver. 20. I muſt remain in the ſame Mind as at the Entrance of the foregoing *Pſalm*.

Ver. 8. *makes the Graſs, &c.*] by *Sandys*, that fine Decypherer of Nature,

With Graſs he cloaths the pregnant Hills,
And hungry Beaſts with Herbage fills.
He feeds the Ravens croaking Brood,
(Left by the Old) that cry for Food:

and by *Jonſt.*

Gramine qui montes operit; pecorique miniſtrat
Pabula, quæſitas et tibi; corve! dapes;

which in the *Pref. Diſc.* is remarked to be *worthy of great Attention*, for the fine Mixture of Singulars and Plurals;

9. He gives to the Beaſt its Food, to the young Ravens that call.

10. He takes no Pleaſure in the Power of a Horſe, does not delight in the Legs of a Man.

11. The Lord delights in thoſe who fear him, in thoſe who wait for his Kindneſs.

12. Give thanks to the Lord, O Jeruſalem: praiſe thy God, O Zion.

13. For he ſtrengthens the Bars of thy Gates, bleſſes thy Children within thee,

14. Makes peace in thy Bounds, ſatisfies thee with the beſt of the Wheat.

15. He ſends forth his Speech *on* the Earth: his Word runs very ſpeedily.

16. He gives Snow comparable to Wool, diſperſes the white Froſt like Aſhes,

17. Caſts his Ice as if in Bits: who can ſtand before his Cold?

18. He ſends forth his Word, and melts them: making his Wind blow, the Water flows.

19. He declares his Word to Jacob, his Ordinances and Judgments to Iſrael.

20. He does not deal ſo with any Nation; as for the Judgments, they do not know them. Praiſe the Lord.

PSALM CXLVIII.

PRAISE the Lord, praiſe the Lord from Heaven, praiſe him in the Heights.

2. Praiſe him, all his Angels: praiſe him, all his Armies.

3. Praiſe him, Sun and Moon: praiſe him, all you Stars of Light.

4. Praiſe him, O Heaven of Heavens, and Water which is above the Heavens.

5. Let them praiſe the Name of the Lord: for when he commanded, they were created.

6. And he makes them remain perpetually for ever: he gave an Ordinance, which ſhall not paſs away.

7. Praiſe the Lord from the Earth, O Whales, and all Depths,

8. Fire and Hail, Snow and Smoak, tempeſtuous Wind performing his Word,

9. Mountains and all Hills, Fruit-trees and all Cedars,

10. Beaſts and all Cattle, creeping Things and winged Fowls,

11. Kings of the Earth and all Nations, Princes and all Judges of the Earth,

12. Young Men and alſo Virgins, old Men with Children.

13. Let them praiſe the Name of the Lord; ſince his Name alone is high, his Majeſty above the Earth and the Heaven.

14. And he exalts the Horn of his People, is the Praiſe of all his pious ones, of the Iſraelites a People near to him. Praiſe the Lord.

PSALM CXLIX.

PRAISE the Lord, ſing to the Lord a new Song, his Praiſe in the Congregation of the pious ones.

2. Let Iſrael be glad through his Maker, the Children of Zion rejoice through their King.

3. Let them praiſe his Name with Dancing, ſing to him melodiouſly with the Timbrel and Harp.

4. For the Lord delights in his People, he adorns the Meek with Salvation.

5. Let the Pious triumph glorioufly, ſing aloud upon their Beds.

6. Let there be Extollings of God in their Throat, and a Sword with Edges in their Hand;

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in *Eng.* thus, *Who covers the Mountains with Graſs; as alſo to the Herd affords Proviſions, and the Sacrifice-feaſts that are aſked for to thee, O Raven.*

Ib. *Mountains*] The *Gr.* proceeds with (whence our *Pſalt.*) *and Herb for the Service of Men*, as *Pſa.* civ. 14. for ſo the LXX borrow, chop and change.

Ver. 9. *Ravens*] So one *Cambridge Sax. Copy* has *hrefn*, but another *crawan*, and *Spelman's broca*, being Birds not much unlike.

Ver. 10. *does not delight in the Legs of a Man*] *Non curat celeres curſores, Cares not for ſwift Runners, Grot.*

Ver. 16. *Snow comparable to Wool*] As at the Time when I write this; with a ſtriking Reſemblance, ſeveral Flakes ſeeming about an Inch long.

Ib. *Wool*] *Sax. wulle.*

Ver. 4. *Water which is above the Heavens*] the Air below being alſo called Heaven, as *Grotius* obſerves.

Ver. 5. *for*] Here the LXX thruſt in, *he ſpoke, and they were made*; from whom the *vulg. Lat.* and *Litur.* have theirs.

Ib. *when he commanded*] The *Pſalt.* having before it, *he ſpake the Word, and they were made*, from the *Gr.* or *Lat.* is but a different Rendering of the ſame *Heb.* Words, like that in *Pſa.* xxix. 1. as the Author of the *State of the Pr. Heb.* obſerves, p. 505.

Ver. 7. *Earth*] including the whole Globe, and even its Atmoſphere; ſince Hail, Snow, Wind and Fowls are comprehended, as well as Whales.

Ib. *Whales*] So *Jun.* and *Trem.* with *Caſt.* have it *cete*, agreeing beſt with *Depths*.

Ver. 14. *is*] with what Advantage is eaſily ſeen.

Ib. *near to*] *Litur. that ſerveth.*

Ver. 1. *Song*] *Sax. lofſang*, which ſounds like *Love-ſong*, and might be taken ſo in other Places of the *Pſalms*; but is not, for the *Sax. lof* is *Praiſe*, as it follows in this Verſe.

Ver. 3. *Timbrel*] By the *E. of Dartf. drum.*

Ver. 4. *adorns the Meek with Salvation*] For this the *Lit.* has *helpeth the meek-hearted*; which puts the great *Defender* hard to it for a Plea, with *help importing all manner of Divine Favours, &c.* The *Sept.* have *exalts*; how does not appear, otherwiſe than looſely from the right Verb.

Ver. 5. *glorioufly*] ב with Nouns being uſed in *Heb.* for Adverbs, *Buxt. Gram.* Lib. ii. Cap. 20. whereas *Mudge* turns it *in their Heart*, taking *Glory* for *Heart* inſtead of *Tongue*, *Pſa.* xvi. 9.

Ver. 6. *Sword*] by which they were evidently to do

7. To execute Vengeance among the Gentiles, Rebukes in the Nations;
8. To bind their Kings with Chains, and their honourable ones with iron Fetters;
9. To execute among them the Judgment that is written: it being the Honour of all his pious ones. Praiſe the Lord.

PSALM CL.

PRAISE the Lord, praiſe God in his holy Place, praiſe him in the Firmament of his Strength.

2. Praiſe him in his powerful Things, praiſe him according to the Abundance of his Greatneſs.
3. Praiſe him with the Sound of the Trumpet, praiſe him with the Lute and Harp.
4. Praiſe him with the Timbrel and Dancing, praiſe him with the ſtringed Inſtruments and Organ.
5. Praiſe him with the loud Cymbals, praiſe him with the ſounding ones.
6. Let the whole Breath praiſe the Lord. Praiſe you the Lord.

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what follows, that is the *Iſraelites* to their Enemies: and cannot be *that Power which God hath given to the church to rule the conſciences of men*, as ſaid in the *Contents* of the *com. Bible*; nay even thoſe were but *to execute the Judgment written*, Ver. ult.

Ver. 7. *Vengeance*] *Sax. wræce.*

Ver. 8. *bind*] *Sax. yewrithenne.*

Ib. *Chains—Fetters*] Id. *fotcopſum—handcopſum.*

Ver. 1. *holy Place*] *Litur. holineſſe*, unintelligible. The *Dowayiſts* gravely inſtruct their Readers in the Fooleries of *Auguſtine* (for his being ever ſo great a Doctor or Father will not make them otherwiſe) as that 150, the Number of the *Pſalms*, *ſignifies the Concord of the two Teſtaments: for in the old the Sabbath, which is the ſeventh Day, in the new ours, that is the eight* (it ſhould be *eighth* to be Senſe, but it is the *firſt*) *making* fifteen (the 7th Day and 1ſt or 8th Day make but two) *multiplied by ten, the Commandments, riſe unto* 150. *Again* 7 *multiplied by* 7 (for the old Sabbath, which was only one, not 7) *whereto one, the* 8*th* (tho' it was 8 before) *being added make* 50, *which multiplied by* 3, *ſignifying the B. Trinity, make* 150.

Ib. *in the Firmament*] This I ſuppoſe may mean on Earth, being within the Concave of the mighty Firmament; the Sight and Conſideration of which, might be a Means of ſtirring up the Mind to praiſe God.

Ver. 2. *in*] the ſame as in the preceding Verſe.

Ib. *the Abundance* (*or Multitude*) *of his Greatneſs*] as the *Heb.* is, and the *Sax. mæniyfealdnyſſe mucelnyſſe his.*

Ver. 6. *the whole Breath*] as joined in Conſort with the foregoing Inſtruments, it alſo appearing to be only Man that is called on to praiſe God in this and the *Pſalm* before; and in the 148th where other Animals were, inanimate Things were likewiſe. I conclude this *Book* with my Remarks, that I found the following *Pſalms*, by reaſon of their Sublimity, difficult to tranſlate, viz. liii, lviii, lxviii, lxxiii, lxxiv, lxxvi, lxxxiv, lxxxvii, xc, xcv, cx, cxxxix, cxl, cxli; and ſo in a leſs Degree, the iv, x, xxii, lxxv, xciii, cvii; but the xlvii, lxvii, xcvi, xcvii, xcviii, xcix, c, cxxxvi, and cxlv, plain and eaſy.

The END of the FIRST VOLUME.